

Itin aktualus, nūdienos etnografija pagrįstas Danijos antropologės Pernillės Hohnen darbas, nagrinėjantis posovietinius pasikeitimus Lietuvos prekių ir paslaugų sferoje per Gariūnų turgaus, kaip posovietinės neprestižinės prekyvietės, marginalios sociokultūrinės zonos, analizę.

Kelios publikacijos skirtos etnologijos mokslo raidai ir atskirų fenomenų interpretacijoms joje. Lundo universiteto etnologijos profesorius Orvaras Löfgrenas savo straipsnyje analizuoja metodologinio stabilumo ir kaitos santykio problemą Švedijos etnologijoje, Vytis Čiubrinskas aptaria Lietuvos etnologijai tekusių sovietmečio išbandymus, o Jonas Mardosa gilinasi į religinių motyvų interpretacijas šiuolaikinėje Lietuvos etnologijoje.

Lietuvių diasporos Latvijoje tema gvildinama išsamiais etnografiniais lauko tyrinėjimais paremtuose Lietuvos istorijos instituto etnologų Žilvyčio Šaknio ir Vidos Savoniakaitės straipsniuose, išryškinančiuose akulturacinius procesus. Tradicinės – paprotinės teisės konfigūracijas XX a. antrosios pusės Lietuvoje aptaria Venantas Mačiekus. Straipsnių skyrius baigiamas aktualių metodinių Pitsburgo (JAV) universiteto antropologijos doktorantės Neringos Klumbytės kritiniu tekstu, supažindinančiu su klasikine etnografijos rašymo metodika ir šiuolaikinėmis jos naujovėmis.

Šis *Lietuvos etnologijos: socialinės antropologijos ir etnologijos studijų* numeris skiriamas etnologui, lietuvių etnografijos darbštuoliui, profesoriui, habilituotam daktarui Vaciiui Miliui pagerbti. Paminint jo 75-erių metų sukaktį, publikuojamas jubilieato straipsnis, Ritos Strazdūnaitės parengta jo darbų bibliografija ir proginis Žilvyčio Šaknio tekstas.

Vytis Čiubrinskas

## Foreward

Only five years have elapsed since the first volume of the monograph series, *Lithuanian Ethnology*, appeared in 1996. Today, instead of that series, we offer you a journal of ethnological scholarship, *Lithuanian Ethnology: Studies in Social Anthropology and Ethnology*.

This annual journal of ethnological studies, appearing for the first time in Lithuania, seeks to provide its readers with current and important research in the fields of sociocultural anthropology and ethnology done in Lithuania and abroad. We are hoping to engage readers in social sciences and humanities, anthropology and ethnology students, and colleagues from a wide circle of disciplines.

In this journal we are looking for interdisciplinary connections, seeking, in particular, to break the border between ethnology and sociocultural anthropol-

ogy. As the journal's subtitle suggests, we want to integrate studies that are clearly cognate in their methodology and aim. We believe that it is time to benefit from world-wide integrative processes in knowledge and give the two disciplines more than nominal institutional bonds.

The credo of the journal could be "recognize yourself in the other and the other in yourself". We seek to encourage scholarly colloquy, or, in the words of the Lithuanian American sociologist Vytautas Kavolis, a *polilogue*, analyzing differences and similarities between cultures and societies, between *us* and *them*, between majority and minority, dominant and marginal, and local and immigrant. We support the analysis of that which could appear to be *uniquely* Lithuanian, such as *our own* ethnic culture, only if the methodology used is comparable to that applied in the study of foreign cultures, for instance, Hawaiian culture in Oceania.

Such is the case with the first paper in the articles section of the journal. Written by Jonathan Friedman, it compares contemporary Hawaiian and modern Greek identity processes with a special focus on mobilization of history and memory. Problems of Lithuanian identity are addressed by Auksuolė Čepaitienė, as well as by Andreas Roepstorff and Aušra Simoniukštytė. Vaidotas Pakalniškis follows with an analysis of the Lithuanian Lowlander (Samogitian) identity and its politicization under the processes of Euro-integration.

The article by Pernille Hohen, reflecting the most contemporary ethnographic practice, examines post-communist changes in Lithuanian trade and trading practices through a case study of the Gariūnai market on the outskirts of Vilnius, a zone of social and cultural marginality and stigmatization.

Other articles are devoted to the development of ethnological research. Lund University ethnologist Orvar Löfgren presents the relationship between stability and change in the methods of Swedish ethnology, Vytis Čiubrinskas discusses the trials and tribulations of Lithuanian ethnology during the Soviet period, and Jonas Mardosa delves into the interpretation of religious motifs in contemporary Lithuanian ethnology.

The acculturative processes of the Lithuanian diaspora in Latvia, based on extensive ethnographic studies, are examined by Žilvytis Šaknys and Vida Savoniakaitė. Venantas Mačiekus analyses the customary law configurations in Lithuania in the second half of the twentieth century. The concluding article, by Neringa Klumbytė, provides a critique of traditional and contemporary ethnographic writing.

This volume of *Lithuanian Ethnology* is dedicated to the veteran ethnologist Vacys Milius. Honoring his seventy fifth jubilee, we are publishing an article by him, a bibliography of his works compiled by Rita Strazdūnaitė, and a tribute by Žilvytis Šaknys.

Vytis Čiubrinskas