

FOREWORD

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The major part of the 32nd volume of Tautosakos darbai / Folklore Studies consists of studies in instrumentology. The articles focus on interactions between traditional instrumental and classical music, symbolic of the folk musical instruments and their role in the cultures of both the Baltic region and other parts of the world. This problematic was analyzed at the 16th International Meeting of the Study Group on Folk Musical Instruments of the International Council for Traditional Music (ICTM), taking place in Vilnius, April 6–8, 2006. The Study Group on Folk Musical Instruments is the oldest one among the twelve study groups, belonging to this global organization. Meetings of instrumentologists take place in different countries approximately every second year, while papers delivered there are usually published in the special edition of this group „Studia Instrumentorum Musicae Popularis“. This time, articles based on the proceedings of the conference are published under the same heading in Tautosakos darbai / Folklore Studies.

Articles by Norwegian, German and Ethiopian scholars published here represent the first topic of the conference, i.e. classical instruments in folk music and folk musical instruments in classical music. Bjørn Aksdal describes influence of the Norwegian Hardanger fiddle on the works of the 19th–20th century Norwegian composers, while Andreas Meyer analyzes role of the violin in the traditional Tambrin bands on the Caribbean island Tobago. Timkehet Teffera surveys selected traditional East African aerophones used in courts and for official state occasions etc. The majority of the conference participants favored the second topic; therefore issues of the folk musical instruments as symbols are dealt with in six articles altogether. Larry Francis Hilarian from Singapore analyzes semantics of the folk lute gambus in the Malay Muslim culture. In order to answer a question, whether musical instruments can be national, the German scholar Ingrid Bertleff chooses a peculiar Vietnamese instrument dan bau as subject of her study. The reasons for equally exotic Lao pipes to become “national symbol” of Sardinia are discussed in the article by another German researcher, Gisa Jähnichen. Bernard Garaj describes usage of the Slovak national symbol fujara (a flute type instrument), while Alla Sokolova in turn analyzes harmonica used by the Caucassian people Adyghe, and the respective role of these instruments in the modern societies of these nations. The article by Mojca Kovačič deals with the symbolism of bell in Slovenian folklore and customs. While jingle bells, bells and bell pendants discovered at the archeological sites from the Iron Age Finland are analyzed in the article by Riitta Rainio, which represents already the third topic of the conference,

i.e. folk musical instruments of the Baltic Sea region. Jacek Jackowski describes the Eucharistic tradition of kettledrumming in Central Poland (Łowicz Mazovia region). The Swedish researcher Gunnar Ternhag investigates the problematic story of the folk musical instrument Mora-harp turning into a museum exhibit, and afterwards becoming a popular folk musical instrument again. The German scholar Ulrich Morgenstern makes a critical survey of works by certain Russian ethnoorganologists, characterized by Slavocentric approach and unsound interpretations.

The chapter "From New Investigations" starts with an article by Vita Ivanauskaitė, who analyzes images of death and funeral in the late military-historical folksongs, mainly composed during the World War I time. The author highlights folksong reflections of the historical reality of that period, placing special emphasis on death at war, interpreted as a complex phenomenon, occurring outside the traditional community. While discussing forms of cultural resistance during period of Soviet occupation, Austė Nakienė elucidates the role of rock music as expression of youth resistance, and searches out its relations with hip-hop, gaining popularity during the recent decades. Traces of ethnic culture in modern activities of youth organizations (such as scouts and Ateitis Foundation) are investigated by Laima Anglickienė. Mindaugas Karčemarskas, having reviewed historical data on Lithuanian dulcimer in written sources, discusses the living tradition of playing this instrument during recent years as well. The life stories written down by the folklore informants themselves are analyzed from genre perspective by Vilma Daugirdaitė, while the whole chapter is crowned with a study by Aelita Kensminienė, making detailed comparative survey of the flax suffering motives not only in riddles, but also in other genres of folklore, including folksongs, folk tales, legends, proverbs and proverbial phrases.

Folklore of the national minorities living in Lithuania is represented in this volume by the Belorussian folklore preserved at the Lithuanian Folklore Archives, originally coming from the Ivan Luckevic Belorussian Museum. The publication comprises 26 melodies for songs, dances and games, selected from the index of Belorussian folk melodies by the editor Aušra Žičkienė.

In the 32nd volume, a new chapter is introduced, entitled as "Fieldwork Experiences" and hoped to become a constant one. This time, Vita Ivanauskaitė presents a review of the fieldwork session carried out by the employees from the Institute of Lithuanian Literature and Folklore in Vieکشniai and the surrounding area.

This year, a 50th jubilee of the member of editorial board of Tautosakos darbai / Folklore Studies, professor of Klaipėda University Rimantas Sliužinskas was celebrated. Lina Petrošienė focuses on his personality and works. Publication by Gražina Kadžytė is dedicated to the folklore collection activities of a priest and poet Antanas Valantinas from Radviliškis. Another important anniversary of Lithuanian culture, i.e. centenary of the Lithuanian Science Society, is going to be celebrated in April 7, 2007. To this occasion, a publication by Adelė Seselskytė is dedicated, reviewing activities of this society from its foundation in 1907 until closing in 1938.

During the last summer, unfortunately, we saw a group of famous folklorists and ethnologists from both Lithuania and abroad passing away. Short obituaries to Ambraziejus Jonynas, Angelė Vyšniauskaitė, Gintaras Beresnevičius and Reimund Kvideland are written by Kostas Aleksynas, Rasa Paukštytė-Šaknienė, Saulė Matulevičienė and Lina Būgienė. Nijolė Laurinkienė recalls Norbertas Vėlius, passing away ten years ago, and his numerous works.

Henceforth, book reviews and annotations are going to be presented in separate chapters. In the first one, Daiva Vyčiniienė reviews series of publications with CDs “Phonograph Records of 1935–1941”, published by the Institute of Lithuanian Literature and Folklore (edited by Austė Nakienė and Rūta Žarskienė), Vita Ivanauskaitė discusses the selected works by Juozas Baldžius (edited by Stasys Skrodenis), while Saulė Matulevičienė proposes a slightly unconventional review of the 22nd (29th) and 30th volumes of Tautosakos darbai / Folklore Studies.

As usual, recent important events in folkloristics, activities of the folklore archives, conferences and seminars are surveyed in the chronicle.