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Tradicijos ir modernybės sąveika / The Interaction of Tradition and Modernity

Baltistės prof. habil. dr. Audronės Kaukienės 80-mečio sukakčiai pažymėti
To mark the 80th anniversary of Professor Dr. Audronė Kaukienė, a renowned scholar of Baltic Linguistics

Klaipėdos universitetas / Klaipėda University
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SANTRAUKOS / ABSTRACTS

Sigita Astikienė
Vytauto Didžiojo universitetas, Lietuva

„Kaip įvertinti, ar aš geresnis, ar tu geresnis“: bibliotekininkų apdovanojimų tradicijos
“How to Judge Which One of us is the Best” Librarians Award’s Traditions

During the Soviet industrialization, which began before the Second World War, the „working people“ traditions were being actively developed, among which workers' awards and honours were especially popular. In the report it was chosen to look at the award traditions created and practiced by the staff of Ukmergė Public Library. Awards can be seen ambiguously – as a means to achieve various goals, to establish the power, position, or status of the governing group, on the other hand, positive initiatives can be found within the team, where the prevailing tradition of electing the best members of the professional community strengthens professional identity, prestige and a sense of community. This raises the problematic questions of the research: were the awards traditions, which were introduced in the library during the Soviet years, only automatic actions, or did they acquire distinctive interpretations and become important and significant?

Asta Balčiūnienė
Klaipėdos universitetas, Lietuva

Kupiškėnų patarmės veiksmoždis: morfologijos pokyčiai XXI a. pradžioje
Verb of Kupiškėnai Subdialect: Morphology Changes in the Early 21st Century

The research in the field of geolinguistics, that originated in Lithuanian dialectology at the beginning of the 21st century, actualized the paradigm of a dialect change, which highlighted the aspect of regional language variability. Thus, dialects began to be viewed as a dynamic system, and they were analyzed by including a range of sociolinguistic variables (age, gender, education), a system of sociocultural factors, etc.

The *Kupiškėnai* subdialect is analyzed from a geolinguistic point of view (so far it has been analyzed phonetics, accents, lexical changes of the peripheral subdialects), but the changes in the verb system have not been analyzed separately, only individual observations have been introduced. Therefore, the aim of this presentation is to identify systemic changes in the morphology of the

Kupiškėnai subdialect verb at the beginning of the 21st century. In order to reveal, which morphological features of a verb are changing in the language of middle and young generations, they are compared with the language of an old generation which was using and still use the traditional subdialect.

It has been established that in the early 21st century the members of middle and young generations of *Kupiškėnai* subdialect tend to abandon the traditionally used verb stems, they also shorten participle and infinitive forms. *Supinum* and verbal adverb are also rarely used.

Ioana Baskerville
Romanian Academy, Romania

Jews, Turks, and Masks. Unsettling Legacies of the Disembodied Other in Romanian Folk Theatre

The Romanian folk theatre emerged around the end of the 19th century, and its content mixes various historical, social, and folk imageries that shaped the *longue durée* of Romanian popular culture. The list of characters includes “foreigners” constructed in highly stereotypical ways. The most present are the Jew, the Roma, the Turk, the Albanian. If the first two categories are representing minority ethnic groups in the country, the latter have their origin in the late modern Romanian-Ottoman relationship. Since the early 20th century, these problematic protagonists also received different types of treatment according to the political and social discourse and propaganda of the time, from emphasis to overshadowing through censorship and nationalist enticement. As a result, this folk theatre is a puzzling mirror of the different layers of Romanian social and political dynamics, it preserves long lasting images of unresolved society tensions and, and it involves estranged perceptions of national history. As an element of Romanian tradition for celebrating New Year, this theatre could also be analysed as an unreflective heritage inertially preserved and consequently a shape without content. The paper will analyse this type of cultural heritage within a larger context of the carnival-type problematic characters in both Romania and abroad (Poland, Belgium), and intends to assess the losses and gains of passing this heritage.

Kristina Blockytė-Naujokė
Klaipėdos universitetas, Lietuva

Martyno diena Mažojoje Lietuvoje: tradicijų rekonstrukcija
Martin's Day in Lithuania Minor: Reconstruction of Traditions

The St. Martin's Day (November 11) is the last autumn festival celebrated in Lithuania Minor, which usually marked the end of the farm laborer's (farm-hand's) term. On that day, the villagers paid for the work the herdsman (the chief shepherd) and the blacksmith with grain and food. The weather on St. Martin's day served to predict weather on Christmas. The main element of the archaic festival model in Lithuania Minor was payment of wages to the farm-hands for their labors. The report, using authentic Lithuanian material, will analyze the specifics of St. Martin's Day in Lithuania Minor in chronological aspect (from the first mentions to the present day), seeking to reveal the general stages of development of the festival and modern transformations of customs. The paper (report) is analyzing elements of the St. Martin's Day model of late 19th to 20th centuries, revealing structural and functional changes in calendar rites. The aim is also to analyze the modern (since 2002) customs of the festival and to discuss the possibilities of the continuity of the ethnic tradition in the model of today's festival.

At the crossroads of the 20th and 21st centuries, cultural and educational institutions became the most important factor supporting the viability of symbolic forms of ethnic culture. Although institutionally organized St. Martin's Day takes place according to a more or less customary scenario for the whole of Lithuania, by emphasizing the typical elements of this festival in the region of Lithuania Minor, the centralized organization of cultural institutions can be favorable for fostering local Lithuanian traditions.

Gabriela Boangiu
Romanian Academy, Romania

Beauty Criteria in Folklore and in Contemporary Messages of Internet Influencers

The folklore, with its characteristics – the collective, the oral, the anonymous, the syncretic features – offers many examples on how beauty is perceived, in comparison to the ugly, sharing the attributes of the light, it is always victorious and protected by God: “If the ugly man gives alms/ The angels turn their face away/ Whether the fair one makes mistakes/ God does not give punishments”¹, it bears fruit, even in a rocky ground, for example: “On the path the fairwalks/ grass and wheat grow;/ Where the ugly steps on/ The grass and the ground burn around” (Ispas, Sabina / Truță, Doina 1986: [The Lyrics of Love – Motivic and Typical Index], Vol. II (D-H), București: Editura Academiei Române, p. 115), or “Scorched leaf/ Living with the ugly is dreadful:/ When entering the chamber it gets dark,/ When going out the house it gets cloudy:/ Only the fair is fortunate:/ Entering the house, it becomes bright/ Getting out, it gets sunny” (Ibidem, p. 117).

The ideal of beauty gains the attributes of unicuity: “You fruitful peanut-tree/ There is no other one like my darling/ Beautiful name flower.../ Sweet tasting grapes/ There is no other one in the country/ Flower of spring” (Ibidem, p. 159) or “As high as the sun in the sky/ There is no other one as my man;/ As shiny as the sun/ There is no other one more handsome than my man”(Ibidem).

