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Editorial

This issue begins with the thematic section titled “Vilnius – 700 Years”, in which we reveal the unique political and multicultural contribution made by Vilnius-dwellers to global society. The issues in these articles relate to challenges posed by various crises. The ongoing war in Ukraine is the focus of a new discourse by the well-known visual anthropologist Carlo A. Cubero from the University of Tallinn, dedicated to the Vilnius University anthropologist Mantas Kvedaravičius (1976–2022), who had been researching the stories of missing and tortured people and was killed by Russian soldiers. The article discusses the ethnographic film about Mariupol. The theoretical aspects of Kvedaravičius’ visual anthropology concepts are assessed in depth. Cubero’s conclusions interestingly reveal the historic aspects of the anthropology of crises, people’s memories and unhealed wounds; the text makes readers think about this senseless repeated violence and the perceived similarities between the Gulag and other labour camps around the world in people’s memories. In the times of the Russian Empire, when Vilnius was part of its North West Region, the inhabitants of Vilnius were described in tourist guides. In her article, Anna Gomóła, a professor in culture studies from the University of Silesia in Katowice, searches for an answer to the question of how to get to know Vilnius. Gomóła analyses the guides by historian Adam Kirkor (1856) and photographer Jan Bułhak (1936). She reveals how differently these authors saw Vilnius’ historical configurations and the biographies of prominent Vilnius-dwellers, the culture of their lives, their attitudes towards the nature surrounding them as well as the urban environment. The article is interesting for its character analysis and theoretical perspective. The University of Miami professor in the Department of Anthropology Neringa Klumbytė continues her sensitive account of the unique story of the exceptional figure of Vidutė Gumbytė (1949–2021), known by Vilnius locals as Rožytė. Klumbytė analyses why Vidutė Gumbytė-Rožytė became a Vilnius legend. The author claims that the residents of Vilnius associated Rožytė with her captivating freedom from the usual social norms in the post-Soviet, increasingly liberal Vilnius, and in her research she shares with readers her theoretical approach in a very vivid and professional way. The Lithuanian Institute of History ethnologist Žilvytis Šaknys turns his theoretical approach to the challenges and importance of research of the press, which serves to supplement ethnographic field research. Šaknys analyses publications of the *Jaunimo draugas* magazine released in Vilnius and presents the results of ethnographic field research. His conclusions convincingly show that

press publications accurately account for the ethnographic material collected during field research about the conspicuously different leisure time among young people in the historic Vilnius Region (1920–1939). The Lithuanian Institute of History ethnologist Rasa Paukštytė-Šaknienė interests readers with her text about Kūčios, or Christmas Eve, dishes popular among Vilnius-dwellers. Paukštytė-Šaknienė compares ethnologists' broad historic discussion of Kūčios dishes in historiography with her own recent interesting research conducted in 2020, which encompassed the challenges posed by Covid-19 during the festive season, and intrigues readers with the question – is cultural continuity important to the inhabitants of Vilnius?

The featured article authors open up issues of the anthropology of crises by directing readers towards the broader problems of mythology, erysipelas treatment, fairy tales and everyday life. The Lithuanian Culture Research Institute Baltic studies specialist and culture historian Rolandas Kregždys takes a deeper look at the ethnological discourse surrounding the myth of Sovius (Sovij). Ethnomythological symbols are interpreted by applying the inner reconstruction and comparative methods, using factography from the Old and New Testaments, the Christian dogmatism of the deadly sins and the Slavic ritual tradition of placing food in gates/gateways for the spirits of the deceased. Kregždys presents new, compelling conclusions. Daiva Vaitkevičienė, a folklore specialist from the Lithuanian Institute of Literature and Folklore, states that today, erysipelas is one of the few ailments for which people in Lithuania still approach traditional healers for treatment. The accounts of people from Musteika are analysed in a lively, novel and convincing way, combined with research from other localities in Lithuania and broader contexts. Folk and professional symptoms of this disease are compared. In the folk cases of erysipelas, the features of mythical thinking are discerned. Readers are informed how, according to Vaitkevičienė, erysipelas could have been a somatic expression of psychological experiences, and the practice of reciting incantations was shown to be a solution. The Lithuanian population's views regarding myths and folktales is further analysed by the Lithuanian Institute of History PhD student Akvilė Sadauskienė in her new anthropological research of folktales. Her article offers readers a very contemporary approach to the transmission of the story-telling tradition, reveals the different views held by men and women, and the social and political aspects that determine the survival and value of folktales in a particular community. The Lithuanian Institute of History ethnology doctoral student Ernesta Dambrauskaitė discusses the peculiarities of daily time management of people living in medium-sized Lithuanian towns. In her discourses, the doctoral student very nicely combines theoretical thought with her ethnographic field research findings. Using the comparative method, she

reveals the daily life rhythm, social time and just how tightly scheduled time actually is for the inhabitants of two medium-sized Lithuanian towns in 2020, namely Josvainiai and Ramygala.

