**Alicja Kosim**
University of Warsaw

**THE MODERNISATION OF LITHUANIAN THEATRE - THE CASE OF "DRESS REHEARSAL" BY KAZYS BINKIS**

The presentation focuses on the process of modernisation of Lithuanian drama in the first half of the 20th century in the context of changes taking place in the European dramaturgy at the time. It draws parallels between the chosen tendencies of the great theatre reform and the structure of the drama Dress Rehearsal (1940) by Kazys Binkis. Binkis's play serves as an example of the development of Lithuanian theatre, as it is clearly influenced by Bertold Brecht's theory of epic theatre and metatheatrical motifs derived from plays by Luigi Pirandello.

**Milda Dailidėnaitė**
University of Tartu

**ESTONIAN „MAHA", LATVIAN „NO" AND LITHUANIAN „NU"**

Purpose of this paper is to give an overview of functions and compare Estonian verb particle „maha", Latvian verb prefix „no" and Lithuanian prefix „nu". This paper gives the results of research done for my masters' thesis.Material is taken from explanatory dictionaries (and in case of Estonian from all of the dictionaries I could find). Dictionaries were taken as a source instead of corpora, because in corpora I could only find the most frequent verbs, but in order to find out all (or close to that) functions of the particle and prefixes I needed as many different verbs as possible. The purpose of analysis was to find all (or close to that) functions of the prefixes or particle. Also taking into account the overlapping functions (e.g. separation and amount etc.). The results of analysis of separate languages are then compared and overlapping as well as different features are then discussed. This research is done as a beginning for a diachronic research on Latvian, Estonian and Lithuanian verb particles. This will give ground for future research on this issue.

**Andra Pētersone**
University of Latvia

**FINNO-UGRIC STUDIES UNIVERSITY OF LATVIA**

More than 20 years University of Latvia offers exclusive study programme – FinnoUgric studies. This programme includes lectures about Finno-Ugric history, culture, folklore and main subjects – Finnish and Estonian languages. This programme is one of the smallest study programmes which University of Latvia can offer. University of Latvia have cooperation agreements with universities in Finland and Estonia. Also students have opportunity to take a part in Study mobility programmes and different summer language schools in Finland and Estonia. The purpose of this research is to find out why students decide to study in this programme. In research there is information about what this programme offers. Students of this programme share their thoughts about it. Why do young students take risky decisions and sign up for this programme? Where can they work after having their BA degree? This speech proposes probable answers.

**Dominika Zyśk**
University of Warsaw

**(IM)PURE FORM? INTERMEDIALITY IN "PURGE" BY SOFI OKSANEN**

In my presentation I will conduct in-depth analysis of three works of art using as a methodological basis theory of intermediality and its instruments.

My intention is to follow evolution through which Sofi Oksanen's theatre play *Purge* has gone. Due to landslide success of mentioned play in Finland, its author decided to turn story of Estonian family into a novel published under the same title in 2008. Since Purge has not only repeated success of its predecessor, but has become an international sensation in literary circles. It was not long before  film adaptation was launched.

I would like to present an audience a comparative analysis of described above works in accordance with framework provided by Rajewsky, especially her understanding of intermediality as transposition of media and intermedial references. I am going to analyze what means of expression have been deployed in all three works and study if and what kind of imprint double transgression has left on the story – changes that transgression from theatre form to novel and yet again to film may have left mark of.

To better capture changes I will focus on aspect of spatiality – how space is experienced in different works? how relations between characters are changing in space which is communicated mainly either with word or picture? Are different features of space exercising significant influence on perception and interpretation of events? Last but not least I will consider oligopticon-panopticon duality and study if any of this perspectives is privileged by language of film or literature.

**Solvita Štekerhofa**
Ventspils University College/Liepāja University
**RESEARCH SOURCES OF LATVIAN CRIMINAL LAW TERMS**

Historical research of criminal law terms in this paper commences with the first written sources where lexical units with a certain legal disposition can be found. The collection of sources is structured from the first legal acts and periodicals in the Latvian language starting from the 19th century. The use of criminal law terms has also been recorded in several standard acts and text-books of the sector (jurisprudence), in glossaries and various publications concerned with terminology and sector terminology, as well as terms have been excerpted from various non-specialized dictionaries. Selection of sources for the paper is a substantial part of this research, since when a word maintains the function of a term, it can be certified most clearly by fixating it in various written monuments. Analysis of sources can help in defining variants of criminal law terms and parallel use thereof; also the change in the meaning of the word or its novelty can be well recognized in the source material. Excerpts from periodicals is an important research material since right the first newspapers printed in the Latvian language explained various Russian laws that were binding to the residents of Latvia. Not only explanations of laws and notes, but also the law itself was published in the newspapers. Newspapers "Balss", "Baltijas Vēstnesis", "Dienas Lapa", "Latviešu Avīzes", "Pēterburgas Avīzes" and others were used as the most important periodicals when selecting the terms.

**Povilas Jundulas**
Vilnius University
**QUANTITY OF LITHUANIAN LONG VOWELS: PECULIARITIES OF PRONUNCIATION IN THE SPEECH OF STUDENTS OF PHILOLOGY (EXPERIMENTAL RESEARCH INTO PHONETICS)**

The present research paper describes the quantity of the long vowels in philology students' speech. The purpose of the research is to examine the presenet linguistic situation, i.e. the extent to which the stressed and unstressed long vowels have deviated from the standard pronunciation which is provided in rules of State Commission of the Lithuanian Language, pronunciation dictionaries and means for pedagogical purposes. The quantity of the vowels has been examined separately in words and a flow of speech in order to compare the final results. Some different methods have been used in the present analysis. 3 hypotheses have been formulated. The first hypothesis suggests the dependence of the duration of the long vowels on its position in a word with respect to the stress. The second hypothesis is that a reduction of the long unstressed vowels is a greater in a flow of speech than in separate words. The third hypothesis proposes the impact of the duration of the stressed syllable on the duration of the long unstressed vowel. The sample of 216 separate words and 216 separate sentences has been taken comprising 3888 vowels in total. The results support all three hypotheses.

**Olga Moskalewicz**
University of Warsaw
**WITCH (RAGANA) THEME IN LITHUANIAN TRADITION AND LITERATURE ON THE BASIS OF SELECTED WORKS OF MARIJA PEČKAUSKAITĖ AND JURGA IVANAUSKAITĖ**

The goal of this paper is to examine the theme of the witch (*ragana*) in Lithuanian tradition, culture and literature. The first part provides a general introduction to the popular beliefs about witches, magical properties attributed to them, as well as their appearance and social perception. The second part focuses on the biography and an overview of selected works of Maria Pečkauskaitė, who took the stage name of *Šatrijos Ragana*, and the subject of research will be the question of whether the selection of the nickname was not accidental and if there was a correlation between it and the work of the writer. The last part is devoted to the analysis of a novel by Jurga Ivanauskaitė *Ragana ir lietus* (The Witch and the Rain), primarily in terms of the method of creation of the protagonists (the title witches).

