

Indexing of Special Formats and Genres:  
**Fairytales**

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## I. Introduction

This paper will discuss challenges and issues surrounding the indexing of fairytales. First, I will define and give a brief history of the tradition of fairytales and indexing them. Secondly, I will look at examples of indexing fairytales (Aarne-Thompson-Uther and Vladamir Propp) and show the rules and principles of indexing fairytales including user needs and uses for the fairytale index. Next I will focus on specific problems associated with indexing fairytales including story variation and what to index. Lastly, I will see how automation has affected fairytale indexing and whether it has been a positive or negative.

## II. Fairytales or Folktales: Defining a Fairytale

Folktale is a general term that includes myths, fables, ballads, legends and **fairytales**.<sup>1</sup> Originally transmitted through the oral tradition of storytelling, folktales also figure in the literary tradition of many cultures.<sup>2</sup>

A fairytale is a folktale involving magic, supernatural creatures, and/or other improbable events, most commonly applied to tales of European origin. The term is a translation of the French *conte de fée* and approximates the meaning of the German *Märchen* (as used by Jakob and Wilhelm Grimm in their collections of folktales).<sup>3</sup>

An important characteristic of fairytales is that they were originally oral stories told to teach lessons to children and adults as both entertainment and to teach lessons. They have evolved with each telling and even the original tales recorded by the

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<sup>1</sup>Stith Thompson, Motif-Index of Folk-Literature: A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest-Books & Local Legends (Bloomington, Indiana: Indiana University Press, 1955), 11.

<sup>2</sup>University of Saskatchewan Education Library, "Terminology." Fairy tales and folktales: Adaptations and Variants, 2005, < [library.usask.ca/files/education/fairy2005.pdf](http://library.usask.ca/files/education/fairy2005.pdf)> (11 October 2006).

Brothers Grimm have changed from the versions told to children today. In an index, it is important to include as much information about the tale as possible whether an action or moral.<sup>4</sup> Researchers will be searching for nearly any distinguishing feature of the tale. The original storytellers constructed fairytales in very predictable ways. Plot and theme are excellent clues to identifying fairytales.

### III. Users of Fairytale Indexes

Comparative researchers of fairytales need access to collections of tales in order to publish their research concerning fairytales. Teachers, storytellers, and children's librarians who depend on the accessibility of folklore indexes to locate specific tales or to find tales based on a theme.<sup>5</sup> The available indexes make location much easier. Children's librarians are constantly asked by parents and teachers for specific types of tales to read to children and use for projects in their classes. As information professionals, librarians can find the fairytale indexes extremely helpful in finding tales. For the public librarian, when a parent comes into the library and only remembers a portion of the tale an index is helpful in finding tales. Storytellers and teachers find the folklore indexing helpful when looking for themes and origins of tales.<sup>6</sup> However, educators tend to use sources written by other educators rather than branching out to the studies done by actual folklorists. This tends to limit their results to only traditional European tales. The research by Folklorists is immense and a bit overwhelming but would help educators a great deal in lesson planning.<sup>7</sup> As any

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<sup>3</sup>Education Library, "Terminology."

<sup>4</sup>Thompson, Motif-Index of Folk-Literature, 11.

<sup>5</sup>Margaret Read MacDonald, "Use of Motif and Type Indexes by Teachers, Storytellers, and Children's Librarians," Journal of Folklore Research 34, no. 3 (1997): 281.

<sup>6</sup>MacDonald, "Use of Motif and Type Indexes," 282.

<sup>7</sup>MacDonald, "Use of Motif and Type Indexes," 283.

good indexer knows you must keep your user in mind when creating an index.

#### IV. History of Indexing Fairytales

The history of indexing fairytales is rather limited because fairytales themselves are not traditionally indexed singularly. Early on commonalities are found in fairytales from around the world. Traditionally folktales and fairytales are "broken down by place, time, type, plot, creation/magic, theme, Gods, type of being/character, motif, tests, feelings, and social system."<sup>8</sup> The very first indexes tried to sort the numerous different tales into groupings to be better accessed. However, having a title list was ineffective for researchers and storytellers alike. These lists of fairytales were just a small part of folklore indexes. Fairytales are a subset of a larger group of literature called Folklore/Folktales. Therefore the history of indexing is tied to the history of indexing folklore.