The criteria of Beauty in today messages of internet influencers appear as a hyperbolic image of some old traditional typologies: lips – as big as the plastic surgeon can agree, perfect little nose, small waistline or the magic numbers 60-90-60 and so on. The catwalk fashion can appear closer to the art images than to everyday reality, and this have consequences on the representations of the body. The fancy clothes may appear as parts from SF movies scenery.

Aušrinė Cemnolonskė
Vytauto Didžiojo universitetas, Lietuva

Įvaizdinta Lietuvos istorija. Neilustratyvioji dailininkų prieiga ***Visual History of Lithuania. Non-illustrative Solutions of Artists***

The works of art that visualize historical events are very specific. The artists who create them are constantly faced with the dilemma of how far in the works they can move away from the realistic image, how to interpret a historical event so that it will be recognizable to the viewer, but at the same time maintain the innovativeness of the form and the pulse of the time. Artists were pushed into this dilemma by the era of modernism and its principled desire to deny the importance of storyline and illustrative image. Then they had several choices: to stay within the framework of conservative realism or to find a way out. Therefore, this report seeks to reveal the solutions discovered by artists of the 20th and 21st centuries, visualizing the events of Lithuanian history. The wide period chosen for the study obliges to single out the most outstanding examples that do not obey the realistic view and the illustrative presentation of the event. The report raises the question of how connections with the stylistics of modernist trends are discovered in works of fine

art representing historical events. How do they relate to the constructivist, surreal, abstract, and other expression? How do interpretations of historical events obey the principles of contemporary art? It is hoped that the revelation of the specifics of historical visual art will provide a new and interesting complement to research on tradition and modernity.

Ona Gaidamavičiūtė
Klaipėdos universitetas, Lietuva

Paukščių paminėjimai ir funkciniai vaidmenys Baltų religijos ir mitologijos šaltiniuose
The Birds, their Nominations and Functional Roles in “The Sources of Baltic Religion and Mythology”

The birds, their nominations and functional roles in the Sources of Baltic religion and mythology. In this presentation I will review 4 volumes of The Baltic religion and mythology sources (Baltų religijos ir mitologijos šaltiniai, I-IV t.) and the announcements of the birds, their symbolics. The method of the Research - descriptive, interpretive, comparative.

The tasks of the research - to distinguish the peculiarities of the Birds in the Baltic religion and mythology sources.

The Hypotheses of the presentations - the function roles of the Birds:

- 1) Birds are destroyers of the bodies of murdered Christians,
- 2) Birds are the sources of the divination,
- 3) Birds which are holy and the birds which are the sources of the worship,
- 4) The birds - the attendants at the burials.

Inta Genese-Plaude
Liepaja University, Daugavpils University, Latvia

The Potential of the Concept of Cultural Practice in the Study of Augusts Deglav's Novels

The paper examines the use of the concept of culture as practice in the study of the novels of the Latvian writer Augusts Deglavs (1862-1922). The essence of cultural practices is a shared understanding of how people normally (in everyday life) act, behave and form attitudes following landmarks - values and ideas. The cultural subject – man conceptualises the world in two ways. The first leads through direct self-experience, while the second way uses acquired tools, such as deliberate learning, but meaning manifests itself when the two paths intersect. This research focus provides a broader view of culture, showing how culture manifests itself in different activities and meaning-making or cultural practices. This aspect determines the usefulness of using the theoretical framework of cultural practices in the reading of Augusts Deglavs novels, as they reflect the 19th century Latvian national, social, communicative and ideological culture. The paper will examine the theoretical approaches to understanding the concept and through its prism will analyse certain aspects of the themes of some of August Deglavs novels ('Jaunā pasaule', 'Rīga'). They reflect socio-cultural practices of the emerging nation in the conditions of a multicultural society and dual colonial power, such as the manifestation of ideas, cultural constructs (Latvians-Germans) cultural boundaries.

Bożena Gierek
Jagiellonian University, Poland

The Situation of the Irish Language in the Republic of Ireland as a Result of the Clash of Tradition and Modernity

In his book, *The Fortunes of the Irish Language* (1968) Daniel Corkery wrote about the inseparable connection of the language and tradition. He actually equalized them: “To say tradition is to say language (...).” Corkery believed that “[t]he tradition of the Irish people is to be understood and experienced with intimacy only in the Irish language.” For him the Irish language was a treasury of Irish tradition; without the language there was no living tradition of the ancestors; it was impossible to link the past with the present and the future.

The present situation of the Irish language in the Republic of Ireland is very peculiar and paradoxical. Despite assigning it the role of “the national and the first official language” it is perceived by the majority of its people as foreign. 2016 national Census showed that approximately 1.6% of Irish people speak Irish on the daily basis. This situation is complex and it is the result of historical-political-socio-economic conditions.

Is “tradition” an abstract term to most Irish people, as suggested by Seán Ó Catháin (1973) and Reg Hindley (1990) in relation to the Irish language? Is it an example of a cultural crises as a consequence of modernity (cf. Giddens 1991, 1992)? Is there a place for tradition embodied in the Irish language in modern Ireland? If yes, what kind? In my presentation, basing on quantitative and qualitative materials, I will endeavour to give the answer to the above questions.

Rūta Grumadaitė-Pabarčienė
LCC tarptautinis universitetas, Lietuva

„Iš nesenkančių Vorusnės versmių istorijos“
“From the History of the Endless Springs of Vorusnė”

Vorusnė is the first institutionalized student folklore ensemble in Klaipėda city and Klaipėda region, which for 27 years was led by Professor Audronė Jakulienė-Kaukienė, who came to work in Klaipėda. The activities of Vorusnė ensemble were very intensive and multi-dimensional. Students of Lithuanian Language and Theater program and other individual programs gathered in Klaipėda from all over Lithuania were able to reveal their ethnic identity. However, the land of Lithuania Minor received the most attention of the members of the ensemble. They, according to their leader, felt as if they are the followers, promoters, and guardians of the culture of “lietuvninkai”. The programs performed by Vorusnė were based on the collected ethnographic material, songs, and classic Lithuanian literature. The professor made presentations about songs of “lietuvninkai” and the characteristics of their performance. For a long time at the conferences dealing with the issues of the legacy of folk art she was the only speaker, talking about the interpretation of folk songs of Lithuania Minor. In 1991 Klaipėda University was established, but already before that Professor Kaukienė educated generation of young talented lecturers and researchers of the folklore of Lithuania Minor. The same generation implemented unique study program for 23 years. After 35 years Vorusnė ended its traditional activities, but their members turned to participate in other research and public education activities.