**Justina Petrulionytė**
Vytautas Magnus University
**KAUNAS AS THE BEGINNING OF XXTH CENTURY LITHUANIA: THE DYNAMIC CITY IMAGERY IN THE NOVELS BY MARKAS ZINGERIS**

This paper focusses on the imagery of city (in literature) as an important component of Lithuanian national imagination: "the institutionalization of literature enhanced the national character of the capital city, and turned it into a symbol of the nation" (Cornis-Pope&Neubauer 2002). Though most discussions and (not only) literary representations of the relation between national identity and city focus on capitals, in Lithuania also – on countryside and nature, the present case study analyzes Kaunas imagery. Such decision is based on several reasons: 1) quite a few Lithuanian writers contest the stereotypical notion of Lithuanian identity as rural identity; 2) in Lithuanian mentality Kaunas has perhaps the strongest link with Lithuanianness; 3) during the interwar, Kaunas was the capital of Lithuania. The paper discusses two novels of Lithuanian-Jewish writer Markas Zingeris: Round the Fountain, or the Little Paris (1998) and Playing Duo (2002). Here the dynamics of city imagery is very bright (shifts from young to old, eternal to temporary, capital to province). The novels manifest: 1) strong links between city, Lithuanianness and the statehood, 2) a notion of Kaunas as the beginning of XXth Lithuania. This is marked by rich representations of the fountain (underground and gushing water) and significant images of women (Kaunas as a capricious bride, which was left at the altar; a parallel between drama of family (a mother gives away her baby to her friend to grow him up in order he would survive) and the image of Kaunas as a mother, which gave birth to the State and culture of XXth century Lithuania.

**Agnė Ambrazaitė**
Vilnius University
**TRANSLATIONS OF WŁADYSŁAW SYROKOMLA IN LITHUANIAN CULTURE FROM THE END OF 19TH TO THE EARLY 20TH CENTURY**

In our work we analyse translations of romantic poetry of Władysław Syrokomla (Ludwik Władysław Franciszek Kondratowicz) from Polish language into Lithuanian. We explore the period of modernisation of Lithuanian culture. The time frame of this work is the end of 19th century and the early 20th century. Beginning of this period overlapped with the Lithuanian press ban. Majority of the first publications of Sirokomla translations appeared in the pages of one of the first Lithuanian periodical papers *Auszra*. Even though it was illegal, content of the paper was well known by intellectuals. This periodical occupied central position on the second stage in the process of polish-lithuanian literature acquisition. We discuss the main tendencies, that emerge during this translation process. It is disputed how through translations of Sirokomla's poetical works other polish writer's works were included into repertoire of Lithuanian literature. We pay special attention to historiographical interpretation of Teodor Narbutt. We also clarify the mechanism how Sirokomla's works were chosen for translations.
Our research is based on two complementary theories. Reception theory complies with the provisions of translators as readers, whose participate in text reception process. We present short biographical

information of main Sirokomla's translators. Other theory is Itamar Even-Zohr's polysystem theory. The main presumption of this theory is that during translation young or week literature system includes and assimilate genre, stylistic norms and ideas.

**Laura Dzalbe, Ilze Eglīte**
University of Latvia
**FALSE FRIENDS IN THE FINNISH AND ESTONIAN LANGUAGE**
This research looks at word pairs found in the Finnish and Estonian languages which look or sound similar, but differ significantly in meaning. In translation theory, these word pairs are known as false friends. How can this phenomenon influence language users and what are the consequences of the incorrect usage of these word pairs? The aim of this presentation is to inform future translators, researchers and foreign language students about mistakes that could be made while translating from Finnish to Estonian and vice versa.

**Agnė Bernotaitė**
Vilnius University
**WHO MADE VILNIUS BLUSH IN 19TH CENTURY? THE CASE OF JAKUB SZYMKIEWICZ'S SATIRES "SZLACHCIC NA ŁOPACIE"**
Jakub Szymkiewicz's satires, published between 1817 – 1818 in the literary fellowship's (Towarzystwo Szubrawców, 1775-1818) newspaper „Wiadomości Brukowych", seem to be atypical in the context of 19th century Lithuanian travel literature. Changes in the concept of travel, that were happening worldwide in the turn of 19th century, affected the way traveling was pictured in literary works: the main focus of the travel narrative had shifted from the external to internal dimension. In one of the fellowship's member's, J. Szymkiewicz's, satires, picturesque and famous for their rich slang, ironic tone and sharp wit, the journey was quite conditional, more of a narrative figure than the object of each satire, i. e. in these texts it was used as a form, a setting, a condition for the narrator to tell the story and to reveal his views, thus providing the useful distance – as a principle and as a plot figure. Therefore the main focus of the paper is on the narrator of satires, narrator's objectivity, character and principles. It is also important to mention that this literary fellowship (whose member was openly revealed their „literary fathers" (Laurence Sterne and Jonathan Swift) in the first issue of the newspaper – these authors are particularly well known for their impact to the genre of satire. While talking about these satires their sociocritical as well as entertaining aspect must be stressed.

**Rūta Karlīna Avotiņa**
University of Latvia
**CHORAL SINGING IN LATVIA AND ESTONIA: SONG FESTIVAL TRADITION**
Amateur choral singing has played an important role in cultural and social development of Latvia and Estonia since 19th Century, when the tradition was borrowed from Baltic Germans. Most recent Estonian and Latvian Song Festivals gathered 30 000 – 40 000 singers on one stage, thus being an exceptionally large choral event in global level. The presentation investigates the evolution of this phenomenon, briefly comparing the reflection of social and political processes in different aspects of Song Festivals.

**Michaela Snopková**
Sciences Po Paris/Unitas Foundation
**BALTIC SEA DURING COLD WAR: THE BALTIC PERSPECTIVE**
Historical events of the 20th century led to a division of European areas that for centuries had been united by shared developments. In particular, the Iron Curtain divided the Baltic Sea region – an area united by a common body of water, similar climate challenges, culture and trade. This divide resulted

in social and economic differences between the nine countries sharing the Baltic Sea coast and in differences in their shared history of the region. The sea, as a natural obstacle in the communication but also as natural protection from the unwanted visitors has always played a significant role in the Baltic Sea region. This paradoxical characteristic of the sea is a core question of its role during the Cold War. Of course, the Iron Curtain broke a tradition of relations and communication across the sea and divided the region into the opinion blocs of East and West, but at the same time, the sea remained one of the scarce ways of escaping from the East. Today, 25 years after disintegration of the Soviet Union, the peoples around the Baltic Sea are connected again and seek to rebuild their lost regional identity. However, in light of the recent crisis in Ukraine and the EU response to it, the tensions in the Baltic Sea are observed. Once again, the sea is becoming a playground for the geopolitical game, but its natural character makes it to be a connector and divider at the same time.

