

FOREWORD

In the autumn of 2009 an international conference under the heading “From Language to Mind 3” took place at the Estonian Literary Museum to celebrate the 70th jubilee of Academician Arvo Krikmann, senior researcher of the Department of Folkloristics. The articles in this special issue of *Folklore* are based on the papers delivered at this conference. In all, 45 presenters from 14 countries participated. The core research fields of the interdisciplinary conference were the ones that A. Krikmann has been delving into during decades of research: the short forms of folklore – proverbs, riddles, phraseological expressions, folk songs, and folk humour (anecdotes and jokes). Some of the articles written on the basis of these presentations – 8 altogether – were included in *Folklore* 46. The current issue comprises a selection of presentations on humour.

As a common feature, several of these articles focus on humour and ethnic stereotypes. Also, the empirical material in the majority of these papers originates in the most significant source of modern folklore – the Internet. The articles in the collection will definitely contribute to the heated discussions about contemporary humour research.

Laima Anglickienė (Department of Ethnology and Folklore, Faculty of Humanities, Vytautas Magnus University) and Rita Repšienė (Department of Modern Lithuanian Culture, Lithuanian Culture Research Institute) explore the coexistence of stereotypes and humour on the Internet and disclose this phenomenon through ethnonyms and anecdotes directed at the nearest neighbours.

Maria Yelenevskaya (Department of Humanities and Arts, Technion – Israel Institute of Technology) speaks about the stereotypical ideas of the so-called *others* on the Internet, focussing her attention, above all, upon the creation spread among the Russian diaspora.

Pedro Martins (University of Siena) dwells upon ethnic humour and tries to elicit the peculiarities of Portuguese humour.

Ana Stefanova (Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences) dwells upon the trickster-image popular in the folklore of different peoples. Proceeding from the psychological point of view, the author is trying to unfold the relations between humour and the universality of the archetype of the trickster.

Marlene Hugoson (Institute for Language and Folklore in Uppsala, Sweden) takes a look at the Nobel Prize Award Ceremonies, yet, from a very different

angle; namely, she discusses the different forms of humour in people's understandings of this extremely traditional event.

Grigor Haralampiev Grigorov (Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences) scrutinises self-reflexive forms of humour on the basis of a concrete joke cycle.

Guntis Pakalns (Archives of Latvian Folklore, Institute of Literature, Folklore and Art, University of Latvia) discusses the visual depiction of Santa Clause on Internet sites. He is also trying to find an answer to the question why people do it through humour.

The conference "From Language to Mind 3" was organised as a joint effort of the Estonian Literary Museum, Academy of Sciences of the Republic of Estonia, and the Cultural Endowment of Estonia.

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