Madoka Hammine
Meio University, Japan

New Speakers of Ryukyuan Languages

Purist ideologies of language and culture – fostered and encouraged by nation states and formal schooling in the interest of homogenisation – have been deeply embedded in many countries in the world but also in Japan. As a result, local linguistic practices in the Ryukyus have been overlooked and indigenous languages/lects have been minoritized and endangered. This chapter focuses on the Ryukyuan archipelago, where indigenous Ryukyuan speech vernaculars have been traditionally spoken. In the Ryukyus, the last decade saw an ideological shift in linguistic awareness: there are more positive language attitudes toward indigenous languages in general compared to the past. A number of activities led by local initiatives to revitalize Ryukyuan languages are emerging. By using linguistic ethnography within a framework of Indigenous Methodology, I investigate how identities of new speakers of the Yaeyaman language, one of the Ryukyuan languages, are constructed, negotiated and are changing. I examine the voices of both traditional speakers and new speakers of indigenous Ryukyuan speeches. By using ethnographic data, I demonstrate how inhibition can arise in the context of the efforts of language revitalization, locate this phenomenon in larger issues of identity negotiation and indigenous language reclamation in the Ryukyus. I conclude with proposals for how language revitalization programmes can be framed differently so that they can empower identities of new speakers.

Dalia Jakaitė
Vilniaus universiteto Šiaulių akademija, Lietuva

Dauno sindromą turinčio vaiko (vaisiaus) istorija vaidybiniame kino mene: „24 savaitės“ („24 Wochen“) kaip alternatyva tradicijai ir gyvenimui
The Story of a Child (Fetus) with Down Syndrome in A Feature Film: “24 Weeks” (“24 Wochen”) as an Alternative to Tradition and Life

The aim of the report is to phenomenologically describe the representation of a modern approach to disability in A. Zohra Berrached’s film “24 Weeks” (“24 Wochen”, 2016). In the report, the post-modernity depicted in it is perceived in the focus of a certain philosophical, moral, religious and artistic tradition. This film is characterized by strong psychological and social tension, a suggestion of a poetic and at the same time realistic (documentary) style, a suggestion of life as a choice and other borderline experience. The report discusses the relationship between a pregnant woman, expecting a child with Down syndrome, and her family and society at large by examining issues of dialogue, carnal experience, the “other”, reciprocity, intersubjectivity, responsibility, social reality, pain affectability and other. The diversity of modern life is represented by the image of a “free” and public person, the specific identities of a man, a woman, a child, the film’s focus on different professional and social environments and their relationship to the phenomenon of disability. The methodology of the report – the interaction of body, emotions and social phenomenology (M. Merleau-Ponty, E. Levinas, A. Schutz, B. Waldenfels, T. Fuchs). The report also actualizes the wider portrayal of a person with a disability in cinema.

Vaineta Juškienė
Klaipėdos universitetas, Lietuva

Dekalogas modernioje visuomenėje: kvestionuojami aspektai
The Decalogue in Modern Society: Questionable Aspects

From a theological point of view, the Decalogue is the foundation of biblical ethics providing the basis for the moral principles of the two great monotheistic religions – Judaism and Christianity. On the other hand, it is closely related to the natural law, which is a primordial moral sense that allows a human mind to distinguish between good and evil, truth and falsehood. In this regard, it can be perceived as the basis of the universal moral order and the source of ethical wisdom common not only to Judaists and Christians, but also to all mankind, because it is based on a reality in which all mankind is involved. It can be stated that by its essential features it is common to everybody. In the Decalogue, positive truths about the relationship of man to Transcendence and another man have an unquestionable value. However, observing the complicated moral state of today's society raises the question: how much can this universal ethical code be authenticated in the context of modern human life? What moral intersections with the concept of the Decalogue does a modern person face? What is typical of them? This speech seeks answers to those questions and aims to elaborate on the problematic aspects of the Decalogue on the basis of both theoretical theological approaches and the analysis of the results of an empirical qualitative research.

Aušra Kavaliauskienė
Mažosios Lietuvos istorijos muziejus, Lietuva

Šišioniškių išeiginė ir kasdienė apranga XIX a. pabaigoje–XX a. 6 dešimtmetyje
Festive and Daily Clothing of Inhabitants of Klaipėda Region (Šišioniškiai) from the End of 19th Century to 6th Decade of 20th Century

Festive and daily clothing of inhabitants of Klaipėda region (Šišioniškiai) from the end of 19th century to 6th decade of 20th century will be presented. Descriptive, comparative, and analytical methods will be used to identify features and developmental changes of clothes wearing. Presentation is based on exhibits of Museum of Lithuania Minor and manuscript material from Folklore laboratory of Klaipėda University, also on books by Ieva Simonaitytė.

A certain decorated pocket (delmonas), into which also the kerchief could be tucked, became the most popular accessory of the women in this period. Shirt was also used as a sacred dress, in order to mark the most significant changes taking place in the human life. Among the shirts, special ones for funeral, christening, wedding and confirmation can be named.

In the Lithuania Minor, confirmation was a ritual to seal the individual spiritual and physical maturity. Special ornate shirt designed and produced for this occasion used to be passed from one generation to another as a family treasure. The distinctive mark of the altered status of the confirmed girl was her hair plated and tied on her head as a crown, using black velvet ribbon.

The black color of the confirmation dress subsequently acquired the character of the national symbol in Lithuania Minor, as well as setting the standard of beauty and fashion.

Dalia Kiseliūnaitė
Klaipėdos universitetas, Lietuva

Profesorė Audronė Kaukienė – mokslininkė, pedagogė, Klaipėdos universiteto baltų kalbotyros studijų steigėja
Professor Audronė Kaukienė, a Researcher, Pedagogue, and the Founder of Baltic Language Studies at Klaipėda University

The paper presents the most important biographical facts and activities of Audronė Kaukienė (1941–2021), who had a decisive influence on the Baltic studies, the development of Klaipėda University, and the knowledge and recognition of the uniqueness of the Klaipėda region in independent Lithuania. The evaluation of her contribution is by no means exhaustive, but here we will describe her activities and personality traits as an integral, multifaceted, and unique phenomenon.

The author of the report is the professor's first doctoral student, one who felt special care of her Teacher from the first year of studies to collegial discussions and conversations "off-microphone" when the student reached the habilitation stage.

The professor's life, the seemingly indistinguishable work of the scholar in books and scientific journals, was brimming with events, in which she involved her students and colleagues, the folklore ensemble "Vorusnė", which she founded and led, and a large part of the intelligentsia of Klaipėda. The dream of establishing a university in Klaipėda came true thanks to the great efforts of her and her associates, and therefore wearing the toga of the President of the Senate was not only a matter of honor but also a matter of duty for Prof. Audronė Kaukienė.

Now, looking back at that period of time, remembering the precepts of the Teacher, the founder of the university, and a Lithuanian patriot, we can ask ourselves: are we on the right path?