**Paulina Przychodzień**
University of Warsaw
**DEVIL IN LITHUANIAN FOLKLORE BASED ON KAZYS BORUTA'S "BALTARAGIO MALŪNAS"**
The presentation considering the characteristics of the devil's character and his characteristic in Lithuanian folklore. My analysis is focusing on the Kazys Boruta's novel "Baltaragio malūnas". The novel is shown in a broader context of lihuanian folklore. The basic problem is to distinguish the image of the devil in the folklore from the later Christians descriptions, due to the large differences and a completely different specifc aspects as the devil in both discourses.

**Lauma Makare**
University of Latvia
**IMAGE OF DEVIL IN LUTSI ESTONIAN FAIRYTALES**
Devil has always been important image in many nation folklore and mythology. However, in every of them Devil's appearance, charesteristics and typical actions in different situations are taken differently. Is Devil always evil and people are scared to death just by hearing its name?
My presentation and research is based on Devil's image in Slavic, Estonian, Livonian and Baltic mythology and how they all are united in Lutsi Estonian fairytales, how important Devil has been for Lutsi Estonians and in making their perception about world's structure. The most important question is – does Devil can help people, give them happiness and welfare or stereotypes, that „black is only black" and „white is only white", affected life of Lutsi Estonians.

**Marta Perkone**
University of Liepaja
**SCIENTIFICATION OF THE LATVIAN IDENTITY: THE RENAISSANCE OF GENRE FICTION IN CONTEMPORARY LATVIAN YA LITERATURE**
The paper explores the recent renaissance of genre fiction in contemporary Latvian literature, particularly in the science fiction and fantasy young adult novels segment. The research follows the evolution of the Latvian science fiction narrative through-out the 20th century, contrasting it to the current revival of the genre, using the term scientification first introduced by Hugo Gernsback in 1920s, to show the Latvian novelists's attempts to merge the Latvian literary identity with the anglophone-oriented SF/F mode of narrative. The paper highlights three YA novels: Laura Dreiže's Laimes monitorings (2011, Happiness by the Mile), Ilze Eņģele's Septiņdesmit piecas dienas (2011, Seventy Five Days) and Ellena R. Landara Digitālo neaizmirstulīšu lauks (2011, The Field of Digital Forget-me-nots), decoding the usage of well known SF tropes and dystopian ideas in comparison to well-known YA works by Veronica Roth's Divergent (2011) and Suzanne Collins's The Hunger Games (2009).

**Helena Markowska**
University of Warsaw
**PAGAN LITHUANIA IN POLISH LITERATURE**
The memory of Polish-Lithuanian Commonwealth is still a vital part of Polish historical heritage. The history of former Grand Duchy of Lithuania as well as remembrances of (often idealized) pre-war Vilnius represent this region in our memory. But how to cope with the history of pre-Christian Lithuania, this ethnically and religious different country? The analysis of 19th century literature written in polish, in which numerous pieces about that period can be found, clearly shows, that it was the part of authors' historical memory as well. Pagan Lithuania in the texts is both: uncommon, but also our own – as a direct ancestor of Grand Duchy and space where many of the authors lived. The development of Lithuanian national discourse in 19th/20th century as well as the change of boundaries after the Second World War led to gradual disappearance of this theme from Polish literature and consciousness. At the same time it became a key part of Lithuanian national identity. Despite of that, the memory of pre-Polish Lithuania was still present – often as something deep, dark, unconscious – in the literary vision of the Lithuanian space of Polish authors, such as Czeslaw Milosz, Tadeusz Konwicki, Jaroslaw Marek Rymkiewicz. In my presentation I would like to analyze this spatial-temporal dimension of Polish literature, treating about the region. First of all, I would like to show it in connection with 19th century literature, belonging to the romantic trend – a style that was in its beginnings counter-discourse with a strong subversive power.

**Joris Kazlauskas**
Vilnius University
**WHAT CORPUS OF CONTEMPORARY LITHUANIAN LANGUAGE TELLS ABOUT LINGUISTS?**
The purpose of this work was to find how Lithuanian words *kalbininkas* (a linguist – sing. m.), *kalbininkė* (a linguist – sing. f.), *kalbininkai* (linguists – pl. m.) and *kalbininkės* (linguists – pl. f.) are used in nowadays Lithuanian language. For this reason there was investigated a currency of these words in the Corpus of Contemporary Lithuanian Language. These words were explored by lexical, syntactical, grammatical, semantic and pragmatic aspects. The results showed that a word *kalbininkas* (all its cases included) in the Corpus was used 655 times, *kalbininkė* – 77 times, *kalbininkai* – 969 times, *kalbininkės* – 16 times. This analysis also demonstrated that these words the most often are used in journalism texts. The results also showed that these words 1/10 of times are used in negative connotation.

**Karolina Matuszewska**
University of Warsaw
**THE ROLE OF THE THEATRE AND DRAMA IN THE FORMATION OF THE LITHUANIAN NATIONAL IDENTITY**
The 19th century movement of the Lithuanian national revivals its foundations largely based on references to the glorious history, power, rich culture and traditions of the country from the time before the union with Poland. Its alleged primitiveness and multiaged were supposed to guarantee the right to self-determination of the people who owned their own heritage, distinct from the influence of Polish or Russian. The interest in the past of Lithuania was reflected in the press, as well as in numerous literary works. At the beginning of the 20th century, an important source of communication this type of content has become a theatre. One of the most dramatic genres of the interwar period was a historical drama, which in evoking the history and legends of the former Lithuania saw a way of preserving its national identity. In times of active censorship and restrictions on freedom of significant appeal to the tradition of powerful Lithuania, its heroes and culture, they have become the main form of creative expression that allowed artists to an agreement with the audience and nurture what Lithuanians believed to be the most valuable. Theatre of the richness of their means of expression and access to a wide audience, turned out to be a great tool for popularizing national content. In his paper briefly I introduce how patriotic realized these assumptions.

**Karolin Luik**
University of Tartu
**PHILIP SCHEIDING AS THE GOVERNOR GENERAL IN ESTONIA, 1628-1642**
The 17th century is generally considered a period of the emergence of Sweden as a leading European political power. Interestingly, Sweden's rise to greatness can be directly linked to the history of Estonia, specifically to the events that took place half a century before. To be more exact – to 1561, when Reval (Tallinn) and Northern Estonia willingly subjugated themselves to the Swedish rule and Sweden acquired its first overseas province. My research analyses the various legal and economic problems posed to the Swedish Crown by the too hasty and rash incorporation of Estonian province in 1561. The focus of my study is on the relations between the Swedish-appointed Estonian governor general Philip Scheiding and the local, largely Baltic German nobility. During the Swedish rule in Estonia, the governor general represented the interests of the central government in the Swedish overseas provinces, implementing both the necessary general reforms and applying the Crown's policies regarding the unification and integration of the new colonies and provinces. My research, largely based on analysing the contemporary original documents, letters and correspondence between the relevant parties, has demonstrated that while carrying out his tasks, the governor general was often confronted by the local nobility. What is more, the respective legal argumentation often referred to the events relating to the subjugation of Estonia in 1561. Therefore, the aim of my paper is to study the role of one of the most pivotal events of the history of both Sweden and Estonia – the incorporation of Estonia into the Swedish Empire – in the context of the counterarguments presented to the governor general against the Crown's policies.

