

The 47th volume of Tautosakos darbai / Folklore Studies is thematically diverse, yet its chapters, although different, would perhaps be recognized by observant readers as customarily introducing new folklore research on the traditional world-view, on folklore in its modern contexts, and on the cultural landscape.

In the first chapter, Giedrė Šmitienė having selected the phenomenological approach to the study of traditional culture, clarifies phenomenological notions of perception and applies them to examine the way of speech of her long-term informant Ona Lukšienė, or rather, the connections between this peasant woman and her environment as revealed in her speech. The article by Jūratė Šlekonytė deals with the Lithuanian legends of the Wild Hunt: having surveyed the existence of this motive in the European folklore and its peculiarities in the Lithuanian material, the author then proceeds to search for its deeper roots in the traditions of Prussians – the autochthonous inhabitants of the Lithuania Minor.

Uses of folklore in the modern contexts are introduced in the article by Dalia Zaikauskienė, who having chosen to analyze the internet comments on several politically ambivalent news articles, presents interesting insights regarding the use of paremias in the modern electronic discourse.

Attention to the cultural landscape joins together two rather different studies of materials that are also diverse in terms of time. Bronė Stundžienė sets out to investigate reflections of landscape in the Lithuanian folksongs from the contemporary point of view, revealing differing interpretations attributed to the landscape during various periods of the folksong development. The article is limited to interpretations of just two objects of landscape, namely, the field and the mountain, which nevertheless allow for concluding that meaning of landscape is constructed in the most ancient folksongs on the basis of mythic and ritual notions, and only the most recent folksongs break free from the ritual background. Vilma Daugirdaitė addresses in her article a topic hitherto hardly investigated by Lithuanian folklorists, namely, the modern formation of outstanding cultural landscapes. By comparing historical research, the popular media discourse and the oral narratives she discusses purposeful incorporation of the Baltic mythic and historical realities into the landscape of the Samogitian village of Lopaičiai and the newly emerging narratives of it. Oral narratives echoing representations of the pre-Christian Samogitian history and culture manifested in

the Lopaičiai landscape are presented by the publication of texts edited by the same author.

Celebrating the 90th anniversary of the Latvian Folklore Archives, Māra Viksna reminds the readers of its history: its sources, founding and the decades-long activity.

Contributions by Kostas Aleksynas to the chapter on folksong history may already be regarded as traditional. At the moment he reveals ways of composing two folksongs from the Great War.

The chapter on anniversaries is chiefly devoted to paremiologists and paremiology. This year, the 90th anniversary of the late professor Kazys Grigas is celebrated. Contributions of this prominent scholar to the studies of Lithuanian culture and both the Lithuanian and the international folklore research have already been repeatedly discussed. This time, the long-term colleague of Kazys Grigas, paremiologist Lilija Kudirkienė reminds us of his person – the way he is still remembered by those who knew him well. In his turn, Professor Wolfgang Mieder from the University of Vermont (USA) having been asked to commemorate his friendship and cooperation with Kazys Grigas, replies by a fervent plea for editing a Lithuanian-English proverb collection, which would introduce the rich heritage of Lithuanian proverbs to the international community, and proposing his assistance in its publication. A nice occasion for a more detailed survey of activities by Professor Wolfgang Mieder is also at hand, since Professor celebrates his 70th birthday. Giedrė Bufienė therefore discusses in her contribution the publications written, compiled or edited by this world-famous researcher of paremiology. By a nice coincidence, these texts celebrating anniversaries of the prominent paremiologists are in a way followed by actualization of the nationally engaged activities of a doctor and public figure Mikalojus Kuprevičius, whose 150th anniversary of birth is also commemorated this year. Solid collections of proverbs and riddles recorded by him should definitely enjoy greater publicity. A nice contribution on the occasion of his grandfather's birthday is written for this volume by the Lithuanian composer Giedrius Kuprevičius.

The ethno-cultural activities of the Kuprevičius family swiftly merge into the following chapter describing fieldwork experiences. Here, Vykintas Vaitkevičius presents the fieldwork notes by Balys Buračas from his trip to the Eastern Lithuania in 1936. During this trip, Buračas was accompanied by Viktoras Kuprevičius, at the time secretary of the Čiurlionis Art Museum – son of Mikalojus Kuprevičius and father of the composer Giedrius Kuprevičius. Moreover, the value of this publication consists not only in its contents, highly relevant to the students of traditional culture, but also in its illustrations – photos by Buračas, supplying additional information to the text, making it more vivid and themselves acquiring new meanings.

The “Pro memoria” chapter is dedicated to the departed – Danutė Krištopaitė, a hard-working editor, textual critic, interpreter, but for us primarily a folklorist; and

ethnologist Jonas Trinkūnas, who by his broad activity has firmly established himself in the history of the Lithuanian public and folkloric movement.

New publications relevant to folklorists, but reviewed by non-folklorists are presented in this volume as well. Sociologist Sigita Kraniauskienė discusses a monograph authored by representatives of three disciplines in humanities and social sciences Memory and Identity in the Lithuanian Borderline Communities: Valkininkai, Vilkyškiai, and Žeimelis, while book researcher of Vilnius University Tomas Petreikis reviews a work by Domas Kaunas Towards the Books of Lithuania Minor, which summarizes its author's experience while searching for documentary heritage in the Klaipėda region. Annotations draw the readers' attention to yet a couple of books published last year and dealing with traditional culture by Rita Balkutė and Libertas Klimka, and to a research journal launched this year by Belorussian colleagues, Беларускі фальклор.

In the chronicle, information on the recent folklore-related events and on the new database made available by the Latvian Folklore Archives is presented.