

FOREWORD

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The 34th volume of Tautosakos darbai / Folklore Studies is a thematic one: it deals with Samogitian traditional folklore and the contemporary folklore situation. The majority of the articles have been written as part of the inter-institutional research program Regional Studies of Folklore and Dialects: Western Lithuania supported by the Lithuanian State Science and Studies Foundation (2003–2006). Under the heading of “Studies of Samogitian Folklore”, an article by an ethnologist Petras Kalnius is published, aiming at elucidating the nowadays situation of the Samogitian ethnicity and presenting the reasons why, even though the existence of the Samogitian tribe prior to the formation of the Lithuanian State is recognized, the nowadays Samogitians cannot be defined as an ethnos, but also why they should be distinguished among other Lithuanian regional communities. On the basis of results gained in the course of the recent fieldwork research, Bronė Stundžienė attempts at finding out the ways and purposes that folklore is used today, what past and present folkloric signs are employed to express the Samogitian identity and how the memory of the community is constructed in relation to them. Bronislava Kerbelytė analyzes the peculiarities of the Samogitian folktales recorded in the 19th – beginning of the 20th century, on the grounds of which certain assertions can be made regarding their collectors, the circumstances of recording, the regional features of the tales and the state of the tradition of the time. The most recent changes and the development tendencies of the traditional folk narratives, the so-called folk belief legends, along with attempts at defining the newly crystallizing folk narrative genre, namely, the anti-legends, are presented in the article by Lina Būgienė. Vita Ivanauskaitė discusses the most typical features of dreams as folkloric narratives, and analyzes the most frequently occurring dream motives and images, recorded in the course of the recent fieldwork sessions. In the focus of attention in the article by Daiva Račiūnaitė-Vyčinienė are folksongs existing at the borderlands between Aukštaitija and Samogitia, peculiarities of their performance, as well as the shifting notion of the border between these two regions, and problems of the identity of the borderlands’ folklore; the most typical features and consistent patterns representing the singing traditions of Aukštaitija and Samogitia are also discerned. On the grounds of the recent fieldwork sessions, as well as the earlier recordings of the Northern Samogitian folklore, Jurgita Ūsaitytė surveys the process of folksong collecting in this region during different historical periods. Dalia Urbanavičienė discusses the most characteristic features of the Samogitian

choreographic folklore, i.e., dances, roundelays and games; referring to the already published results of the earlier investigations, she analyzes the data presented in the old sources and in the somewhat later archived materials and establishes the development tendencies. Further, Rytis Ambrazevičius deals with intonation in Samogitian songs, appreciating the phenomena of glissando, establishing the parameters of glissando, the acoustically exact sound degrees of various songs, and revealing both their general and individual patterns. Gaila Kirdienė describes the characteristic traits of the folk fiddlers' repertoire of the Samogitian Telšiai district, exhaustively discussing tendencies of change observed in the genre groups and types of the musical pieces. Rūta Žarskienė presents a general survey of the Samogitian instrumental music-making and its changes, revealing the tradition of instrumental music-making in Samogitia in the first half of the 20th century and in the beginning of the 21st century and describing its peculiarities, changes and their reasons. Jonas Bukantis analyzes the state of the Western Samogitian dialect in the end of the 20th century, introducing the linguistic situation in the Klaipėda region and presenting the most distinct phonetic, morphological and lexical traits, distinguishing the Western Samogitians among other Samogitians.

Under the heading "The Daily Life of Samogitian Culture", recollections by Marcelijus Martinaitis are published, representing the author's impressions of the Samogitian dialect that is well-known to him since childhood, his ponderings regarding the subtleties of its use, including the nuances of using expletives and nicknames. A publication by Austė Nakienė is meant to introduce the search for Samogitian identity on internet and to analyze the ways that Samogitian cultural heritage is represented in the internet sites. Bronė Stundžienė surveys the results of the folklore fieldwork session that took place in 2004 in Salantai parish (Kretinga district) from a generalized although extremely personal point of view based on the cultural impressions individually gained by the author.

The folklore of national minorities is this time represented by folklore related to the Latvians living in Samogitia (several fragments of texts are published), accompanied with folklore texts in which Samogitians describe the Latvians in one way or another. The publication was edited by Vilma Daugirdaitė on the basis of the recent fieldwork recordings.

Among the textual publications, the Samogitian swearing formulas picked out from various sources and edited by Birutė Jasiūnaitė are presented, along with an article by the same author, describing the peculiarities of Samogitian expletives. Also, hereby 26 texts of the dream narratives are published for the first time in the series of *Tautosakos darbai / Folklore Studies*, recorded in various Samogitian localities in the course of the folklore fieldwork sessions taking place in 2001–2007 (edited by Vita Ivanauskaitė).

Among commemorations of significant anniversaries, an article by Vilma Daugirdaitė is published, dedicated to the 125th anniversary of Vincas Krėvė and reminding the readers of the most important aspects of his folkloric activities, analyzing the earlier approach to the folklore collections by Krėvė and pondering

over the possible perspectives of further research in this sphere. On the occasion of the 125th anniversary of Mykolas Biržiška, Leonardas Sauka describes the contribution of this famous cultural figure and researcher of the first half of the 20th century to the Lithuanian folklore scholarship, particularly elucidating his importance to the studies of Lithuanian folksongs. Gražina Kadžytė writes about a well-known person in the Lithuanian regional studies, the long-term leader of the Club of the Regional Studies of Vilnius University, Venantas Mačiekus congratulating him on his 70th birthday. Algirdas Sabaliauskas surveys the scholarly merits of the Czech linguist Pavel Trost and his connections with folklore studies in an article dedicated to his 100th anniversary; the same author also commemorates the Dutch philologist Reinder van der Meulen. On the centenary of Zenonas Slaviūnas, Kostas Aleksynas reminds us of his activities popularizing the Lithuanian folklore on radio. While commemorating the 100th anniversary of Bernardas Brazdžionis, Jurga Sadauskienė discusses the changes of poetical semantics in those poems by this poet that turned into folksongs.

Under the heading of “Fieldwork Experiences”, Vita Ivanauskaitė introduces the results of the folklore fieldwork session taking place in 2007 in Židikai (Mažeikiai district).

Four reviews of the recent folklore-related publications are also published in this volume. Saulė Matulevičienė presents an exhaustive analysis of the updated textbook of Lithuanian folklore by Donatas Sauka (2007); Vita Ivanauskaitė discusses the collection of letters by Kazys Grigas, edited by Judita Grigienė (2006); Kostas Aleksynas introduces a CD album of partisan songs entitled *For Freedom, Homeland and for You* (2007), also discussing the meaning of this publication; while Giedrė Bufienė analyzes a study edited by Outi Lauhakangas (*The Matti Kuusi International Type System of Proverbs*: FF Communications, No. 275, Helsinki, 2001), which presents a joint work by herself and her father, a famous Finnish folklorist Matti Kuusi, i.e. the international classification of proverb types.

And finally, annotations of several books as well as chronicle of significant events of 2007, related to folkloristics, are presented.