#### V. Indexing Theories: Motif-Type Indexing Vs. Formalist Indexing

With so many different variants and versions of folktales it became extremely important to create a system to cross-reference the different versions of fairytales (folktales). Title indexes were much too cumbersome and ineffective, therefore, Antii Aarne created a numerical index of folk-tale plots. So instead of a Cinderella story you have type 510B.<sup>9</sup> There are many ways to index fairytales (folktales), but there are three general ways it has been traditionally accomplished as named by the people who created them. Antii Aarne (The Motif-Index) and Stith Thompson (The Tale Type Index) are combined into one system while Propp's (The Formalist approach) system

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<sup>8</sup>Thompson, Motif-Index of Folk-Literature, 19-20.

<sup>9</sup>Doug Lipman, "In Search of the Folktale." Doug Lipman: Story Dynamics, (2003), <[http://storydynamics.com/Articles/Finding\\_and\\_Creating/types.html](http://storydynamics.com/Articles/Finding_and_Creating/types.html)> (11 November 2006).

stands at odds with the former systems.

### A. Antii Aarne - Type Indexing System

Antii Aarne in 1910, wrote the first comprehensive folktale index. He created a type index. "For Aarne, a type was a collection of similar stories that bear a historical relationship to each other."<sup>10</sup> Originally, Aarne published the index to track the dispersion of Indo-European folktales. Aarne focused on the plots of folktales only disregarding distinguishing items in tales such as a magical apple. Aarne's index was only helpful if you were looking for an entire plot.<sup>11</sup> He would look at a tale and try to fit it into the model he had already created (numbered system). In addition, Aarne tried to find similarities with tales he had previously recorded. Aarne's original work was only categorized by type meaning overall plot of a story. The following is the numeric system Aarne used in his original index:

1. Animal Tales (Types 1-299),
2. Ordinary Folktales (Types 300-1199),
  - a. **Tales of magic**
  - b. Religious tales
  - c. Aitiological tales (study of causation)
  - d. Novelle (romantic tales)
  - e. Tales of the stupid ogre
3. Jokes and Anecdotes (Types 1200-1999),
  - a. Numskull stories
  - b. Stories about married couples

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<sup>10</sup>Lipman, "In Search," 3.

<sup>11</sup>Lipman, "In Search," 3.

- c. Stories about a woman (girl)
- d. Stories about a clever/stupid lucky/unlucky man(boy)
- e. Jokes about parsons and religious orders
- f. Tales of lying
- 4. Formula Tales (Types 2000-2399),
  - a. Cumulative tales
  - b. Catch tales
- 5. Unclassified Tales (Narrationes Lubricae) (Types 2400-2499)<sup>12</sup>

As you can see there are not any specific items such as the lamp in Aladdin or a magical apple in Snow White. Although Aarne's index was a revolution of its time it would take another folklorist to realize the potential of the type index for its popularity to grow.

## B. Stith Thompson and Hans-Jörg Uther - Motif Indexing System

In 1928, Stith Thompson translated and expanded the scope of the index to include "traditional tales from the regions of Europe to India and incorporated the results of the research that was then available,"<sup>13</sup> creating the Aarne-Thompson (AaTh) system. (Recently in 2004, Hans-Jörg Uther expanded the system again to include all current scholarship and solve the issues and problems of previous versions.)<sup>14</sup> Stith Thompson saw the potential of the Aarne type index and expanded it to include motifs. Thompson added letters to the system as can be seen below:

### Motif Index Codes (Aa-Th system)<sup>15</sup>

<sup>12</sup>"Folktale Types." Scandinavian, n.d., <[http://scandinavian.wisc.edu/mellor/taleballad/pdf\\_files/motif\\_types.pdf](http://scandinavian.wisc.edu/mellor/taleballad/pdf_files/motif_types.pdf)> (11 November 2006)

<sup>13</sup>Hans-Jörg Uther, "Introduction," in Types of International Folktales: A Classification and Bibliography Based on the System of Antti Aarne and Stith Thompson ed. Sabine Dinslage, Sigrid Fährmann, Christine Goldberg, and Gudrun Schwibbe (Helsinki: Academia Scientiarum Fennica, 2004), 7.

<sup>14</sup>Uther, Types of International Folktales, 7.