**Kerli Kraus**
University of Tartu
**THE APPLICATION OF CANON LAW TO THE POLITICAL DISPUTES AND RELIGIOUS DEBATES IN MEDIEVAL LIVONIA**
The history of Medieval Livonia (13th–16th century) has been justifiably characterised by a persistent rivalry between its two main overlords – the archbishop of Riga and the landmeister of the Teutonic Order in Livonia – for the hegemony over the territory. This fact has served both as the foundation for and as the recurring thread in the majority of the research conducted in the context of the political history of the region. Current paper studies the aforementioned topic from a standpoint of legal history, specifically in the framework of the medieval canon law. The author analyses the implementation of the principles of the Catholic canon law by the political actors of the region and the (in)effectiveness of the application of ecclesiastical practices in their reciprocal political conflicts and religious debates. Special attention is paid to the enforcement of the spiritual and economic sanctions (e.g. excommunication, interdict, papal embargo) as policy tools in the service of ecclesiastical authorities, and the legal countermeasures and arguments used by their political opponents. The research, not restricted with examining the topic in the context of the political history, also touches upon the matters of medieval economy, town administration, and literacy. Describing the impacts of the application of the ecclesiastical measures, the paper therefore effectively illustrates the intertwinement of the sacral and secular matters in a whole of medieval society.

**Sigita Sipavičiūtė**
Lithuanian University of Education
**METAFICTIONAL FUNCTIONS IN MANUSCRIPTS OF BRONIUS RADZEVIČIUS**
The aim of this paper is to discus the problem of metafictional function in theory of narratology. What is the main difference between metaliterature, metanarrativity, metaliterature? How we could define these concepts? What is the main conection between metafictional function and intertextuality?
These questions are the main concern in this paper.
The manuscripts of Bronius Radzevičius novel is a perfect example of metafictional novel. Novel "Priešaušrio vieškeliai" covers an interesting collage of various intertext's: references to films, paintings, foreign and Lithuanian literature. These intertext's shows that the novel "Priešaušrio vieškeliai" is made of several narrative layers. The main state of this paper is that the novel "Priešaušrio vieškeliai" by

Bronius Radzevičius is metafictional novel, that could be compared with most famous metafictional novels like Italo Calvino, J. Fowles and others.

**Elmar Gams**
Tallinn University
**THE USE OF TACITUS''GERMANIA' IN THE ESTONIAN AND LITHUANIAN NATION-BUILDING DURING THE INTERWAR PERIOD – A COMPARATIVE APPROACH**
The historical work 'Germania' written by the Roman historian Publius Cornelius Tacitus in 98 AD has had – and still has – a special place in the national narratives of the Baltic countries. Chapter 45 of the book mentions the people called aestorum gentes who, depending on different national interpretations, could have been the ancestors of the modern Estonians, Latvians, or Lithuanians. The aim of my research is to examine the importance and uses of 'Germania' for the nation-
building process in Estonia and Lithuania during the interwar period. For the new nation states a common perception of the Estonians or the Lithuanians' past was needed. I trace the interpretations of aestorum gentes used for constructing their national histories and identities focusing on the cultural and historical journals of the both countries. Moreover, I strive to explore the similarities and variances in the ways how different authors used "Germania" as a source of historical knowledge and inspiration, comparing their rhetorics, and the choice of topics. In addition, I shall explore the usability of postcolonial theory for analyzing the patterns of appropriations of Tacitus during the interwar period. The research is important because: (i) it broadens the horizon of studies of nationalism in the Baltics offering a comparative approach based on the two cases of nation-building process; (ii) it encourages to broaden the scope of Baltic memory studies towards pre-modern and ancien texts; (iii) it tests which kinds of approaches and concepts from the postcolonial theory could be suitable and relevant for analyzing the Baltic states during the interwar period.

**Qiaoyun Peng**
University of Glasgow
**ON THE REFLECTION OF ETHNIC CLOTHING TO NATIONAL CONSCIOUSNESS – IN VIEW OF ESTONIAN KNITTING TRADITION**
Knitting tradition plays an important role in Estonian people's daily life. In past times, from early age Estonian girls will start to learn how to knit from their mother and grandmother. Knitting tradition has been passing down from generation to generation. It becomes an indivisible part of national consciousness and belongingness of Estonian people. (Reference: Vabaduse mustrid, https://www.facebook.com/vabadusemustrid/) In this paper, author makes a brief introduction of Estonian knitting on its history and technical specificity. The special stress of the introduction part lays on analysing the particularity of Haapsalu lace knitting tradition from the perspective of worldwide handicraft field. (Reference: THE HAAPSALU SHAWL. A Knitted Lace Tradition from Estonia, Siiri Reimann, Aime Edasi, Türi: Saara Publishing House, 2009) Based on the acquisition of materials, the main idea of this research is to clarify the significance of knitting tradition in the context of national consciousness. Symbolic meaning in traditional costumes is always an attractive topic with realistic significance. By selecting magazine Triinu (a spontaneously formed magazine by overseas Estonian) in daily life of Estonian people around the world as a sample, author proves the conclusion that knitting tradition links Estonian people and its importance on building of patriotism and national identity cannot be ignored.

**Līga Miklaševiča**
University of Latvia
**TRADITIONAL MUSIC AS A BRIDGE BETWEEN BALTIC STATES**

Culture change can be viewed from two vantage points – it can be observed either as it has occurred in the past or as it is occurring in the present. Change can also be viewed as originating from within a culture, or internally, as opposed to change that comes from outside the culture. The global village idea associated with the last half-century and is characterised by a rapid exchange of information due to the world being in the process of deterioration and hybridisation, and because of this borders are blurring. The idea of global village folklorism gained ground with the emergence of the Internet - the movement of information is now measured in seconds.

Within the Latvian and Lithuanian world music concept the indispensable components are local traditions of musical instrument use, which are gaining popularity outside the local traditions and finding their places as global instruments. Traditional music today. Traditional music yesterday.

**Marili Tomingas**
University of Tartu
**LINGUISTIC TERMINOLOGY IN LIVONIAN COMPARED TO ESTONIAN AND LATVIAN LANGUAGE**

The aim of the presentation is to analyse the linguistic words in Livonian and their possible etymology and development compared to Estonian and Latvian linguistic terms. Livonian as one of the oldest Finnic languages has a very diverse and interesting grammar which is at some points closer to Estonian, but at some points to Latvian. For example, Livonian language has a dative case and verb prefixes similarly to Latvian, but also many postpositions and quotative like in Estonian. In the presentation I would like to compare the linguistic terms and their structure in all three languages, having the Livonian terms as the starting point. I plan to use *Livonian-Latvian-Estonian Dictionary* („Līvõkīel-ēstikīel-leţkīel sõnārõntõz", 2012) by Tiit-Rein Viitso and Valts Ernštreits as the main source of finding the Livonian linguistic terms. As the words are marked by their category there, all the linguistic terms in the dictionary can be easily found. Then I would like to divide linguistic terms into similar groups, for example the groups of words related to phonetics, syntax etc. I would also like to compare if the Livonian terms are more similar to Latvian or Estonian versions or have a completely different structure. It would be also interesting to use older Livonian dictionaries by Lauri Kettunen, Anders Johan Sjögren and Johann Wiedemann in order to find additional older terms. In addition I plan to use Livonian language planning articles by Pētõr Damberg and Tiit-Rein Viitso in my presentation. The main goal of the presentation is of course to widen the linguistic research in Livonian.

