

SOCIALINĖS ANTROPOLOGIJOS IR ETNOLOGIJOS STUDIJOS

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LIETUVOS

22(31)  
2022

ETNOLOGIJA

LITHUANIAN ETHNOLOGY

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STUDIES IN SOCIAL ANTHROPOLOGY AND ETHNOLOGY

LIETUVOS ISTORIJOS INSTITUTAS  
LITHUANIAN INSTITUTE OF HISTORY

VILNIUS 2022

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Leidyklos adresas / Address of the Publisher: Redaktorių kolegijos kontaktai / Editorial inquiries:  
Lietuvos istorijos institutas El. paštas / E-mail: etnolog@istorija.lt  
Tilto g. 17, LT-01101 Vilnius  
<www.istorija.lt>

Žurnalas registruotas / The Journal is indexed in:  
European Reference Index for the Humanities (ERIH)  
EBSCO Publishing: Academic Search Complete, Academic Search Ultimate,  
Energy and Power Source, SocINDEX with Full Text, Sociology Source Ultimate  
Modern Language Association (MLA) International Bibliography

Leidybą finansavo Lietuvos mokslo taryba pagal Valstybinę lituanistinių tyrimų ir  
sklaidos 2016–2024 metų programą (Sutartis Nr. S- LIP-22-43)

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## Editorial

This issue continues the journal *Lithuanian Ethnology: Studies in Social Anthropology and Ethnology* launched in 2001 by the Lithuanian Institute of History and edited by Vytis Čiubrinskas. The journal replaced the series of books initiated in 1996 by Irena Regina Merkienė.<sup>1</sup> This is the first regular issue I will edit. In 2007 and 2019, I was lucky to be guest editor of thematic issues of the journal.

The credo of *Lithuanian Ethnology* is: *Recognise yourself in the other, and the other in yourself*. This statement is based on Vytautas Kavolis' idea on the polylogue, which analyses the differences and similarities between cultures and societies. The journal is aimed at interdisciplinary exchange, in particular at overcoming the boundary between ethnology and social and cultural anthropology.

On behalf of our readers, we express our sincere gratitude to the Editorial Board of the journal for their tremendous contribution to the realisation of the journal's credo and goals. Over the past 20 years, thanks to the efforts of the editor-in-chief Vytis Čiubrinskas, *Lithuanian Ethnology: Studies in Social Anthropology and Ethnology* has become widely read by Lithuanian and foreign scholars. The input of the entire international Editorial Board has been significant. Many excellent articles, discussions, forums and reviews have appeared in these volumes. Without a doubt, the journal has helped to erase the boundary between ethnology and social and cultural anthropology, and beyond.

The journal's readers are not only the academic community, but also students, postgraduates and readers with a wide range of interests. Through dialogue, we aim to shed a new light on the history and theory of anthropology, ethnology and ethnography. We plan to publish new historical discourses on peoples and ethnographic research. Our priorities will focus on the Baltic and neighbouring countries and interlinking societies. We will seek to engage with relevant features of the 'multivocal' place, based on recent ethnographic fieldwork of 'voices from below' and on the analysis of elite discourses. We will discuss issues in the methodology of ethnography. We are interested in interdisciplinary research on subjects and issues of anthropology. Thus, let us rephrase the credo: *Recognise yourself in the other, the other in yourself, and talk about the human from the analytical comparative perspectives of ethnology and anthropology*.

The idea of the special section 'Concepts in the History of Anthropology and Ethnology' in the current issue is to examine the historical links between

<sup>1</sup> The issues of the journal attest to the continuity of the publication.

different theories. The anthropologist Kamila Ґešikowska from the University of Silesia in Katowice reveals the theory of Julian Ochorowicz (1850–1917) on rudimentary symptoms and its sources. This theory was based on psychological concepts linked to recent evolutionary biology and anthropology, and deals with the development of human beings and their history. Ґešikowska discusses extensively Ochorowicz's evolutionist anthropological approach, academic contacts, legacy, and links with Lithuania. She also refers in her article to ideas of positivism in Poland which later reached Lithuania. The ideas of diffusionism developed by the cultural-historical school opposed the theoretical approach of evolutionism. Irma Šidiškienė, an ethnologist at the Lithuanian Institute of History, presents the theoretical views of the ethnologist Antanas Mažiulis (1914–2007), which he adopted from the Finnish cultural-historical school. She reveals how Mažiulis evaluated works in Lithuanian studies in the Lithuanian press between the wars, and later in the USA in the second half of the 20th century. The article draws attention to Mažiulis' critical approach to the science of *tautotyra* (ethnology), and discusses the terms used by Mažiulis in his reviews and the methods employed in Lithuanian studies that he valued.