<sup>15</sup>"Motif Index Codes: How to Locate Boccaccio's Sources and Immitators." Decameron Web n.d.,

- A. Mythological Motifs
- B. Animals
- C. Taboo
- D. Magic
- E. The Dead
- F. Marvels
- G. Ogres
- H. Tests
- J. The Wise and the Foolish
- K. Deceptions
- L. Reversal of Fortune
- M. Ordaining the Future
- N. Chance and Fate
- P. Society
- Q. Rewards and Punishments
- R. Captives and Fugitives
- S. Unnatural Cruelty
- T. Sex
- U. The Nature of Life
- V. Religion
- W. Traits of Character
- X. Humor
- Z. Miscellaneous Groups of Motifs

By adding letters, the small nuances of tales could be properly located and utilized by researchers. So in 1928 Thompson published an expansion of Aarne's work creating the *Types of the Folktale*. Thompson's system is important because he added a more detailed type of the numerical index called the motif index which indexes smaller elements of a story and ignores historical significance.<sup>16</sup> With so many tales, including historical significance would be too large an undertaking.

According to Thompson, the term motif is the most difficult term to define. He said of motifs that "they are the stuff out of which tales are made. It makes no difference exactly what they are like; if they are actually useful in the construction of tales, they are considered to be motifs."<sup>17</sup> Motifs are plot elements or objects that may recur over and over in various folk tales that make the story memorable and worth repeating.<sup>18</sup> Finding the correct motifs is a bit like a scavenger hunt and the indexer is trying to find the pieces to help researchers discover the items.

The following example is of an entry from *The Types of the Folktale: L100*.  
*Unpromising hero. P412.1. Shepherd as hero. K2212. Treacherous sister. B421. Helpful dog. B312.2*  
*Helpful animals obtained by exchange. B311 Congenital helpful animals.*<sup>19</sup> As you can see the letter L is used because of the reversal of fortune in this particular tale because the main character is unpromising but yet is a hero. I chose this example because it is in the Magic section and therefore is a good example of a fairytale. As you can see from the example, motifs are the parts of the story that make it unique and like other stories. Thompson's goal and purpose for the classification and index

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<sup>16</sup>Lipman, "In Search," 3.

<sup>17</sup>Robert A. Georges, "The Centrality in Folkloristics of Motif and Tale Type," Journal of Folklore Research 34 no. 3 (1997): 205.

<sup>18</sup>Waller Hastings, "Motifs and Tale Types." Fairy Tale Page, 2003, <<http://www.northern.edu/hastingw/motif.htm>> (11 November 2006).

<sup>19</sup>Antti Aarne and Stith Thompson, The Types of the Folklore: A Classification and Bibliography (Helsinki, Finland: Academia Scientiarum Fennica, 1961), 89.

was to promote accuracy of terminology and act as a way to unlock larger inaccessible traditional fiction.<sup>20</sup>

Quite recently (2004) Hans-Jörg Uther published a revision of the Aarne-Thompson system (ATU) because of all the criticism and of the international tales not included in the current version. Also, not all folktales fit in the system created by AaTh.<sup>21</sup> Uther attempted to revise the European-centric scope of the AaTh system and include all folklore. The ATU is an effective tool in finding international tale types quickly and gives an excellent way to compare tales in folklore research.<sup>22</sup>

## B. Formalist System of Indexing Fairytales

In contrast Vladimir Propp, a formalist in 1928, published his own book on indexing folklore called *Morphology of the Folk Tale* which focused primarily on Russian fairytales. Propp was a Russian formalist who felt the scientific analysis of the narrative structure of fairytales was a superior indexing method.<sup>23</sup> "Formalism is the study of the "form" or structure of literature."<sup>24</sup> Propp's theories were not translated (into English) until the 1950s and even then did not become widely accepted as the AaTh system even though the anthropologist Levi-Strauss became quite fond of Propp's theories. However, it was Propp's criticism of Aarne that spurred the expansion of the Aarne system by Thompson.

Propp believed fairy tales in essence were made up of basic plot components. He named functions, that could be studied and analyzed. Propp developed an analysis

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<sup>20</sup> Georges, "The Centrality in Folkloristics," 205.

<sup>21</sup> Hans-Jörg Uther, "Classifying Folktales: The Third Revision of the Aarne-Thompson Tale Type Index," *FFN* 20 (2000): 11.

<sup>22</sup> Uther, "Introduction," 8.

<sup>23</sup> Georges, "The Centrality in Folkloristics," 204.