Antonina Kizlova, Natalya Onoprienko
National Technical University of Ukraine "Igor Sikorsky Kyiv Polytechnic Institute",
National Kyiv-Pechersk Historical and Cultural Preserve, Ukraine

Christian Votive Craft in Pre- and Post-Soviet Ukraine

Small votive offerings, such as metal or wax figures or various fine jewellery are a common way to venerate Christian (Catholic, Orthodox, Greek-Catholic, Armenian) sacred objects. Countless believers from different social backgrounds bestowed them side by side with custom-made reliquaries, shrines, icing frames and icon diadems. This tradition could be determined not only by inner Church rules but also by state policy. The aim of this paper is to compare the role of votive craft in Pre- and Post-Soviet Ukraine. Since the 17th cent., information has appeared in various sources about votives purposefully made of silver or gold to be hung near the shrines or icons. This refers to images of body parts and visceral organs, human or animal figures. In 18th – early 20th cent., there has been confirmed evidence of the techniques used to make and ornate these votives (casting, chasing, stamping, engraving, gilding etc.). The craftspersons were both men and women, they worked in urban and rural communities. Some of them were famous jewellers. In pre-Soviet period, purposefully made votives prevailed significantly among other small offerings. In post-Soviet period, believers bring only pectoral crosses and icons, jewellery, bijouterie, medals, watches. It's possible to argue that votive tradition has faded in Soviet period and revived only particularly, but not at the level of special craft. The transformation of this tradition under Soviet rule needs further profound investigation.

Olha Krainia
National Preserve “Kyiv-Pechersk Lavra”, Ukraine

Votive Offerings in the Churches of Ukraine: Suppression and Revival of Tradition

The collective memory of the people in the post-Soviet space preserves some stereotypes that are far from historical reality. They have a certain influence on the cognitive process. Perceptions of the past in the sphere of religious life have been significantly transformed. The focus on interfaith conflicts as well as silencing issues of constructive interactions and cooperation were a deliberate manipulation. In particular, votive offerings are often considered a purely Catholic tradition, which is not true. To analyze the spread of the tradition of individual votive offerings, examples are selected according to the geographical principle – so that religious centers of different regions in Ukraine are represented within its modern borders. Problems related to votive offerings as church and museum objects are considered. The main emphasis is placed on the geopolitically determined manifestation of intercultural contacts of different ethnic groups in religious practice. The attribution of votive offerings that have been preserved in museums of Ukraine refers to the craft traditions of Greeks, Lithuanians, Belarusians, Poles, Ukrainians, Russians and others. Wars, the occupation of the territory of Ukraine, and most of all - the persecution for political and religious views during the Soviet period crossed out the natural development of this special type of decorative and applied art in Ukraine. Nevertheless, the spiritual practice of offering personal gifts to shrines did not disappear, but it took on primitive and simple forms.

Aleksas Eugenijus Kulvietis
Klaipėdos univeristetas, Lietuva

Kryždirbystės tradicijos išlaikymas ir perdavimas šeimoje. Neeilinės patirties analizė
Preservation of the Tradition of Making Lithuanian Crosses and Cultural Transmission in the Family. Analysis of a Particular Experience

This presentation is motivated by personal experience of the special way of inheriting the art of making Lithuanian crosses, emphasizing how the symbolism encompassed by this tradition can influence people regardless of geographical distances, cultural differences, or social context. From there, it is intended to show that cultural heritage can be transmitted even without the orality of its propagators. In addition, the current problem of cross crafting “Kryždirbystė” in Lithuania and possible strategies to keep it alive are outlined in a general way.

Miglė Lapėnaitė
Lietuvos istorijos institutas, Lietuva

Ukrainiečių kalbinis, istorinis ir religinis tapatumas: pokytis karo kontekste
Ukrainians Linguistic, Historical and Religious Identity: Change in the Context of War

The Russian-Ukrainian military conflict began in 2014. It raised issues of Ukrainian self-perception and identification. Ukrainians themselves were clearly aware that foreign and hostile other was entering the country, destroying the prevailing political, cultural, and social structure. It revealed strong differences between “we” and “they” In the context of these challenges, identity is rethought. The war became as a turning point in the daily lives of the Ukrainians and the whole country. Most importantly, the war brought changes in the main fields of culture: language, history, and religion.

1. Language as an expression of cultural identity divides society and reflects a strong ethnic self-identification (Linguistic practices in Ukraine, self-identification through language in the past and now).
2. The historical past and relations with Russia now mark the boundaries between “we” and “they” (Historical relations through cultural, political, and economic perspectives, collapse of the vision of the Eastern world, (non) traditions of relations with Russia).
3. Religion as a symbolic difference between states with common historical traditions (Orthodox tradition, regional distribution, religion as part of common shared vision, history, and changes in these days).
4. Interaction between language, religion, and history in the context of war (symbols that reflect the nation and their expressions in the changing Ukrainian society).

Varsa Liutkutė Zakarienė
Lietuvos muzikos ir teatro akademija, Lietuva

Folkloro ansamblis – tradicija ar modernybė
Folklore Ensemble – Tradition or Modernity

The movement of folklore ensembles is a phenomenon all over the world. This movement has a unique history in Lithuania. The origins of the revival movement in Lithuanian folklore lie in the Khrushchev-era academic world. Only a decade or so later did the performance of folk music and dance begin to reflect revivalist activities. A movement gradually coalesced out of the isolated actions of individual musicologists and musicians. Town folklore ensembles began forming in the 1970's, in the 1980's, they grew in number. Ensembles appeared in smaller towns. City ensembles organized ethnographic expeditions, gave concerts, and organized folk music parties. Songs and dances were learned from the old villagers. The people of the city chose only the songs they liked. They did not take over the tradition in principle, but developed their own tradition. Interviews with the leaders of folklore ensembles reveal the modernity of the phenomenon and its connection with tradition.

Jūratė Lubienė, Dalia Pakalniškienė
Klaipėdos universitetas, Lietuva

Moters lytinių organų pavadinimai šiaurės žemaičių patarmėje
Names of Female Genitalia in North Samogitian Subdialect

This report presents a study of one of the North Samogitian lexical subgroup, the female genitalia names (further – FGN), to determine what conceptual features help to highlight semasiological and onomasiological studies of these body parts.

According to the semasiological aspect the names of female genitalia used by North Samogitians comprise a considerable subgroup of the thematic group of somatonyms, as on the basis of written resources and live spoken samples approximately 40 invariant lexemes of the mentioned semantics have been identified. It is important to emphasize that the dialect system does not have a neutral lexeme to name the words discussed.

According to the nomination the nominathemes of the motivated type of naming involve the bulk of the researched FGN, i. e. approximately about 90 per cent. The most productive within the researched somatonymic nomination system two motivated nomination kinds have been identified, such as: affixational and semantic. As to the quantitative approach, both kinds comprise equal parts of the motivated nominathemes respectively. Among the affixed FGN the suffixed ones are

dominant highlighting the conceptual features of minority / melioration, instrument, structure in FGN. A small part comprise paradigmatic forms, whose lexical nominators, verbs, actualize physiological processes and structure.