The article section starts with the topic of ecology. Viktorija Serbentienė, a PhD student at the Lithuanian Institute of History, aims to contribute to the current problematic contributions of environmental anthropologists from *emic* and *etic* perspectives. The author reveals the concepts and practices of ecology through the field of contemporary housing construction, considered to be one of the most polluting areas. Serbentienė's discussion on how to avoid ecological crises is based on interesting ethnographic fieldwork on private houses in the Vilnius district. The article presents a hypothetical holistic picture of an ecological private house. In contemporary Lithuania, crosses are still erected near private houses. Why these crosses were decorated with aprons is revealed by a discourse analysis carried out by Rolandas Kregždys, a researcher at the Lithuanian Culture Research Institute, on the origins and meaning of the custom of tying an apron or a ribbon around crosses, which is well known in Dzūkija, the southern region of Lithuania. He presents the hypothesis of the innovative origin of the Southern Highlanders' custom, and supports a new interpretation of the genesis of the custom with an in-depth historical hermeneutic analysis of the discourse. The author links the aetiology of the custom with the realities of proto-Semitic cultures. Sigita Astikienė, a PhD student at Vytautas Magnus University, presents a new perspective on the genesis and further development of the traditions of cultural workers' communities by using the theoretical approach of invented traditions. According to her, various awards are a means of consolidating the power, position or status of the ruling group, as well as initiatives that arise from within the collective that strengthen the community

spirit. Examining the award tradition that has been developed over more than half a century in the staff of the Vladas Šlaitas Public Library in Ukmergė, the author argues that it has strengthened the sense of community and belonging to a group, increased the professional identity, and created a certain established social order, and is still being fostered today. Miglė Lapėnaitė, a PhD student at the Lithuanian Institute of History, continues the debate on the study of crises in communities and societies. She seeks to disclose the role of the new ethnographic micro-level perspective in applied anthropology of war and conflict. The article examines the theory and history of the anthropology of war, where war is seen as a complex process, inseparable from the everyday life of societies. The author focuses on the perspectives of applied anthropology of war and the micro-level of applied anthropology for political purposes. This analysis compares studies by anthropologists, historians and sociologists.

The significance of ethnographic research is further explored in the review section. The essay 'Experiences of the Macikai Camps in People's Memories: Ethnographic Research by the Šilutė Hugo Scheu Museum, 2018–2020' by Asta Bartkevičiūtė presents the results of ethnographic research in the project 'Restoration of the Macikai Nazi Germany Prisoner-of-War Camp and the Soviet Union Gulag Camp Complex (1941–1955) in 2019–2024' initiated by the Šilutė district. The author analyses the cultural memory of Macikai after 1945 (the Soviet period) from the following points of view: the atmosphere of the time as conveyed by the respondents; the reasons for which people were sent to the Gulag camp; the social strata of the prisoners; the living conditions; work in the camp; attempts at escape; and illness, death and burial. At the same time, the actions of imprisoned criminals, prisoners' communication with their families, the fate of the Macikai cemetery and gravestones, and stories about the camp, are revealed. The article is relevant to the memory and experience of people in the ongoing war in Ukraine. Bartkevičiūtė defines cultural memory by stating that the duty of memory, as set out by the philosopher Paul Ricoeur, alongside the preservation of material objects and written sources, is also the obligation to respect other narrators, whose personal stories complement but not always conform to the formal discourse of history. People's narratives of fear, loss and violence are presented in a sensitive and discreet way. According to Bartkevičiūtė, personal accounts of historical events are not always seen as objective, and may be only partially consistent with historical facts. The more detailed picture of the Macikai complex is part of the overall narrative of the Gulag camps, which is embedded in the collective memory.

Finally, the book reviews in this issue take us into ethnological and anthropological research on history, war and human religion. Ullrich Kockel praises a collection of articles on the man who tells stories compiled by the folklorist

Lina Būgienė of the Institute of Lithuanian Literature and Folklore. This book is part of the series *Lithuanian Studies without Borders*. The editor and compiler have aptly chosen the themes of narratives that reveal historical and contemporary Lithuania. The folklorist's work has been acknowledged for its relevance to wide-ranging issues in Central and Eastern Europe, including deportations, and for its modern research methodology. Małgorzata Rygielska of the University of Silesia in Katowice, examining the new Polish translation of a book by Jan Łasicki and Jan Sandecki-Malecki on the Samogitian, Lithuanian and Prussian gods, provides a comparative historical perspective on editions of the book. She discusses reasons for the difficulties in translating the book, and debates the interpretations of little-known deities. The author presents details from the life of Łasicki (1534–1599). Ida Harboe Knudsen examines the research by the anthropologist Lina Pranaitytė on ritual sacrifices to the Church and religiosity in Dzūkija. The book is published as part of the 'Halle Studies in the Anthropology of Eurasia' series, and is based on her PhD thesis at Martin Luther University of Halle-Wittenberg. Using the theoretical perspective of Marcel Mauss, the author highlights the distinctive Lithuanian concept of *auka* (sacrifice). Jonas Mardosa examines how the ethnologist Aušra Kairaitytė, from the Kaunas Faculty of Vilnius University, has revealed the folk piety of Lithuanians through the narratives of people in the mid-20th and the early 21st century. In his review, Mardosa discusses the methodology of the study and the creative analysis of narratives. Rasa Paukštytė-Šaknienė, a researcher at the Lithuanian Institute of History, gives an analytical assessment of the book on Maria Znamerovska-Prüfferowa (1898–1990) compiled by the ethnologist Laima Lapėnaitė from the National Museum of Lithuania. This impressive photography book presents beautifully the intellectual biography of the Polish ethnologist, her ethnographic research at the National Museum of Lithuania, and her legacy.

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*Lithuanian Institute of History, 12 October 2022*

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