<sup>24</sup> Waller Hastings, "Formalism and Vladimir Propp." *Fairy Tale Page*, 2003,

technique that simplified fairytales into a series of simple actions performed by characters in tales. He argued that all tales were constructed from thirty-one different predictable functions or plot elements. Propp studied one hundred Russian fairytales to create his thirty-one functions. He proposed that these thirty-one functions were the basis of all fairytales.<sup>25</sup>

Propp's system does not take into account the content of the tale and this is troublesome because users are traditionally researching content. Storytellers and teachers are looking for common threads to teach variants or find the tale they heard as a child. Without as many searchable points as possible the use for such an index becomes limited. Propp's desire to analyze a tale scientifically and the only way he could find was to look at structure. He organized his index by the function of each character and action on the story rather than indexing commonalities as the Aa-Th system.<sup>26</sup>

## VII. Problems with Folklore Indexes: Standards?

Problems with classification and indexing continue to plague folklorists at their international meetings<sup>27</sup> and revision of type and motif-indices is becoming more and more essential as more and more tales are found and recorded. In fact, the *Journal of Folklore Research* devoted a special issue in 1997 for discussion of issues surrounding motif and tale type indexing. No standards have been agreed upon and there lies one

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<<http://www.northern.edu/hastingw/propp.htm>> (11 November 2006).

<sup>25</sup>Celeste Lim, Laura Tan, and Nicole Wee, "Vladimir Propp's Theories." *Digital Propp*, 2001, <[http://www.brown.edu/Courses/FR0133/Fairytale\\_Generator/propp.html](http://www.brown.edu/Courses/FR0133/Fairytale_Generator/propp.html)> (25 October 2006).

<sup>26</sup>Shinya Kawakami, Yoko Sato, Masaki Nakagawa and Bipin Indurkha: "On modeling conceptual and narrative structure of fairytales." *Pre-Proc. 13th European-Japanese Conference on Information Modeling and Knowledge Bases*, 2003, <<http://www.tuat.ac.jp/~nakagawa/publication/2003/pdf/kawakami0306a-e.pdf>> (5 November 2006).

<sup>27</sup>Hans-Jörg Uther, "Indexing Folktales: A Critical Survey From the Past to the Present," *Journal of Folklore Research* 34 no. 3 (1997): 209.

of the main problems with trying to index folktales let alone fairytales. The terms appear rather subjective and there does not appear to be a standard in language which becomes troublesome when trying to create standards.

In addition, all the different systems of indexing folklore are incompatible and cannot easily be overlapped or compared.<sup>28</sup> In over half of indexes of folktales either the Antii Aarne, the Thompson system or combinations of the two are used. The problem with these systems is related to the type of tale they originally index being European. Although Hans-Jörg Uther published an updated index, there are still innate problems with the original system that cannot easily be remedied. Not all fairytales are related to European tales and even when non-related tales are indexed the indices are forced into a model not meant for non-European tales.<sup>29</sup> Also, every time an index is made more tales are found that must be accommodated. A unified system of indexing tales is necessary and needs to be addressed seriously in the folklore community.

There have been five main problems with international classification systems of folklore. These include:

1. Unclear definition of motif and type

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<sup>28</sup>Hans-Jörg Uther, "Type- and Motif-Indices 1980-1995: An Inventory," Asian Folklore Studies 55 no. 2 (1996): 299.

<sup>29</sup>Uther, "Type- and motif-indices," 299.

2. Use of too many oikotypes (from the Ancient Greek meaning related types<sup>30</sup>) rather than variants
3. Ethnocentrism toward European tales
4. Lack of integration of all indices
5. .Lumping all tales together than creating specific indexes for different types of tales (fairytales, animal tales, origin tales)<sup>31</sup>

Maybe another issues with indexing fairytales is of trying to accomplish too much in one medium. It is possible that current scholarship (folklorists) understand the problems with including too many countries, tales, types, and motifs into one index is a foolhardy mission. There are many individual indexes of specific subjects that prove extremely helpful in locating tales. Language is a big barrier in trying to gain a standard of words and phrases to talk about indexing.