Austė Nakienė

Lietuvių literatūros ir tautosakos institutas, Lietuva

Romantizmo motyvai Lietuvos partizanų ir tremtinių dainose

Romantic Motives in the Lithuanian Partisan and Deportee Songs

The aim of this paper is revealing the manifestations of folk romanticism in the songs created during and after the World War II by the partisans and their supporters, political prisoners and deportees. The author employs studies by Vytautas Kubilius and other literary scholars; however, her research is a folkloristic one, since the songs' lyrics are perceived as a layer of folklore created at a definite period and characterized by the common stylistic features.

The songs created during war and postwar period harbor almost all the typical romantic literary motives. They exalt the beauty of the homeland praising its green villages, winding rivers with meadow banks, the roadside crosses, and faraway woods. These motives are often entwined with those of spring, blossoming, and youth. The native country is frequently portrayed in the songs of resistance as a beloved girl with a "rue spray in her hair" and as a mother taking care of her children. The motive of Lithuanian woods, its green forests is also especially prominent.

As noted by the folklore researcher Kostas Aleksynas, a huge number of patriotic songs has been created in the course of a comparatively short period of the national resistance, the folksong creativity seemingly acquiring new power. The continuation of the national romanticism and elaboration of numerous motives employed by the Lithuanian poets analyzed in this paper could perhaps explain this phenomenon.

Marija Navickaitė

Vytauto Didžiojo universitetas, Lietuva

Užsienio lietuvių korespondencijos nelegalioje lietuvių spaudoje XIX a. pabaigoje – 1904 metais

Correspondence of Lithuanian Immigrants in the Illegal Lithuanian Press from the End of the 19th Century to 1904

At the end of the 19th century and the beginning of the 20th century, Lithuanians who had left for Western Europe and the United States were confronted with a new, modern world, in which they had to experience great changes and adapt to new living conditions. There numerous diaspora centers with the press and organizations were formed, everyday life boiled, relations with foreigners developed or social activities evolved. As well, arose conflicts of a religious nature, the search for national identity, political differentiation and other processes developed. These processes and aspects of new life were also reflected in Lithuania through personal relations, cooperation in the Lithuanian press, cooperation in joint Lithuanian initiatives or correspondence in the public space - in the press. Correspondences, which seemingly short, informational messages, not only provided knowledge about Lithuanians in various countries, but also painted the image of the diaspora and the environment in which they lived. The purpose of this paper – after the analysis of periodicals, is to found out what kind and content of correspondence of Lithuanians who emigrated to the West are found in the illegal Lithuanian press published in Lithuania Minor until 1904: what trends of the

new modern life are revealed in the content of communication from the USA, Great Britain or Switzerland.

Remigijus Oželis
Klaipėdos universitetas, Lietuva

Tradicijos ir modernumo sąlytis kunigo Jurgio Pabrėžos homiletikoje
The Link between Tradition and Modernity in the Homiletics by Priest Jurgis Pabrėža

Born 250 years ago, Fr. Jurgis Pabrėža (1771-1849), delivered suggestive and memorable, timely and modern, professionally written and spoken sermons to the believers. Fr. Jurgis Pabrėža himself compiled collections of sermons (there was the total of ten sets of sermons) and divided them by topic. The subject of this speech is one of the surviving collections of sermons – "Sermons in Various Matters". In his sermons, Fr. Jurgis Pabrėža adheres to the church tradition relying on the Bible, the documents of the Ecumenical Councils of the Church, the teachings of the Church Fathers, Popes and Saints. While thinking and deliberating in his heart, taking up Theological Studies, reading and studying the Holy Scriptures and practicing spiritual exercises, the preacher examines the current affairs of the time and applies traditional teaching to them. Fr. Jurgis Pabrėža's goal was to preach the word of God keeping science and faith in close unity in order "to receive salvation through our Lord Jesus Christ" (1 Thessalonians 5:9) – the Incarnate Word of God. The Word preached by the priest, i.e. Jesus Christ, is God himself, and all words refer to the Word, which is never only the past, but always both the present and the future.

Dalia Pakalniškienė
Lietuvių kalbos institutas, Lietuva

Intarpiniai ir *sta* kamieno veiksmažodžiai XVI–XVII a. lietuvių raštijoje: nominacija ir motyvacija
Infixed and *sta*-stem Verbs Attested in 16th-17th c. Lithuanian: Nomination and Motivation

Infixed and *sta*-stem verbs are one of the most abundant inflectional classes in the Lithuanian language: it consists of more than 1000 lexemes. Half less is recorded in Latvian, only a few verbs are attested in Old Prussian. Relatively few infixated verbs are recorded in other Indo-European languages. So when and how did this homogeneous group of verbs grow in Lithuanian? Is it testified in the earliest Lithuanian written sources? What is the formal structure and semantics of these verbs that emerge from the first Lithuanian scripts? The report attempts to answer these questions on the basis of the analysis in onomasiological system of infixated and *sta*-stem verbs attested in the 16th–17th c. Lithuanian.

Traditionally, these verbs are classified as primary, non-derived verbs. However, in both synchronous and diachronic studies, the connections of these verbs with nouns and verbs have long been observed. A more systematic approach to these interfaces makes it possible to postulate the derived status of infixated and *sta*-stem verbs.

According to the research data, the largest part of the verbs included in the analyzed writings, about 65 percent, is motivated: many of them can be associated with cognate verbs or nouns that provide information about the characteristic features of the predicates. The investigation aims to identify the derivational categories of infixated and *sta*-stem verbs, to introduce problems of chronological and geographical distribution, and to discuss the origin of different word formation patterns.

Darius Petkūnas
Klaipėdos universitetas, Lietuva

Vokiško ir prūsiško teksto skirtumai Prūsų katekizmuose: katechetinė-liturginė analizė ir interpretacija

Differences between German and Prussian Text in Old Prussian Catechisms: Catechetical-Liturgical Analysis and Interpretation

Prof. Audronė Kaukienė in her 2011 monograph, Prussian Language Research II, published a chapter: "Differences Between German and Prussian Text in Catechisms." The author grouped these differences and provided possible assumptions for their interpretation but left the final word to theologians and historians of theology in particular. The author of this presentation analyzes the textual differences identified by Prof. Kaukienė and interprets them in a catechetical-liturgical context.

