

Editor's Note

We received a large number of articles for the tenth issue of *Indian Folklore Research Journal*. While the popularity of our open access online portal for journals <http://indianfolklore.org/journals> can be cited as the main reason for *IFRJ* to become the most preferred venue for scholars working in the field of Indian Folklore and allied disciplines, the emergence of Folklore from its marginality in the Indian academia into the center stage in the recent years could be the another. Whatever the reasons could be, continuous publication of ten issues of a peer reviewed journal in India would not have been possible without the support of the scholarly community and I remain grateful to all the contributors who have made this issue important.

Alok Bhalla's paper in this issue explores the structure of a folktale from the perspective of literary theory. Articulating the structure of a folktale as having the tripartite elements of frozen time, artifice of enchantment, and the site of renewal of energies, Bhalla builds a credible system to understand how folktale builds human communities. Spanning through a vast number of important works in diverse disciplines, Bhalla is able to invite our attention to the importance of literary theory to folktale scholarship through this seminal article.

M.V. Krishnaya's article on the *Perantallu* goddess worship in the coastal Andhra Pradesh is a *tour de force* in its presentation and argument. Interspersed with transcription of field interviews and interpretative arguments on the tradition, Krishnaya constructs a convincing picture of persistence of a tradition.

Lopamudra Maitra's paper carves out a cultural geography from the districts of Purulia, West Mednipur, and Bankura districts of West Bengal through the folk traditions of the region.

Joycee James presents a breakthrough article by identifying the folklore processes in the new media such as email and short message services and concludes that the new media provides space and continuity to folklore.

Mily Roy Anand convincingly argues in her paper why the heroic legends in the region of Kumaon and Garhwal are absolutely important for understanding the experiences the people of the region.

Anupama Sekhar's article on National Folklore Support Centre's community archive projects is reproduced from *Mapping Cultural Diversity - Good Practices from Around the Globe* published by the German Commission for UNESCO and the Asia-Europe Foundation in November 2010. We hope that with this reproduction the article would be more widely disseminated to the audience interested in NFSC's work and knowing good practices from around the globe.

Asoka Kumar Sen presents the need for redefining archeology as ethno archeology with the case of the ethno history of pre colonial Singbhum.

In the book review section Maria Kaliambou reviews Sadhana Naithani's *In quest of Indian Folktales: Pandit Ram Gharib Chaube and William Crooke*, the most important book of the decade in our discipline.

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