

## FOREWORD

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ISSN 1392–2831 *Tautosakos darbai* XXXIII 2007

*Folklore comprises durable and multicultural forms of creativity, manifesting diverse human experiences, reflecting relevant issues and worldviews of different ages, characterized by motivated social intentions and functions, constant change, renewal and adaptation. Therefore while reading and interpreting the outwardly simple texts of oral folklore we are bound to encounter problems in terms of adequate understanding of separate pieces, genres, types, motifs or symbols, as well as those of making unbiased value judgments. Thus, the 33<sup>rd</sup> volume of Tautosakos darbai / Folklore Studies is aimed at revealing variations of meaning in the oral folklore, along with demonstrating changes of the ideological contents taking place in texts and traditional images affected by the passage of time and by transference from one cultural environment to another. One more important thing focused on by many articles is reflection upon relations between the modern person and traditional folklore.*

*The first two articles, i.e. “The Proverb Interpretation: Diachronic Aspect” by Lilija Kudirkienė and “Roast Pigeons Do Not Fly Into One’s Mouth: Semantic Variation of a Proverb” by Giedrė Bufienė present detailed analyses of the meaning variation in proverbs. Leonardas Sauka (“Attempts at Mitigating the Narrative: Peripheral Variants of the Tale Eglė – the Queen of Serpents”) and Lina Būgienė (“Folk Narratives of Different Generations of Samogitians: Some Remarks on the Folk Stories from Vieکشnai”) go on to pointing out the impact of the storyteller, of his / her personal experiences and intentions on the development of folk narratives. Further, one finds four articles focusing on various aspects of change in the traditional worldviews: e.g. Radvilė Racėnaitė analyzes the visual images of death in various genres of Lithuanian folklore; Jūratė Šlekonytė investigates the image of magpie in the worldview of Lithuanians and other European peoples, highlighting its symbolical meaning and role in the ancient cultures; Jurgita Macijauskaitė-Bonda introduces the ways of supernatural birth / appearance of child in Lithuanian fairytales; and Dalia Černiauskaitė describes the metaphors of death–wedding in Lithuanian laments and their connections to the traditional rituals. The following article by Vita Ivanauskaitė (“The Folkloric Paradigm of Letter”) adopts yet another perspective: here, the relations between oral folklore and written culture are actualized. Gražina Skabeikytė-Kazlauskienė goes on to discussing the most recent written forms of folklore and their links with traditional oral creativity in her article “World Modeling Tendencies in the Youth Telephonic Folklore”. Daiva Vaitkevičienė uses data on military rites supplied by the ancient chronicles, folklore texts and mythological materials, working out an original*

*interpretation of medieval mentality in her article “Between Emotion and Ritual: Retracing Baltic Military Rites”.*

*Under the heading of “History and Folklore”, the Hungarian folklorist Vilmos Voigt recalls the Hungarian revolution of 1956, along with presenting folkloristic principles of analyzing a historical event.*

*Folklore of national minorities is represented in this volume by the local legends recorded in the Vilnius region and edited by Beata Piasecka, Ida Stankevičiūtė and Vykintas Vaitkevičius.*

*Under the heading of “Unpublished Archived Materials”, the Polish riddles discovered by Domininkas Burba in the manuscript book from the 18<sup>th</sup> century at the Library of the Lithuanian Academy of Sciences are presented.*

*Among the anniversaries, Rūta Žarskienė discusses the contribution by Zenonas Slaviūnas to the research on Lithuanian ethnic instrumental music. Further, Andžela Jakubynienė presents a handful of letters from the correspondence between Jurgis Dovydaitis and Juzefa Ramanauskaitė, preserved at the Lithuanian Folklore Archives of the Institute of Lithuanian Literature and Folklore.*

*Lilija Kudirkienė writes an obituary to a famous folklorist, professor of Freiburg University Lutz Röhrich, who passed away last year.*

*The volume is rounded up by book reviews and annotations, by chronicle of the important folkloristic events and conferences taking place in the course of the last six months, and by the Lithuanian folklore bibliography of 2005 (edited by Vitas Agurkis).*