The stories themselves are problematic because each fairytale has numerous variants and versions. In the case of *Cinderella*, it is also known as *The Wonderful Birch*, *Aschenputtel*, *Kattie Woodencloak*, *Cap O' Rushes*, *Catskin*, *Fair, Brown and Trembling*, *Finette Cendron*, *Allerleirauh*, and *Tattercoats*. Should the whole tale be indexed as opposed to parts or characters? How does one ascertain the most important part of the text? AaTh does a really good job at finding motifs and types to link related texts. Ascertaining the most important part of the text is where experience comes in and folklorist and indexers need to work together to make those decisions.

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<sup>30</sup>"Definition of Oikotype." n.d., <[www.mzos.hr/svibor/6/03/0741/rad\\_e.htm](http://www.mzos.hr/svibor/6/03/0741/rad_e.htm)> (11 November 2006)

<sup>31</sup>Uther, "Type- and Motif," 300.

Propp's techniques initially reveal that fairy tales do share several similarities in terms of basic plot components. However, Propp did not fully realize the importance of tone, mood, characterization, and writing style on a fairytale. Propp's analysis also breaks apart when trying to analyze all the different types of folklore. According to Propp, a cohesive story can be formed by connecting a series of any set of the thirty-one functions in order.<sup>32</sup>

Another problem with the relatively new indexes are the lack of explanation the indexers give in understanding the classification scheme they used. The indexers assume an understanding of the topic. Such as in *El-Shamy's* index where he uses the term "folk tradition". It is unclear as to what he means by the term and he fails to give a good guide in using his index.<sup>33</sup> There are many indexes that have a similar problem. It is imperative that the indexer index to their audience.

### VIII. Automation of Fairytale Indexes

Fairytale indexes do not exist, therefore automated fairytale indexes also do not exist. Attempts have been made to create an automated fairytale index by researchers in Hungary. Under a grant, a group of students from the Hungarian Academy of Science (Vilmos Voigt, Michael Preminger, László Ládi, and Sándor Darányi) attempted to automate motif indexing of Hungarian folktales, however, they were not totally successful. They attempted to use broader concepts (the motif) related to narrower terms which define the motif called latent semantic indexing (LSI). In a previous attempt they tried a much larger sampling of texts and nearly crashed their systems. Much like a back of the book index the students made sure to

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<sup>32</sup>Lim, "Vladimir Propp's Theories."

<sup>33</sup>Uther, "Type- and Motif," 301.

use stopwords and keywords lists.<sup>34</sup> As a result I do not think that automated systems are a viable option for fairytales because of the decision-making processes involved in their indexing.

Yet, there are many indexes of fairytales online. These were painstakingly done by researchers and freelance fairytale enthusiasts. Professor D. L. Ashliman from southern Utah has completed an extensive electronic texts website that includes a index (by letter) of folklore and mythology with clickable links to particular stories. He has used a type index to complete this process. In addition to tales, he also included articles written about folklore. You can see an examples below:<sup>35</sup>

## A

- ♦ [Abducted by Aliens](#). The aliens in these legends are not men from outer space but the underground folk: fairies, trolls, elves, and the like.
  1. The Recovered Bride (Ireland).
  2. Taken by the Good People (Ireland).
  3. Twenty Years with the Good People (Ireland).
  4. The Fairies' Hill (Scotland).
  5. The Stolen Lady (Scotland).
  6. A Smith Rescues a Captured Woman from a Troll (Denmark).
  7. The Sea Nymph (Sweden).

### Aesop.

1. [Aesop's Fables](#). Joseph Jacobs' classic retelling of 82 fables and included in the *Harvard Classics*, vol. 17, part 1. This site is part of Great Books Online: [bartleby.com](http://bartleby.com).
  2. [Aesop's Fables](#), edited by John R. Long.
  3. [NEW Old Folks in Aesop's Fables](#).
- ♦ [Aging and Death in Folklore](#). An essay by D. L. Ashliman, with supporting texts from proverbs, folktales, and myths from around the world.
  - ♦ [Air Castles](#). Tales of type 1430 about daydreams of wealth and fame.
    1. The Broken Pot (India, *The Panchatantra*).
    2. The Poor Man and the Flask of Oil (India, Bidpai).
    3. The Daydreamer (India, Cecil Henry Bompas).
    4. The Barber's Tale of His Fifth Brother (1001 Nights).
    5. A Wise Lesson; or, The Dervish and the Honey Jar (Jewish).
    6. The Milkmaid and Her Pail (Aesop).

