

## FOREWORD

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*The celebratory 40<sup>th</sup> volume of Tautosakos darbai | Folklore Studies reaches its readers in a new image: we have renewed its design and freshened up the layout. But the tone of the publication, the essential principles of presenting and grouping the materials remain the same, familiar and well-known.*

*Articles comprising the first chapter focus on the human being in folk tradition, chiefly being based on the most recent fieldwork recordings. The authors concentrate on the multifaceted relationship of humans and tradition in its various aspects. Having chosen to analyze the phenomenon of the legendary Eastern Lithuanian folk singer Kristina Skrebutėnienė, in her rich legacy Bronė Stundžienė singles out the theme of misery, maintaining that it essentially represents the folkloric identity of this woman. The life story of this singer, her laments, songs, and folktales coalesce to form an integral folkloric narrative of misery, which incorporates manifestations of creativity, moments of improvisation, and foreign cultural influences. Vita Ivanauskaitė-Šeibutienė has decided to investigate a particularly interesting aspect of relationship between the individual and folk tradition, namely, the oneiric experiences in beliefs of the advent and Christmas cycle and their reflections in the narratives of the fateful dreams, recorded in the beginning of the 21<sup>st</sup> century. Having noted in the beginning of the article that in the course of the whole 20<sup>th</sup> century the popular beliefs used to be collected entirely deprived of any contextual information regarding the individual attitude of the informants (one could even surmise this has been intentional), the author finds such a context in the stories recorded from elderly women during the recent years and depicting their dreams of the future spouses. The subject of interest in the article by Lina Būgienė is the important and peculiar figure of the cultural tradition of the Eastern Lithuania, namely, the charmer. Having elucidated the exceptional popularity and significance of charmers in the cultural and social life of this region, the author goes on to investigate their self-consciousness and the attitude of others towards them, particularly emphasizing the belief / trust in its broadest sense as the basis of the charmers' activities and the main criterion of judgment about them. Vilma Daugirdaitė, also concentrating on the diverse materials recorded during the recent years, analyzes the folkloric reflections of history and people's reminiscences about the misappropriated wealth, seeking to discuss more comprehensively the new tendencies of demonizing the Jews showing up in the folk tradition, that are, in her view, closely related to the attempts of solving the conflict situation in oral tradition.*

The second chapter consists of articles chiefly focusing on various forms of folklore expression and its functional aspects. Having surveyed the research on the functions of proverbs taking place in Lithuania and abroad, Dalia Zaikauskienė tries to reveal the multifunctional nature of proverbs, as well as defining more clearly the functional system of Lithuanian proverbs. The subject of article by Gražina Skabeikytė-Kazlauskienė embraces the linguistic games in contemporary Lithuanian folklore. Having selected to analyze three genre corpuses, i.e. nicknames, humorous dictionaries and anecdotes, the author aims to elucidate the predominant rules of the linguistic game and to search for similarities in them. Peculiarities of spatial construction in Lithuanian riddles are the subject of investigation by Aelita Kensminienė. On the basis of Lithuanian “object”, or true riddles, she describes the motives comprising the space in the world created by the riddles, the main principles of spatial creation and the peculiarities of the space created. Gabija Surdokaitė discusses the figure of Rūpintojėlis [‘Christ in Distress’] in Lithuanian verbal folklore and folk sculpture. She primarily presents the broad historical background of this image in religion and art, then going on to reveal the folk aspects of conception of the Rūpintojėlis image existing in the Lithuanian countryside until the first half of the 20<sup>th</sup> century and its possible sources.

The 40<sup>th</sup> volume of *Tautosakos darbai* | Folklore Studies is very rich in publications of modern folklore. First, quite a handful of school time mementos edited by Živilė Dapšauskaitė is published. In grouping these texts and discussing their thematic, the editor attempts to reveal the presentation of the human life cycle in this genre: the way that childhood, youth, maturity and old age are depicted. Giedrė Barkauskaitė in turn introduces another popular genre of children’s folklore – the counting-out games. The panorama of school time folklore is concluded with an exhaustive publication of Lithuanian school anthems, edited by Akvilė Stankutė and Laima Anglickienė; the publication is introduced by a detailed survey of tradition of composing these anthems, their composers, the most popular themes and attempts towards originality in these compositions.

Quite a number of anniversaries are celebrated in this volume. On the occasion of her glorious birthday, Vaclovas Juodpusis congratulates his colleague Živilė Ramoškaitė-Sverdiolienė. Gražina Kadžytė warmly describes one of the most famous folk singers from Dzūkija – Juzė Jurkonienė, while Edmunda Rusteikienė commemorates the 45<sup>th</sup> anniversary of the enthusiastic folklore researcher, the prematurely departed Albinas Rekašius, also publishing a handful of Samogitian folk legends recorded by him. The century-long history of publication of the Folklore Fellows Communications series is reviewed by its current editor Pekka Hakamies.

The chapter on fieldwork experiences comprises information on two fieldwork sessions taking place the previous summer. Vykintas Vaitkevičius describes the

*integrated fieldwork session in Gervėčiai region: its specifics, experiences and lessons gained. While the whole group of authors – participants of the folklore fieldwork session in Švenčionys region – share their most vivid personal impressions about this event, which usually are left out from the official accounts.*

*This volume also contains four reviews of the important folklore publications. Jūratė Šlekonytė evaluates the last – fourth – volume of The Catalogue of Lithuanian Narrative Folklore, compiled by Bronislava Kerbelytė. Kostas Aleksynas critically reviews the new publication of Lithuanian folksongs collected in the 19<sup>th</sup> century by Russian researchers Fortunatov and Miller. The collection is entitled Triobiškių dainos and is published in Marijampolė; the reviewer finds numerous shortcomings in its editing. Giedrė Bufienė presents a detailed review of the collection of the most important works on proverb semantics by a famous paremiologist from Tartu Arvo Krikmann, edited by Wolfgang Mieder, and defines this book as a handbook for every paremiologist. Živilė Ramoškaitė introduces the eleventh book from the famous series of the world sound recordings, published by the Austrian Phonogrammarchiv and comprising the Croatian folklore recordings.*

*The volume is concluded with the chronicle of the most important events related to folkloristics and traditional culture, this time including especially numerous conferences.*