**Jason Mario Dydynski**
University of Tartu
**THE EFFECTS OF SOVIET AND POST- SOVIET POLICY ON SETO CULTURAL IDENTITY**

Although much research has been done about the social, economic, and political transformations of former Soviet states, ethnic minorities within these nations have remained relatively unstudied. Since the end of Soviet occupation in 1991, Estonia has sought to re-establish its national cultural identity by means of a series of policy reforms. While re-establishing a national identity, Estonia had to develop policies to address the numerous small ethnic groups who had largely been neglected y the Soviets. The Seto people are one such group. By analyzing personal interviews and historical accounts of the Seto people through a semiotic approach, this research will cross-examine the effects of Soviet and Post-Soviet policy on Seto culture. The research will address the following question: What impact does national policy have on self-identification of ethnic minorities in Post- Soviet countries? The Seto culture offers a potential case study that allows us to analyze the effects of varied cultural policies within a short time frame. This research hopes to capture a model of minority cultural management that can be expanded to address minority cultures in numerous regions.

**Santa Liepiņa**
University of Tartu
**THE VERB RECTION DIFFERENCES IN ESTONIAN AND LATVIAN – DEVELOPING A STUDY MATERIAL**

The aim of this paper is twofold – first, present the verb rection differences in Estonian and Latvian, and second, to present an independent initiative on how to create study material from the research. The basis of this paper comes from my Bachelor's thesis "The differences of verb rections in Estonian and Latvian" (2015), whose main goal was to illustrate the Estonian grammar mistakes of the Finno-Ugric BA programme at the University of Latvia and collect the verb rection differences of both languages in a limited fashion. After the completion of the thesis, I came to the conclusion that any study material concerning this topic is scarce as such the collected data of the BA thesis can become a material that students of both languages could use in their studies. To achieve said goal, the research collects verbs from the "Estonian-Latvian dictionary" (2015), checks and compares their rections and adds examples of the correct usage. The end result is a document that can be further developed into a suitable material for studying purposes.

**Miķelis Zeibārts**
University of Tartu
**THE LEVENSHTEIN DISTANCES OF LIVONIAN, ESTONIAN AND LATVIAN**

The 21st century is considered the digital age, thus classical disciplines have the option to evolve using new methods. One of these disciplines is linguistics, using the technology of contemporary technology to drive the field forward. This paper is aimed to use my own BA thesis „The common vocabulary of Livonian, Estonian and Latvia" (2015) as the basis to find out the Levenshtein distances of common stem words that are either of Baltic or Finno-Ugric origin. The aim of the BA thesis was to find out the common vocabulary of the three languages, the etymologies of said vocabulary in a limited fashion and categorize them by their respective etymologies. Considering the above, the result of this paper can be considered as further examination of the research results – the BA thesis was written with the intent of laying the groundwork for future research. To achieve said goal, the examination is carried out by using the R 3.2.3 programming language and several external tools, such as Microsoft Excel, to create the aforementioned results for the purposes of the presentation. This paper also serves two more additional goals – first, to continue the research started in my BA thesis from a different perspective, and second, to test one's programming abilities. For presentation purposes, it will include the process of finding out the Levenshtein distances, used methods, final code, as well as the challenges during the development process. The final code can be also adapted to other languages and/or needs for research purposes.

**Alena Podviazkina**
St.Petersburg State University
**CREATION OF INTERNATIONAL YOUTH BROADCASTING BASED ON THE MODEL OF IDEAL PROGRAM**

While studying the speech of a journalist it was discovered psycho-linguistic regularity in the work of creating a children's program. This regularity was framed mathematically. There were identified distinctive characteristics connected with the process of communication. On the basis of these communication features the communicative formula RF (recipient factor) + VB (verbal behavior) = CQ (communicative qualities of the speech) has been deduced. This formula made it possible to derive the communicative qualities of the speech (correctness, adaptability, moderate information, playfulness); then to understand which specific linguistic means it is better to use for providing adequate information perception. Further researches allowed affirming that this formula and its variations are suitable for other languages and audiences. The only difference in prevalence of concrete communicative qualities. Based on this formula, it was decided to create an international youth online broadcasting around the Baltics (Litva, Latvia, Estonia, Russia, Poland, Finland, Sweden, Denmark, Germany). The working language will be English. It was conducted a survey to find out how modern youth imagine an ideal broadcasting. There are examples of the most popular topics could be discussed on the radio:

- Higher education – for pupils, scholarships – for university students;
- How to be successful;
- Psychology;
- Travelling abroad (cycling along the Baltic Sea).

The main idea is to promote cultural exchange (music, history, language experience etc) and to meet the demands of the modern audience (to be interactive, educational, entertaining, well-designed, professionally-made).

**Jekaterina Turovska**
University of Latvia

**SOCIALIST REALISM IN BALTIC STATES DURING STALIN'S RULE**

Art is the expression or application of human creative skill and imagination, typically in a visual form such as painting or sculpture, producing works to be appreciated primarily for their beauty or emotional power. It is hard to imagine that there could be borders in arts, like censorship. Is it a death of master when he or she can't use imagination and create what their soul wants, not the government? Soviet Union was exactly that government which political system controlled all forms of life, especially cultural sphere. The era of Soviet arts officially begun in 1917. At that time official associations of artists were established and all artists had to be members of these associations and create according to common ideology that characterized these times. Free-thinking was criticized and meant ban from art associations and ban for the whole artistic life. Soviet Arts were practical, as they were created more for educating people, not for receiving aesthetical feeling. The idea of it was to serve the nation, to uphold the struggle for socialism and communism, bring the truth to people. Soviet Arts were representing the idea of equality and friendship between multinational society in Soviet Union. Baltic states were firstly absorbed into Soviet Union in 1940-1941, the second occupation of Soviets was in 1945 and it was the first time when Socialist Realism came there. With Soviet authorities came Stalin's rule of terror, so at that time (1945-1950) artists had dark times, as they were deported, exiled, jailed, and even executed if the political system found wrong ideas or nonconformity in the art works of artists. But still, Socialist realism found acceptance in the Baltic nations, inspiring many artist, although it was sometimes difficult to follow its ideas. Baltic states had their own styles of creating before the Soviet occupation, and as there was a new genre, which was the only officially recognized, their previous views of arts could only be described as nonconformist art.