Lina Petrošienė
Klaipėdos universitetas, Lietuva

Lietuvininkų dainų melodika šiaurinėje Klaipėdos krašto dalyje

Melodies of Lietuvininkai (Inhabitants of Lithuania Minor) Songs in the Northern Part of Klaipėda Region

The report analyses 164 Lietuvininkai song melodies recorded between 1846 and 1994 in the northern part of the Klaipėda region within the current Klaipėda district, which are considered ethnic music of Lietuvininkai. The first melody, recorded in Priekulė, within the Klaipėda district, was published in 1846 by Eduardas Gizevijus. Later, between 1880 and 1887, Adalbert Bezenberger recorded 39 songs in the Klaipėda area, many of which were still being sung by 20th-century singers almost a century later. In the second half of the 20th century, with professional folklorists' intensifying field research, the number of recordings increased; nevertheless, that the number of local inhabitants decreased drastically after the Second World War. Singers' M. Klingerienė, A. Mažeiva, and G. Lacytienė songs form the most representative body of 20th-century Lietuvininkai songs, which are the basis for the revival and maintenance of the contemporary Lietuvininkai singing tradition.

The formal musical features are consistent with the characteristics of all Lietuvininkai ethnic music. The predominant melodies scale is of a major character, but they are even more abundant in the northern part of Lithuania Minor, constituting 80% of all Lietuvininkai melodies. Minor scale constituting 5.4 %, tunes with modulations and deviations account for 14.6% of the recorded pieces. The melodies are monodic and homophonic, but the latter are even more numerous here than in the southern part of Lithuania.

Edita Puskunigytė
Vilniaus universiteto Šiaulių akademija, Lietuva

Erosas kaip pasaulio sukūrimas ir transformacija Antano A. Jonyno poemoje „Larisa“
Eros as the Creation and Transformation of the World in Antanas A. Jonynas' Poem "Larisa"

The poem "Larisa" created by Antanas A. Jonynas in the 1980s still sounds like a modern and contemporary history of human nature, emotions, body, interpersonal relationships. Not only is it possible to recognize the interaction of previous cultural and myth traditions in the poem, but the

poem itself becomes a tradition, echoes of which can be found in the texts of the same Jonynas or other authors. One of the most important things in the poem is the modern consciousness of eros, which has been poorly discussed in its critique so far. The myths of the creation of the world and other myths are transformed by giving meaning to the identity of modern man, which is presupposed by a specific experience of the body, the interaction of eros and death, and so on. In the poem, the pronounced phenomenon of eros enables the lyrical subject to recreate reality, to create a new, original world, which differs from the tendencies of the Soviet era by the peculiar nature of the rebellious soul, the authenticity of the symbolic world of consciousness. This report aims to show how the phenomenon of eros becomes a part of the intensively developing identity of modern Lithuanian poetry, what is the historical, aesthetic, semantic, and poetic significance of this phenomenon. Methodologically, the report is based on the theories of M. Merleau-Ponty, A. Schutz, Z. Bauman, and other researchers, which allow us to delve into the modern consciousness of eros.

Rasa Račiūnaitė-Paužuolienė, Dalia Senvaitytė
Vytauto Didžiojo universitetas, Lietuva

Gyvenimo ciklo terminijos kaita Lietuvos akademiniam diskurse
The Change of Life-cycle Terms in the Lithuanian Academic Discourse

This paper analyzes the change of life-cycle terms in the Lithuanian academic discourse from ethnological perspective. It focuses on the interaction problem of tradition and modernity in the terms of life cycle celebrations used in ethnology. The paper is based on the analysis of scientific literature and sources, also, on the analysis of the public discourse of life cycle celebrations from 20th till the early 21st centuries. Particular attention will be given to new and developing terms of life-cycle areas. The paper examines the following tasks: (1) the factors which determined the use of life-cycle celebration terms in the Lithuanian academic discourse; (2) the reasons for the use/prevalence of these terms (3) the consequences and perspectives of the use of the term changes in academic and public discourse. This is the first time the life-cycle terms are studied in Lithuanian academic discourse, thus, they are not only described but also analyzed and defined.

Arvydas Ramonas
Klaipėdos universitetas, Lietuva

Krikščioniškojo identiteto paieškos post-modernioje visuomenėje
The Search for a Christian Identity in Post-Modern Society

The Second Vatican Ecumenical Council teaches that the Christian faith is always encouraged to read the signs of the times. One such sign of the times is secularism. Thus, in this post-modernist era, it is necessary to reconsider the path taken by the Church. That look must be real. A growing generation of people who no longer have a religious sense no longer have any contact with a history of heroism, sacrifice, devotion, and pride in faith in God. Ideological pluralism leads to the fact that reality is not recognized only empirically, the only value becomes economic benefit and progress, human rights are perceived exclusively individually, selfishly. The response of the Christian faith to such a reality is not a closure, for the Church is not a fortress outside the realities of life. Believers, following the example of Christ's humiliation, are encouraged to travel together, read those signs of the times, and give their own answers based on values. The Church promotes not dissociation, but dialogue, the freedom for everyone to choose their own path, while at the same time demonstrating Evangelical values.

Ilze Rudzāte
Klaipėda University, Lithuania

Lexis of the Baltic Sea Coastal Fishers in Lithuania and Latvia: Denominations of Dwelling Houses

In the Baltic Sea region, fishing is an integral part of coastal culture, which has formed different views of various ethnic and social groups on the tangible and intangible culture, including crafts-related vocabulary. In the study area once populated by the Couronians, the crafts-related vocabulary has not been surveyed and studied purposefully to examine it in thematic, territorial and sociolinguistic aspects.

This study aims to provide an insight into the diversity of designations of traditional dwelling houses, namely denominations of concept DWELLING HOUSE, their meaning and distribution in the context of language contacts. This study mainly used geolinguistic, descriptive and comparative-historical approaches, combining the obtained findings on a time scale with ethnographic information.

Designations, such as *nams* || *nāmas* || *nūmas*, *māja* || *māj* || *māi*, *istaba* || *istuba* || *stuba*, *būtas* || *būts*, *trobā* || *trobālē* and others, are polysemous. Their meaning has changed along with the development of the object itself, and today their oldest ethnographic meaning has remained mainly in the sub-dialectal lexis. Not all designations are adopted through domestic and linguistic contacts, such as Lith. *būtas*, which is distributed mainly on the eastern shore of the Curonian Lagoon, but is not rooted in the Curonian Spit (in New Curonian language), where Latv. *nams* is more widespread. Several designations of ambiguous meaning are also identified, but they are rather incidental than stable among other lexemes.

Dalia Senvaitytė, Rasa Račiūnaitė-Paužuolienė
Vytauto Didžiojo universitetas, Lietuva

Metinių švenčių terminija Lietuvos viešajame diskurse XX-XXI a.
Terminology of Annual Celebrations in Lithuanian Public Discourse During the 20th and Early 21st Centuries

The paper focuses on the terminology of annual holidays and (its change in Lithuanian public discourse during the 20th and early 21st centuries. The terminology of annual holidays will be analyzed both in the scientific press and in public discourse. The circumstances of the development and dissemination of terminology will be presented. Personalities and institutions that formed the terminology will be discussed. Relevant academic terminology will be compared with terminology abroad.

The report will be based on the analysis of scientific and popular science literature as well as on the analysis of the public discourse of annual holidays.