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<sup>34</sup>Vilmos Voigt, Michael Preminger, László Ládi, and Sándor Darányi, "Automated Motif Identification in Folklore Text Corpora." *Folklore*, 1998, <<http://haldjas.folklore.ee/folklore/vol12/motif.htm>> (12 October 2006).

<sup>35</sup>D. L. Ashliman, "Folklore and Mythology Electronic Texts." *Folktexts: A Library of Folktales, Folklore, Fairy Tales, and Mythology*, 2006, <<http://www.pitt.edu/~dash/folktexts.html>> (12 October 2006).

Although this is not an automated system it is really good example of how the Internet has changed the way fairytales are being located. The Internet is a good medium for fairytale indexes because with clickable links it is much quicker to find information than scanning through numerous pages. Ashliman also does not use the system that Aarne-Thompson-Uther created and that could prove to be problematic because the user would then have to know the term the indexer used.

## IX. Conclusion

Although there appears to be general consensus from Folklorists that the AaTh system has its faults, the majority of Folklorists continue to use it. Other indexes exist such as Propp's formalist views of structure but the Aarne-Thompson system and now the Arne-Thompson-Uther system is the more effective for the types of searching and researching going on in the field. I think the allure of the Aa-Th system is its ease of use. One does not have to know much about the system in order to be able to utilize it. The table of contents is quite straightforward giving a layperson and scholar alike use of the system. Even though all of these systems exist for indexing folklore, one does not exist primarily for fairytales. The line between folktale and fairytale is a thin one and an issue that needs serious debate in folkloric circles.

## Annotated Bibliography

Aarne, Antti and Stith Thompson. The Types of the Folklore: A Classification and Bibliography. Helsinki, Finland: Academia Scientiarum Fennica, 1961.

This is the second revision of the Antti Aarne system and it's good source in seeing the differences between the AaTh system and the ATU system. The introduction gives a good overview of the source.

Ashliman, D. L. "Folklore and Mythology Electronic Texts." Folktexs: A Library of Folktales, Folklore, Fairy Tales, and Mythology. 2006.  
<<http://www.pitt.edu/~dash/folktexs.html>> (12 October 2006).

An example of an online index of fairytales. The best one that I was able to find online and Ashliman is a well known figure in folklore studies.

"Definition of Oikitype." n.d. <[www.mzos.hr/svibor/6/03/0741/rad\\_e.htm](http://www.mzos.hr/svibor/6/03/0741/rad_e.htm)> (11 November 2006).

I found the definition of okitype on this website therefore I think the term is actually Scandinavian and therefore difficult to find.

"Folktale Types." Scandinavian, n.d.  
<[http://scandinavian.wisc.edu/mellor/taleballad/pdf\\_files/motif\\_types.pdf](http://scandinavian.wisc.edu/mellor/taleballad/pdf_files/motif_types.pdf)> (11 November 2006).

This website gave a good concise list of the numerical system used in the Antti Aarne type index system.

Georges, Robert A. "The Centrality in Folkloristics of Motif and Tale Type." Journal of Folklore Research 34 no. 3 (1997): 205.

A good source in trying to understand the differences between motif and tale type. Georges puts the issues simply and gives good suggestions. I found this source helpful in understand the Thompson motif index. This article gave good definitions and gave a good quote of what Thompson thought of his motif index.

Kawakami, Shinya, Yoko Sato, Masaki Nakagawa, and Bipin Indurkha. "On modeling

conceptual and narrative structure of fairytales." Pre-Proc. 13th European-Japanese Conference on Information Modeling and Knowledge Bases. 2003. <<http://www.tuat.ac.jp/~nakagawa/publication/2003/pdf/kawakami0306a-e.pdf>> (5 November 2006).

This website helped in my understanding of Vladimir Propp's ideas and theories. What is really interesting is that it is paper on looking at the structure of fairytales and the Aarne-Thompson model is not mentioned once.

Lim, Celeste, Laura Tan, and Nicole Wee. "Vladimir Propp's Theories." Digital Propp. 2001. <[http://www.brown.edu/Courses/FR0133/Fairytales\\_Generator/propp.html](http://www.brown.edu/Courses/FR0133/Fairytales_Generator/propp.html)> (25 October 2006).

This is a project done at Brown University on Propp's theories and how they can really be used. The site created a story generator according to Propp's theories. Their description of Propp's theories are extremely well done.