The book reviews present research on the history of anthropology, politics and health care, and ethnicity. Gediminas Lankauskas discusses University of Miami professor Neringa Klumbytė's latest monograph about *Šluota* (The Broom), a satirical humour magazine published in Lithuania for more than four decades, from 1956 until 1998. We learn how the book's author, according to Lankauskas, offers irreproachable evidence that *Šluota* served as a propagandistic outlet, while the book *Authoritarian Laughter* is a significant and enjoyable addition to the ever-growing and increasingly strong body of work on Lithuania's socio-cultural anthropology. Darius Daukšas analyses the Lithuanian release of the anthropologist, Watson Family University Associate Professor of International Security and Anthropology at Brown University and a 2022–2023 fellow at the Harvard Radcliffe Institute, Ieva Jusionytė's newest monograph *Slenkstis* (Threshold). According to Daukšas, one gets the impression that the firefighting and paramedic community on both the Mexican and the US sides of the border considered Jusionytė as one of their own, while most of the book is like a live journal documenting her research, revealing how she managed to successfully get into contact with deep and sometimes even intimate processes experienced by these emergency response communities. Jolanta Kuznecovienė and Eimantas Peičius present a compelling review of the monograph by the University of California Davis professor, who worked at the Lithuanian Institute of History, Rima Praspaliauskienė. The book discusses health care problems in Lithuania in an intriguing way. We learn how this book will, according to the reviewer, transport readers to the complex and at the same time multifaceted socio-cultural context of health care. Egdūnas Račius provides us with a thorough introduction to the English language edition (2021) of the Institute of the Lithuanian Language researcher Galina Miškinienė's book *Ivano Laucevičiaus kitabas. Lietuvos totorių kultūros paminklas* (2009) (*The Kitab of Ivan Lutskevich: A Monument of Lithuanian Tatar Culture*). According to Račius, this work is very important as a history of Islam in Eastern Europe. The easily readable book is especially useful for Islamic studies and researchers of Muslim diasporas in Europe. Šarūnas Rinkevičius reveals the particularities and meaning of the latest Lithuanian-Karaite dictionary. According to the reviewer, while this dictionary is not a professional linguistic text, it is nonetheless an enormous contribution to the documentation of Karaite culture and its preservation for future generations, and to Lithuania's cultural heritage, uniting Lithuanian with the Karaite language and allowing us to understand how beautiful and interesting this language truly is. Jurgita Senulienė presents a new book of baked goods

recipes released by the Hugo Scheu Museum community in Šilutė – *Klaipėdos krašto konditerijos atradimai. Kepiniai* (Newly Discovered Pastries of the Klaipėda Region. Baked Goods). According to Senulienė, this book can be read not just as a practical collection of recipes, but it also offers a valuable description of the ethnic identity issue in Lithuania's ethnographic regions, revealing the connection between food and social status.

In Memoriam of the long-serving former member of this journal's Editorial Board, an anthropologist in the Southern Illinois University Department of Anthropology, Political Science and Sociology, Professor Jonathan Hill – we thank him for his sincerity and all his work, his interesting public lectures given at seminars that will forever remain in our memories. Professor Jonathan Hill, in the words of Vytis Čiubrinskas, was particularly obliging and collegial, he is to be greatly merited in the development of Lithuania's anthropological sciences and studies, he was always generous with his time when providing student consultations and enthusiastically supported five PhD pursuits specialising in anthropology at universities in the Baltics.

In Memoriam of Dr Eligijus Juvencijus Morkūnas, we remember the professional communication of this ethnologist at scientific conferences at the Lithuanian Institute of History. According to Inga Levickaitė-Vaškevičienė, Morkūnas began his journey as an ethnologist during an aggregated expedition to Gervaty (Gervėčiai) in 1970, which was supervised by Norbertas Vėlius and Vacys Milius. That same year, he started working at the Lithuanian Museum of Folk Life (now the Lithuanian Museum of Ethnography) and dedicated his whole life to researching folk technical equipment and cultural heritage. Morkūnas was given the National Jonas Basanavičius Award in 2021 for his significant contribution to the research of Lithuanian traditional architecture and crafts, their preservation and popularisation, and his creative museum activities in fostering the vitality of ethnic culture. In 2023, he received the Knight's Cross of the Order of Lithuanian Grand Duke Gediminas for his important work in fostering the traditional culture of Lithuania's ethnographic regions and his innovative implementation of museum-related ideas. We will enjoy Eligijus Juvencijus Morkūnas' legacy for a long time to come.

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