Akvilė Stankutė
Vytauto Didžiojo universitetas, Lietuva

„Jeigu valgai rekvizitą, miegi su masuote“: kino gamybos darbuotojų tradicijos ir prietarai Lietuvoje.

“If You Eat Props, You Sleep With Extras”: Traditions and Superstitions of Film Production Workers in Lithuania

This paper presents inherent traditions and superstitions of film production workers in Lithuania from the mid-20th century to the early 21st century. Based on the field research data, collected in 2020–2021, traditional and ritual events common in film production workers community are revealed: various awards to honour film production workers, film premieres, film festivals and other events are celebrated. Parties celebrated before, during and after a project and meant for film production workers to get to know each other, to motivate them or to thank them for their work, are also discussed in this paper. The research data reveal what symbolic actions are performed on a film set to indicate successful implementation of the project or a part of it.

The strengthening of social ties between film production workers is expressed through the tradition of gift giving, birthday celebrations or other traditions formed in individual groups, whereas superstitions, common among film production workers, are mostly aimed at luring success, dealing with fear or anxiety while working on the project or avoiding anything you do not want to happen.

Saulius Stumbra
Klaipėdos universitetas, Lietuva

Liaudiškojo pamaldumo praktikos Lietuvoje kaip religinio tikėjimo įkultūrinimo rezultatas. Dabarties iššūkiai ir perspektyva

Folk Piety Practices as a Result of Inculturation of Religious Faith in Lithuania. Contemporary Challenges and Perspective

Lithuania has been a Christian country for more than 600 years. Over these long years, a religious-national identity has been formed, with dialogues between religious faith and culture. As the most striking monument of this harmony has been the practice of Folk piety. The Folk piety practices, according to "Directory on folk piety and liturgy" are "private or public manifestation which although being not a part of liturgy is in harmony with it; this means that it meets its spirits, norms and rhythm. Moreover, these pious practices are inspired by liturgy and are leading the Christian people to Liturgy”.

The practices of folk piety, as a result of the inculturation of religious belief, is also influenced by the conditions of time and location. This raises the scientific problem of how to respond to today's challenges (multiculturalism, loss of ethno-religious identity, quarantine conditions, etc.) through scientific research. What is the perspective?

Nijolė Vailionytė
Vytauto Didžiojo universitetas, Lietuva

Bevaikystės sąvokos kaita socialiniuose ir humanitariniuose moksluose
The Definition of Childlessness in Social and Humanitarian Research

Recently in Europe the number of childless people has been increasing. Such demographic situation has become a target of discussion and research. After becoming a popular topic among researchers

in various fields, the term “childlessness” has started to become insufficient, as it cannot describe the reasons and consequences of this phenomenon to the full extent. These days in social and humanitarian research, the term “childlessness” can be defined differently. For instance, it can be viewed as a voluntary choice to not have children, inability to have children due to infertility, or social involuntary childlessness. As of now, it is difficult to tell how far the definition of childlessness can extend, as the phenomenon can happen due to more than one factor.

The goal of this paper is to analyse how the term of childlessness develops in social and humanitarian research. In this study, these few goals will be set: 1) analyse the relevance of the term, 2) find and analyse different society outlooks to the childlessness phenomenon, as well as its causes and consequences to the individual and the (social) environment. To carry out this research, relevant scientific literature was used. In addition, the comparative method is used in order to compare the childlessness term used in literature and how that usage influenced theoretical and methodological access in social and humanitarian childlessness research.

Andrius Vaitkevičius
Klaipėdos universitetas, Lietuva

Kultūrinių pokyčių įtaka postmoderniosios visuomenės suvokimo transformacijai: perėjimas nuo „normalumo“ suvokimo prie „išimties“ diktato
The Influence of Cultural Changes on the Transformation of Perception of Postmodern Society: the Transition of Perception of “Normality” to the Dictate of “Exception”

We will analyze the cultural phenomenon as a product created by human genius. We will ask how works the interaction of culture and human life today and how cultural transformation influences the process of modeling perceptions of man himself.

We will analyze how the cultural perception of what is “normal” or what is “value” is replaced by what is pleasant and useful. How a new concept of normality and value is created. We are creating a society without borders or a respectful and tolerant society?

Gailė Vanagienė
Klaipėdos universitetas, Lietuva

Baltų mitologiniai parkai Lietuvoje. Šventos pažintinis mitologinis takas
The Baltic Mythological Parks in Lithuania. The Educational Mythological Trail of Šventa

The lecture is devoted to discussing the theme of the Baltic mythological parks in Lithuania, this time with the help of one of them – a case of a mythological park, located in Šventa village (Švenčionys district), The Regional Park of Sirvėtos.

In the term of the Baltic mythological parks, the lecture refers to objects corresponding to the definition of the park, which are arranged on the theme of the Baltic mythology, i.e. featuring a special layout, thematic artistic design (mostly sculpture or implicated natural objects). As in Lithuania the number of Baltic mythological themed parks’ increases, there is a need not only to define this type of park, but also to explore the emerging phenomenon itself.

The report raises the question of the reasons of the Baltic mythological parks’ creation cases and the importance of their functioning, in order to study the anthropology of man-made space.

What motivates people to initiate and build a park on Baltic mythology? How that is influenced by the authors' identity search in the legacy of the ancestors – in the old Baltic religion and mythology? Why in the small geographical area of the Lithuanian state in recent decades are there found relatively many landscapes that are meaningful on this subject? What is the anthropological

significance of these man-made sites in the community living and working there? Does the active use of these sites and the visitors' relationship with the object reflect the authors' ideological foundation?

Jurgita Venckienė

Lietuvių kalbos institutas, Lietuva

Petro Avižonio “Lietuviška gramatikėlė” (1898)

Petras Avižonis’ “Lietuviška gramatikėlė” (1898)

At the end of the 19th century, the need for Lithuanian grammar arose because of the formation of the Standard Lithuanian language. The Lithuanian grammars written in German by August Schleicher (1856) and Friedrich Kuršaitis (1876) were already a rarity, moreover, they did not satisfy the need to have grammar in Lithuanian. This report is devoted to the relations of Lithuanian grammars of the second half of the 19th century – the beginning of the 20th century, to the dissemination of linguistic ideas. It focuses on the Lithuanian grammar „Lietuviška gramatikėlė“ (1898) written by Petras Avižonis.

Avižonis’ “Lietuviška gramatikėlė”, hectographed in St. Petersburg in 1898, is an important source of the history of both Standard Lithuanian and Lithuanian grammar. Avižonis had an aim to prepare a compendium of grammar with examples of declension and conjugation for students of St. Petersburg University who have little knowledge of Lithuanian. But he actually gave a start to the first grammar of the Standard Lithuanian – “Lietuviška gramatikėlė” became the main source of Petras Kriaušaitis’ [Jonas Jablonskis] grammar “Lietuviškos kalbos gramatika” (1901).