Lipman, Doug. "In Search of the Folktale." Doug Lipman: Story Dynamics. 2003. <[http://storydynamics.com/Articles/Finding\\_and\\_Creating/types.html](http://storydynamics.com/Articles/Finding_and_Creating/types.html)> (11 November 2006).

This is an excellent source of information about type-indexes. Lipman has created a frequently asked questions about what they are how they developed and the differences between Aarne's type-index and the expansion by Thompson with the motif-index.

MacDonald, Margaret Read. "Use of Motif and Type Indexes by Teachers Storytellers, and Children's Librarians." Journal of Folklore Research 34, no. 3 (1997): 281.

Margaret Read MacDonald does a really good job at showing the multiple users of folklore indexes. She describes the uses of the indexes and how they can help teacher, storytellers, and librarians.

"Motif Index Codes: How to Locate Boccaccio's Sources and Immitators." Decameron Web n.d. <[www.brown.edu/Departments/Italian\\_Studies/dweb/bibliog/motifs.shtml](http://www.brown.edu/Departments/Italian_Studies/dweb/bibliog/motifs.shtml)> (11 November 2006).

This website was helpful because it gave a concise list of the Motif index codes used in the Aarne-Thompson indexing system.

Propp, V. Morphology of the Folktale. Texas: University of Texas Press, 1968.

This source is a tough read but I thought it necessary to consult what Propp says about his own theory rather than merely relying on what others have said.

The British Folklore Society. "The Motif Index: What It is, and What it Does." 2000. <[www.folklore.bc.ca/Motifindex.html](http://www.folklore.bc.ca/Motifindex.html)> (31 October 2006).

The British Folklore Society breaks down what a motif index is very concise for the outside user.

Thompson, Stith. Motif-Index of Folk-Literature: A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Medieval Romances, Exempla, Fabliaux, Jest-Books and Local Legends. Bloomington, Indiana: Indiana University Press, 1955

Thompson's introduction was full of good information. He gives a good description of what he was doing and accomplished in his second revision of the AaTh system.

University of Saskatchewan Education Library. "Terminology." Fairy tales and folktales: Adaptations and Variants. 2005. <[library.usask.ca/files/education/fairy2005.pdf](http://library.usask.ca/files/education/fairy2005.pdf)> (11 October 2006).

This was a good source for all the different adaptations and variations of fairytales. This website gave a long list of the common fairytales and their variants. What I found particularly interesting was their good definitions of fairytale and folklore.

Uther, Hans Jörg. "Classifying Folktales: The Third Revision of the Aarne-Thompson Tale Type Index." Folklore Fellows 20 (2000): 11-13. <<http://folklorefellows.fi/netw/ffn20/classifying.html>> (29 October 2006). This article was written before he published the third revision of the AaTh system. He gives a good overview of what his plans in the project were and that can be a good comparison of his introduction in the actual index he created.

Uther, Hans-Jörg. "Indexing Folktales: A Critical Survey From the Past to the Present." Journal of Folklore Research 34 no. 3 (1997): 209.

Uther goes through all the indexing of folktales and this gives a good understanding of the history of the Aarne-Thompson system of indexing folktales.

Uther, Hans-Jörg. "Introduction." in Types of International Folktales: A Classification and Bibliography Based on the System of Antti Aarne and Stith Thompson, ed. Sabine Dinslage, Sigrid Fähmann, Christine Goldberg, and Gudrun Schwibbe, 7-15. Helsinki: Academia Scientiarum Fennica, 2004.

This introduction is full of good information. Uther tells the reader what he accomplished in his three year project of updating the AaTh system and how he incorporated international tales into a system that was not designed to support them.

Uther, Hans-Jörg. "Type- and Motif-Indices 1980-1995: An Inventory." Asian Folklore Studies 55 no. 2 (1996): 299.

This is another article by Uther on the history of folklore indexing but this article is primarily on the Aa-Th system.

Voigt, Vilmos, Michael Preminger, László Ládi, and Sándor Darányi. "Automated Motif Identification in Folklore Text Corpora." Folklore, 1998, <<http://haldjas.folklore.ee/folklore/vol12/motif.htm>> (12 October 2006).

This is the only article I was able to find on automated indexing in folklore. The article is rather technology heavy and a bit hard to understand if you do not know computerized automated systems. It appears that the process was a success but was rather cumbersome.