

*The first articles of the 41<sup>st</sup> volume of Tautosakos darbai / Folklore Studies can be characterized by the recent increasing tendency of the Lithuanian folkloristics: namely, the attempt at rethinking its basic notions. The volume starts with an article by Giedrė Šmitienė, shaking up the concept of tradition. The most relevant fieldwork materials and the researcher's own curiosity, her thirst for deeper understanding encourage her to question the common, normative, entrenched interpretation of the concept, rekindling the new discussion instead; thus, consequently, the alternative notion of a fluid, constantly re-embodying tradition is shaped, based on the analysis of communication with one particular informant.*

*Lina Būgienė turns to the autobiographical narratives of women, which until recently used to be employed exclusively as contextual, subsidiary materials, rather than being analyzed as subject of folklore research. Very cautiously and slowly, but nevertheless surely, analysis of such narratives makes its way into the Lithuanian folkloristics (doubtless taking into account the experience of foreign folklore researchers and drawing on their ideas). The author of the article perceives these narratives as fragments of a more universal, greater narrative, representing not only personal life story, but also that of the community, land, and region, based on the collective memory. In these narratives, folklorist recognizes "common places", manifestations of a meta-narrative belonging to a certain tradition, and traces of the individual expression, as well as artistic means characteristic to folklore and those rooted in the female nature.*

*While in the first two articles the country culture is investigated, reflecting upon the experience accumulated during the still traditionally conceived fieldwork (i.e. when tradition and folkloric memory are sought for in the countryside through communication with elderly people), the space of research introduced in the article by Dalia Zaikauskienė is considerably wider. The phenomenon of the contemporary proverb, analyzed by this author, embraces the whole conceivable range of communication: from spoken and written language to journalism, political rhetoric, advertising, media and virtual space, etc. Moreover, the widening sphere of usage and altering functions of proverbs result in their adaptation rather than extinction, much like with natural living organisms: the classical features of the genre are preserved and the new ones acquired.*

*The phenomenon of the proverbs constitutes the subject matter of the historiographic article by Giedrė Buftenė as well. It is focused on the issues of methodic and*

methodology, which are discussed by tracing an international discussion taking place in the end of the 20<sup>th</sup> century, sparked off by one publication followed by several more research works and articles.

The chapter “Folklore and Rites in the Studies of Mythology” is comprised of two articles. Laurynas Kurila and Vykintas Vaitkevičius draw the reader’s attention to the hitherto unpublished place legend about Migonys hill-fort (in Kaišiadorys district), recorded in 1888 by Professor Eduard Volter. This place legend is characterized by its unique contents, thus the authors of the article approach its analysis and interpretation with regards to the corpus of motifs of the traditional place legends, their historical and archeological context and knowledge of the rites. The interpretation opens up the unexpected mythological perspectives and reveals connections with the ancient religious practices and the customary law.

The article by Dainius Razauskas also sparkles with original mythological interpretations, parallels and implications. The author chooses to analyze the motif of a taken off skull, which is varied in the Lithuanian tales of lying, and its typological counterparts in the Indian Vedas and in the mythic, ritual folklore texts of other peoples. The use of an auxiliary analysis of the linguistic facts allows the author to conclude that the discovered coincidences are too clear and too numerous to be accidental.

The chapter on folklore of the national minorities is somewhat different this time. The editor of the publication Vilma Daugirdaitė introduces various narratives and songs recorded from a Belorussian woman, raising in her introduction a problem hitherto hardly ever investigated and probably long evaded by the Lithuanian folkloristics, the formulation of which is directly related to the issues discussed in the first two articles of this volume, thus reassessing once again the landmarks of the folklore research. The co-existence of cultures and the identity of the folklore informant – that would be the core of the questions posed by this author. Still, this publication can merely be considered as a very serious claim for future research, which is intriguing rather than proposing answers, conclusions or recipes.

The chapter of “Anniversaries” is very rich and varied this time: the most important facts of life and professional achievements of as many as four of our dear and respected colleagues are celebrated with heartfelt words of praise, memoirs, interviews, surveys and bibliographies. Also, the 120<sup>th</sup> anniversary of birth of a famous public leader, musicologist, collector, scholar, pedagogue and one of the pioneers of ethnomusicology, Juozas Žilevičius is respectfully remembered by publishing two scholarly articles (by Danutė Petrauskaitė and Romualdas Apanavičius) surveying and analyzing the rich scientific heritage of this representative of the Lithuanian diaspora in the US.

Under the heading of “Reviews”, four recently published works are analyzed and evaluated: the 21<sup>st</sup> volume of the fundamental edition of the Book of Lithuanian Folk

*Songs, containing the partisan songs, is reviewed by Vita Ivanauskaitė-Šeibutienė, a monograph on the melodies of the Belorussian rye harvesting songs is discussed by Aušra Žičkienė, and two folklore collections are introduced by Daiva Račiūnaitė-Vyčinienė and Gražina Kadžytė. Two other research works and applied publications of Latvian and Lithuanian folklore published in the course of the two recent years, as well as the popular collection of folk songs, are annotated in brief.*

*Relevant issues of folklore and folkloristics are reflected in the mosaic of events taking place during the first half of this year – the “Chronicle”.*

*The Editorial Board of Tautosakos darbai / Folklore Studies and the special editor of the 41<sup>st</sup> volume hope to have informed the readers about the most relevant shifts in the realm of folkloristics, to have supplied new ideas and information, which is in turn going to bring considerable feedback from various fields of culture.*