The report discusses the possible sources of the Avižonis’ „Lietuviška gramatikėlė”, analyzes what has been taken over from previous grammars, and what innovations have been presented.

Simona Vyniautaitė

Lietuvių kalbos institutas, Lietuva

Regresyvinė balsių asimiliacija: Telšių atvejis

Regressive Assimilation of Vowels: the Case of Telšiai

Regressive assimilation of vowels *i*, *u* is considered to be a major distinctive feature for sub-dialects of Telšiai region and Kretinga region since the second half of the 20th century. At the beginning of the 21st century, with the emergence and further formation of the Samogitian regiolect (centre of attraction being Telšiai), the perception of regressive vowel assimilation is much more inconsistent, the nomenclature value of this feature becomes unclear.

The report, based on dialectometric methods, analyses the regressive assimilation of vowels in the dialect variants used by Telšiai residents.

It was found that the regressive assimilation of vowels is mainly a characteristic of the subjects belonging to the younger generation; the least number of cases of vowel assimilation was recorded among the respondents of the older generation. Respondents belonging to the middle age group are closer to the younger generation in terms of perception of assimilation. Such results were influenced by both the maintained foundation of the traditional dialect and the non-dialect language.

Tomasz Wicherkiewicz
Adam Mickiewicz University, Poland

Regioninės kalbos: kalbotyros tradicija ir sociolingvistinė modernybė
Regional Languages: Linguistic Tradition and Sociolinguistic Modernity

The proposed presentation is to focus on the concept of REGIONAL LANGUAGES as a concept introduced to the European language policy at the end of the 20th century. The analysis shall focus on three case studies: Kashubian language community in Poland, Latgalian in Latvia, and the complex of Oïl languages in France and Belgium.

Discussed and analyzed will be:

- position of the regional language complexes in the traditional linguistic (dialectology) and societal taxonomies,
- the terminology and its impact upon the socio-political status of the languages,
- dynamics of sociolinguistic changes within the regional language communities (language endangerment, maintenance, and revitalization).

Ilona Zhovta
National Technical University of Ukraine “Igor Sikorsky Kyiv Polytechnic Institute”, Ukraine

Loveship in the Institutes of Noble Girls in the Ukrainian Lands of the Russian Empire in the 19th – early 20th Centuries

The first state schools for girls in the Russian Empire during the 19th – early 20th cent. were boarding schools (Institutes of Noble Girls). The daily life of the girls was determined by state policy and staff. Sometimes the intercourse between girls of institutes and male teachers became more intimate and turn into love.

The issue of the study is loveship in the Kyiv Institute of Noble Girls in the 19 – early 20th cent. Our paper is based on institute’s and private sources (charters, reports and especially memoirs of graduates).

According to the Charter of the Institute its headteacher had to make sure that the relations between the sexes did not go beyond morality. Class ladies looked after girls especially on the balls, where girls were dancing with men.

But the strict supervision of institute staff did not prevent falling in love at institute. For example, the headteacher of the institute fired M. Lysenko because of love with a pupil from his position of music teacher. We found a lot of cases where teachers got married to institute girls after their graduation.

Thus, despite the strict control of the institute staff over the girls there were cases of love with the opposite sex. Periodically love arose between the girls and their teachers and sometimes ended in marriage.

Rūta Žarskienė

Lietuvių literatūros ir tautosakos institutas, Lietuva

Muzikavimo tradicijos kaita XIX a. pabaigos – XX a. pradžios žemaitiškose vestuvėse
Changes in the Music-making Tradition of the Samogitian Weddings at the End of the 19th–the Beginning the 20th Century

The abolition of serfdom in the second half of the 19th century led to the formation of a wealthy class of farmers, and to changes in some customs and rituals. The richer peasants, who were usually literate, were proud of their position and their accumulated wealth; they preserved peasant traditions, but at the same time they admired the culture of the upper class and tried to emulate it. It was in the second half of the 19th century and the beginning of the 20th century that the music played on brass instruments began to resound at weddings of wealthy villagers. This was a very new phenomenon in the countryside at that time, coming from the manors, and only the wealthiest peasants could afford it. The marches, polkas and other dances played by four or five musicians were played at key moments of the week-long festivities, such as the welcoming of guests, the arrival of the bride, going to the church, etc. The appearance of the march in wedding customs is connected to brass instruments, since the origins of the march as a musical genre is undoubtedly related to the repertoire of military marching bands and wind instrument orchestras of manors. In the sources describing weddings in Samogitia (Lith. Žemaitija), brass instruments are often mentioned alongside salutes and drumming. The sounds they made were at times regarded by ethnologists as noise made to ward off evil spirits that could harm people. However, this study suggests that the firearms and their volleys, as well as the resounding trumpeting of brass instruments, took on a different meaning in the period under study - the shots symbolized the prowess and pride of the male gender, while the brass horns symbolized the wealth and honor of the family.

Irma Žąsytienė

Klaipėdos universitetas, Lietuva

Grūšlaukės Užgavėnių kitimas XX a. II p.–XXI a.
Grūšlaukė's Shrovetide Changes in the Second Half of the 20th Century–21st Century

The aim of the report is to seek the main, most distinctive transformations of the Shrovetide tradition in Grūšlaukė village since in the middle of 20th century till the 21st century. Based on the theoretical approach of interpretive anthropology by an anthropologist and a representative of the School of Socio-interpretive Anthropology, it is an overview, how new social phenomena affects the Grūšlaukė Shrovetide carnival and what new interpretations emerge. Since in the middle of 20th century Shrovetide in Lithuania was especially affected by various of social external factors, in some places even banned. Grūšlaukė Shrovetide is not exception, but the Shrovetide Carnival of this village stands out from other villages or towns in the country due to the freer approach to it during the Soviet era. The continuity and consistency of the tradition allows to supplement the elements of the development of the Grūšlaukė Shrovetide carnival and to extend them with current and new interpretations. What challenges Shrovetide tradition and its participants face after a global pandemic limiting universal entertainments and masses?

Aušra Žičkienė
Lietuvių literatūros ir tautosakos institutas, Lietuva

Senjorų jubiliejai: muzika audiovizualiniuose pasakojimuose
Round Number Birthdays of Seniors: Music as an Integral Part of Audiovisual Stories

Today, birthday celebrations are both a very popular pastime, a part of business, a representative of consumer culture, and a traditional form of honouring a person entering a new phase of life. At the same time, it is also an appreciative object of research on the expression of contemporary ritualisation. Researchers that study modern birthday celebrations notice features of a publicly-oriented festival, drawing in its participants, an extravagant spectacle, a private one-off party as well as certain latent signs of ancient rites of passage. This paper aims to examine videos of private anniversary celebrations of seniors (50+), publicly available on the Internet, to explore the ways in which the audiovisual story of the anniversary celebration is constructed and what is the role of music in it.