**David Wayne Whitlock**
University of Latvia

**GAUGING THE EXTENT OF RESISTANCE TO REFUGEES IN THE BALTICS**

Former Eastern bloc nations, including Latvia and Estonia, are often made out by the media to be more hostile to the acceptance of immigrants from Europe's ongoing refugee crisis than other European nations. Numerous reasons are cited in critical opinion pieces, but often these articles follow a similar format: a rehashing of the Soviet past, a selection of inflammatory marks made by a Prime Minister or Member of Parliament, and a finger-wagging call to do better. However, little attempt has been made to back up these claims with data that is representative of the less-visible general population rather than individuals or fringe groups. Primarily using publically-available international survey data as a source, this paper will attempt to address the comparative degree of anti-refugee sentiment or Islamophobia in Latvia and Estonia in comparison with that in Western Europe and Scandinavia—often used as Europe's positive cases—as well as between the Baltic States and other Central and Eastern European nations. The paper will then discuss the potential sociological and historical reasons for these differences, touching on historical memory, identity, religion and politics.

**Ernesta Kazakėnaitė**
Vilnius University
**SOME FACTS ON THE FIRST LATVIAN BIBLE (1685-89)**
The Reformation in Riga began in 1521 although it was a long way for the first Latvian Lutheran Bible which was printed in 1685-94 by Johann Georg Wilcken. Till 1685 there were some other books like catechisms, pericopes (the collections of Bible readings for specified days), hymnals etc. which were used and read aloud by pastors in churches. Although it wasn't enough and finally in second half of the 17th century German Lutheran scholar Ernst Glück (1652–1705) with King Charles XI of Sweden support translated entire Bible into Latvian. Little is known about the translating process but still there are some interesting facts which will be presented.

**Lauri Kann**
Tartu University
**RELATIONS BETWEEN ESTONIA AND POLAND FROM 1918 TO 1939**
Presentation will give a short description of both political and cultural relations between Estonia and Poland during the period of their independence between the World Wars. In the beginning there will be a few minutes introduction to crossroads of Polish and Estonian history in general. Speaking about political and cultural relations during the period of their independence the focus will be on the highlights of diplomatic relations (such as state visit of Polish president to Estonia and Estonian president to Poland) and Polish cultural societies in Estonia (such as *Eesti-Poola selts*). Last part of the presentation will be about the events around the Polish submarine Orzel that came for repears to Tallinn port in September 1939 when Poland was invaded. When Orzel left from Tallinn the Soviet Union accused Estonian Republic of violation of neutrality by letting the submarine leave and used the incident as a pretext to demand the Estonian government to allow Soviet military basis into Estonia.

**Vita Džekčioriūtė-Medeišienė**
Vilnius University, The Institute of Lithuanian Literature and Folklore
**CHILDREN'S MYTHICAL FEARS IN THE LITHUANIAN CULTURE: THEIR MANIFESTATIONS AND SOCIAL SIGNIFICANCE**
Mythical fears can be described as fears with a mythical dimension that contain mythical explanations. Mythical fears can reflect more than real threats. Thus, they reveal the mythologization of the real world and humans' imagination.
This presentation focuses on two groups of mythical fears that are characteristic to childhood. The first group, or *external* mythical fears, relates to social constructs and is used by adults to form appropriate child's social behaviour through fear. The second group, or *inner* mythical fears, arise from the need to experience fear and are used by children to frighten each other. In both groups, fear can be a means of controlling another person.
Children's mythical fears invoked by adults are represented by such practices as the narration of legends and fairy-tales and short expressions meant to frighten children, which were typical at the end of the 19th and the first half of the 20th centuries. Due to urbanisation and changes in the educational system and everyday lifestyle the above-mentioned child raising practices have transformed and have been disappearing during the 20th century. They were replaced by specific practices used by children to frighten each other and known by a limited number of children. These are of three types: scary stories, magical practices of inviting spirits and scary games. Such new practices show a need to experience fear. This presentation analyses the phenomena related to children's mythical fears, namely child raising practices and children's practices to frighten each other, and discusses their impact on children's physiological, psychological and social development.

**Šarūnė Balandytė-Valotkienė**
The Institute of Lithuanian Literature and Folklore
**"THE SYMBOLIC MEANING OF GRAVE GOODS"**
Generally, grave goods are defined as artefacts buried with a deceased that are or will be required in the afterlife. Archaeologists collect the following information about grave goods: the material from which they are made, their measurements and typology, and often detailed descriptions of the decoration of ornaments. Usually the functions and purposes of these artefacts are described in terms of their practical meanings, rather than their symbolic meaning. For example, needles in the grave are approached like sewing tools that will be used for the same purpose in the afterlife. Grave goods are valuable to determine and identify important data: dates and/or periods of graves and cemeteries, cultural migrations within a certain geographical area, the culture itself or even relevant changes of technologies. Often grave goods are broken down into different groups: by purpose e.g., as tools or ornaments, by whether they were belongings of the deceased or grave gifts, or by location of production i.e., whether they were locally produced or imported. In all these calculations and analyses, grave goods are treated like objects without particularly deep meanings. Also it seems to have been forgotten that funerals are a complex of symbolic actions, which archaeologists can perceive through material remains. To understand symbolical meaning of grave goods we can use interdisciplinary method. This gives a chance to see diverse view of artefacts. The main aim of this paper is to reveal the symbolic meaning of grave goods, using archaeology, ethnology, history and Lithuanian linguistics. To illustrate, three different artefacts have been chosen: needles, rings and axes.

**Mantas Tamošaitis**
Vilnius University
**M. K. SARBIEWSKI: WHEN HISTORY AND NATURE JOINS THE PILIGRIMAGE**
Maciej Kazimierz Sarbiewski (1595–1640) might be considered one of the most prominent Latin poets of the 17th century, but he is not a typical poet of his age. Not only his poetry stands out amongst the contemporaries by avoiding the juxtaposition of what is commonly considered sacred with what is considered profane. This research suggests that in relation to the representation of reality, his poetry leans more towards the homeric style rather than the style of biblical tradition. The work analysed – Quattuor leucae Virginis Matris (eng. „The Four Miles of the Virgin Mother", 1622) – is a cycle of four epodes, concerned with a historical piligrimage from Lithuanian capital Vilnius to the city of Trakai, which takes place in April of 1622 to commemorate the great Battle of Khotyn (1621). The text seems quite oddly robust in historical detail and scenes of nature, considering its poetic context. While poets of the day tended to care mostly about the spiritual experiences, biblical invocations and deliberately avoided historical references along with natural scenery, Sarbiewski goes for a direct opposite. In Quattuor leucae Virginis Matris both the historical and the natural layers of the chronotope neatly join together with the people to glorify Virgin Mary and to commemorate the victory of the Polish-Lithuanian Commonwealth against a great foe from the East. Such an epic tendency to join these layers into a single cosmos is somewhat uncommon for both Baroque and the Chistian tradition – that is surely a feature of the Antiquity.

