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### **The Forest Man Summary**

**Anton-Joseph Ilk, born in Oberwischau (around. Vișeu de Sus) in the Maramuresch, obtained a doctorate in June 2009, from the University of Vienna, with a dissertation on the subject of „The mythical story world of the Water Valley“. Storytelling had an important function in the life of the forest workers, and in it appeared numerous physical demons, such as the little forest women and forest men.**

**This chapter of the thesis describes form and appearance, traits and characteristics of the forest men. It is followed by a detailed comparison of motives in conformity with the rules of narrative research. The comparison of the wild man in the myths of the Alpine countries, the area from which the Zipsers migrated in the 18th and 19th century, and in the stories of the neighbouring Romanians and Slovaks is remarkable.**

**If treated properly, the dangerous demon can be a helpful natural spirit. His protective function is illustrated in the coat of arms of the town of Eferding (in Upper Austria). He lives on in the traditional customs of the Alpine countries.**

### **Der waldmann (Tär wåldmänn)**

Im Gegensatz zum Waldweibl, dem idealen Frauentypus des Wassertales, erscheint der Waldmann (vgl. Thompson: Motif-index of folk-literature – P 458) im überlieferten Erzählgut der Oberwischauer Zipser als abscheulicher Bösewicht, dem jede positive Charaktereigenschaft fehlt. Dieses abstoßende Erscheinungsbild stempelt ihn nicht nur unter seinen Artgenossen zum Außenseiter, sondern lässt ihn auch bei Erzähler und Zuhörer zur unattraktivsten männlichen Kontrastfigur werden. Somit ist der Waldmann nicht nur geschlechtlich, sondern in jeglicher anderer Hinsicht das