

I wrote this graduation thesis on this theme from my own internal conviction. I suppose that the journey of life is sometimes very similar to the symbology of the Trickster's destiny as depicted by the Indian of the Winnebago tribe. That is the reason I wrote this thesis by heart of the anthropologist. The life is leading by the effort to find the sense of life that often runs away. Sometimes it is the seeking for the icons that we long for identity, another time the dreaming and surmounting the barriers that we design. The absurdity of the life is not only something that came by the arriving of the modern and postmodern period. The myths of Trickster can show us how old and ancient is the absurdity of being. When I was reading the myth of Trickster for the first time, I intensively perceived the Trickster's stories pervaded mutually by the comicality, tragicity and absurdity as timeless. I started to be more interested in this mythical figure and I explored how richly is this figure represented in the anthropological studies, as well as the bearer and narrator of this myth, the Winnebago tribe, offers the originality and peculiarity in its culture.

The first part of this thesis shows how the Trickster started to be the object of many researches in the anthropological and religious. The Trickster appeared in the second half of the nineteenth century in the studies concerning with the North American Indian problems, predominantly in the Christian thoughts and successively was this interest in this figure transferred from the ethnographical materials to the sociological and psychological realm. The Trickster is in the contemporary literature considered to be as an aspect close to the problems of the existence of man as an entity who is a part of the world of nature, man and of Gods. This figure is considered as the symbol that appears in many cultures of the world with the same message.