**Katarzyna Pasternak**
Jagiellonian University
**RUSSIAN MINORITY IN LITHUANIA – THE PROBLEM OF HISTORY AND CULTURE**
The problem of Russian people in Lithuania is long and complicated. After 26 years of independence and difficult relations between Vilinius and Moscow, the Russian language is still one of the most popular in Lithuania. The Lithuanian TV stations broadcast Russian programs and series, kiosks are full of Russian newspapers titles. What is more Russian performers are frequent guests in this Baltic country. Request for Russian culture existed and will always exist. In the former republics of the Soviet Union Russian culture has become in some way universal. The cultural exchange is not a problem in present-day. Actually we could think that cooperation is excellent, but it is much more complicated. The Russian miniority in Lithuania is a conglomeration of different (sometimes strongly) groups and views. Currently, living in Lithuania Russians, we can divide in two gropus: those who

fully support Lithuania and  others who support Russia (they mentally live in Russia, for them president is  Putin). In Lithuania exist a stereotype that Russians apeeared after 1945, but the story is much more longer – at least 300 years. Now, Lithuania is home for about 219 000 Russians, which is 6,2 % of  the   total population. A lot of them use Lithuanian as their native language, but in Lithuania there are also schools with Russian language, social and cultural organizations and political parties. In my opinion this topic is very importaint for all Baltic countries, because the Russian miniority is not only in Lithuania, but also in Latvia and Estionia. During my presentation I would like to answer a few questions:

1) How do the relations between Lithuanians and Russians look in the reality?
2) Is there a distinction between „one of us" and „the stranger"?
3) How strong is Russian culture in Lithuania?
4) What is the situation of minorities in Lithuania?

What kind of Russsian cultural and political centers can we meet in Lithuania?

**Anastasija Smirnova**
University of Latvia

**NONVIOLENT RESISTANCE OF ETHNIC MINORITIES MIGRATED TO LATVIA TO THE SOVIET REGIME REFLECTED BY THE CRIMINAL CASES OF THE LSSR KGB (1956 – 1968)**

During the second-half of the 1950s, excessive industrialization and urbanization was organized in Latvia. This promoted inward migration from different parts of the USSR. Considering nonviolent resistance to the Soviet totalitarian and bureaucratic authoritarian regime, many who came to Latvia by means of this migration were also involved. This paper aims to analyze the studied cases on nonviolent resistance while paying particular attention to the aforementioned groups. This issue has not been reflected in Latvian historiography. This study will examine the criminal cases concerning nonviolent resistance involving Latvian inhabitants who were not born in Latvia and with no relatives living in Latvia. The criminal cases are selected on the basis of the qualification of crimes according to the norm of 'anti-Soviet propaganda and agitation', which also covered nonviolent resistance activities and which were punished on the basis of Article 58$^{10}$ of the Criminal Code of the Russian SFSR and Article 65 of the Criminal Code of the LSSR. The chronological borders of this research start from 1956 when, during the 20th Congress of the Communist Party of the SU, N. Khrushchev denouncing the excesses of Stalinism as 'a personality cult', and 1968, which is linked to the end of the democratization elements in the satellite countries of the USSR.

**Katrin Leppik**
University of Tartu

**A COMPARATIVE STUDY OF ESTONIAN VOWELS IN L1 AND L2 PRODUCTION AND PERCEPTION**

All languages use vowels to form words, but languages differ in their vowel inventory size. The Speech Learning Model (SLM) suggests that obtaining L2 categories that are "new" compared to L1 is easier than obtaining those that are "similar" to L1 categories. This paper studies the production and perception of Estonian vowels by Estonian L1 and Spanish L1 speakers. Spanish has  5  vowels /i, e, a, o, u/, while Estonian has 9 vowels /i,  y, e, ø, æ,  ɑ, o,  ɤ, u/. The vowels /i, u, e, o/ are identical in both languages, while Estonian /æ/ and /ɑ/ are similar to Spanish /a/ and Estonian /y, ø, ɤ/ do not have corresponding vowels in Spanish. In addition, Estonian has rather complex three-way quantity system (Q1, Q2, Q3) whereas in Spanish there are no phonological length oppositions, the longer duration is a correlate of stress. Within the framework of this study, an experiment of three tests is carried out: 1) vowel identification test, 2) quantity perception test and 3) picture description test. The test subjects formed two groups: Estonian L1 speakers and Spanish L1 learners of Estonian. The expected results are that Spanish L1 speakers have difficulties with categorizing Estonian vowels, also it is expected that Spanish L1 speakers do not distinguish Q2 and Q3 neither in perception nor in production. Additionally the time of learning is also expected to have an effect to the results.

**Evelin Arust**
University of Tartu

**LITERARY CRITICISM IN ESTONIAN LITERARY MAGAZINE "LOOMING" DURING THE FIRST DECADE AFTER WORLD WAR II: AN INTRODUCTION**

Estonian literary magazine Looming, founded in 1923 by Estonian writer and literary critic Friedebert Tuglas, became after the World War II an official voice of Communist party in the field of literature. From 1945 to the first half of 1950s, Looming clearly carried the ideology of Stalinism and until the end of Soviet occupation, all the publications were controlled by the strict censorship. Magazine numbers that were published before the war were kept in special closed funds. Characteristics of literary criticism in Looming showed that critics mainly reviewed translated contemporary and classical prose from different countries of Soviet Union, especially from Russian SFSR. Although, same cannot be said about original poetry and drama that were reviewed in Looming more often than translated poetry and drama. There were also some noticeable characteristics in the structure of literary criticism that were repeated from one critical text to another. Not to mention some often- repeated words or phrases, ideological messages etc. My presentation asks what was officially expected from the literary criticism and what was its role and importance in the field of literature, for the readers, for the party. Why there was a lack of criticism towards original prose and what was the function of classical books? Which themes were compulsory and why? What were the most common characteristics in the structure of literary criticism? Which were the favorite words and phrases? The aim of my presentation is to give an insight into the Estonian literary criticism after the WW II in the literary magazine Looming and to show the main characteristics of these texts.

**Károly Tóth**
Eötvös Loránd University

**THE STORM AS A MODEL. LITERARY ANALYSIS OF VILIS LĀCIS' "VĒTRA" ON THE BASIS OF "POUR UNE THÉORIE DE LA PRODUCTION LITTÉRAIRE" BY PIERRE MACHEREY**

Lācis' trilogy was probably the most ambitious epical undertaking of Latvian literature in the era of existing socialism: Vētra is a monumental historical and social tableau on Latvia from 1939 to the end of the Second World War when the country became again the part of the USSR. The novel as a 'conquest of reality by the great epic forms' (Lukács)1 portrays the events from the recent past as a gestation period of the Latvian SSR. 'Perhaps the time has come to elaborate a positive criticism which would deal with laws rather than causes. The critical question would then be: In what relation to that which is other than itself is the work produced?' wrote Macherey in 19662 . In his theory about literary production he states that the world of the literary text as a coherent structure may inevitably resemble our own so it can also display ideological incoherencies. The analysis of material and language realities of Lācis' text may establish access to understanding the social logic of the circumstances under it was written, the text universe of socialist realism under the reign of classical Stalinism. The coherent structure of Lācis' novel as a social genealogy generated some ideological incoherencies, primordially the necessarily unmatched historicity. 'Vai ir iespējams noturēt sauli aiz apvāršņa, kad tai laiks uzlēkt?' [Is it possible to keep the sun below the horizon when it's the time of daybreak?] asks one of the figures of the novel3 , and by the historical experience of the 20th century the answer of the mankind cannot be firm.

**Margo Roasto**
University of Tartu

**CONSERVATISM AND LIBERALISM IN THE BALTIC GERMAN POLITICAL THOUGHT 1905–1916**

At the beginning of the 20th century, the Baltic German minority formed the social elite in the Russian Baltic provinces, where the majority population was Estonian and Latvian. The Revolution of 1905 had a significant influence on the development of political thought in the Baltic provinces. While among both Estonian and Latvian political leaders an ideological gap between liberals and social democrats widened, the Baltic German community split into liberal and conservative wing.

The Baltic German conservatism was mainly represented by Baltic German nobility. The Baltic German liberal activity found its way in Baltic constitutional parties. These parties, founded in 1905, expressed

the values of Baltic German upper middle class in the Baltic provinces: Baltic Constitutional Party (Riga), Constitutional Party in Estland (Tallinn), Monarchist Constitutional Party (Jelgava) and Liberal Constitutional Party (Liepāja).

After the defeat of the Baltic constitutional parties in the elections for the First Russian State Duma, a political debate emerged in the Baltic German newspapers over what directions should the Baltic constitutional parties follow. The Baltic German conservatives criticized the programs of Baltic constitutional parties. The Baltic German liberals suggested cooperation with the Estonian and Latvian liberal leaders.

The paper focuses on the debate between the Baltic German conservatives and liberals over Baltic constitutional parties from 1905 to 1916. A special attention is on the usage of political terms *conservatism* and *liberalism* in this debate.

**Marta Laskowska**
University of Warsaw
**POLISH NEWSPAPERS AND ESTONIA IN THE INTERWAR PERIOD (1918–1939)**
The purpose of my paper is to analyse Polish newspaper articles in the interwar period which concerned Estonia's main political events.

A starting point for my analysis is a statement that there are many similarities in Estonia's and Poland's political history in the interwar period. These similarities caused among Poles an interest in Estonia.

Estonia, as well as Poland, proclaimed independence in 1918. Short after that both countries were forced to defend own borders in wars against Bolsheviks. Estonia and Poland dealt with raise of radical nationalist movements and also both countries' leaders were forced to install authoritarian regime to prevent own state from an escalation of an internal conflict.

The other thing in common is Estonian's and Poland's localisation in Europe – in so called Intermarium, so in a region between Soviet Russia and Western states. According to Polish interwar politicians Intermarium's countries should pursue a joined foreign policy.

Main source for my paper is Ilustrowany Kuryer Codzienny (Ilustrated Daily Courrier), the biggest Polish newspaper in the interwar period, which provided its readers with most detailed news on Estonia's topics. The topic in question are for example Estonian War of Independence 1918–1920, coup d'état attempt in 1924, Konstantin Päts' coup d'état and beginning of authoritarian rules in 1934. Another important purpose of my paper is to show how Polish press characterised Estonian's most influential politicians, especially Konstantin Päts and Johan Laidoner.

**Silga Svike**
Ventspils University College
**PLANT NAMES IN MODERN BILINGUAL DICTIONARIES**
Dictionaries are an effective tool of translators, and their quality is vital, hence the research of the lexis they include is of great importance. General bilingual dictionaries include both general and partially specific lexis. E. Worbs (Worbs 1997: 497-510) specifies that bilingual dictionaries reflect the correlation of two cultures, and the lexicographer compares these two systems, analyses and sums up information of different nature, as well as offers translators the results of work. Worbs says that the disadvantage of bilingual dictionaries lies in non-qualitative lexicographical description; in the result, they do not conduce an optimal translation variant. This research is aimed at the analysis of selection of plant names included in general bilingual dictionaries. Considering the fact that new dictionaries are compiled on the basis of dictionaries issued earlier, it is important to collate the traditions and experience of compiling both new and old dictionaries.

**Gintarė Jackevičiūtė**
Vilnius University

**LOCATIVE PREPOSITIONAL CONSTRUCTIONS IN THE NORTH SAMOGITIAN (SKUODISKIAI) SUBDIALECT**

The cognitive linguistics research on the North Samogitian (Skuodiskiai) subdialect has been undertaken in connection with two reasons: 1) a lack of cognitive researches on space and place. In Lithuania cognitive semantics is at its commence of development, thus, only few researches have been conducted yet; this is due to the fact that entrenched ideas of structuralism does not yield to cognitivism; 2) the change in dialects. Lithuanian dialects are changing, therefore, it is an excellent material for the semantic research field.

The object of the research has been locative prepositional constructions. The analysis has been performed with reference to the principles of cognitive linguistics. Firstly, the attention is focused on cognitive areas, and then all the constructions are classified according to the type of localization. After defining the terms *trajector* and *landmark*, the dialectal material has been analyzed according to the ratio of these components. Material for the Empirical part of the Thesis has been collected from Aleksas Girdenis' book *Šiaurės žemaičių Skuodo zona*. The report is prepared according to the basis of the Bachelor Thesis *Semantical Structure of the Locative Prepositional Constructions in the North Samogitian (Skuodiskiai) Subdialect*. The main aim of the report is to present the classification of locative prepositional constructions in the North Samogitian (Skuodiskiai) dialect in regard to the principles of cognitive semantics.

**Beatričė Ganusauskaitė**
Vilnius University

**THE CONCEPT OF TASTE IN LITHUANIAN LANGUAGE: A COGNITIVE ANALYSIS OF AN ADJECTIVE *SALDUS* (SWEET)**

According to the theoretical presumptions of cognitive semantics, human body and cognition are deeply related: lexemes, which define sensory experience, can also describe, specify or even change estimation of not only real objects which provide a particular taste, but also of any abstract phenomenon. During the presentation there will be presented an analysis of the concept of TASTE in Lithuanian language, which is represented by lexeme *saldus* (sweet), and how it is associated with other concepts.

The cognitive analysis is based on the material from the Corpus of the Contemporary Lithuanian Language. The first part of the analysis is an investigation of prototypical referents, described by the adjective *saldus*. It also examines if the Dictionary of Contemporary Lithuanian Language represents the actual conception of *saldus* by giving the right and prototypical examples. The second part contains an analysis of conceptual metaphors which show not only relation between TASTE and other abstract phenomena, but also which source domains are being used to perceive it and how any phenomenon which cannot be experienced physically is influenced by the adjective of the concept of TASTE.

**Paulius Narvydas**
University of Tartu

**THE BALTIC STATES' UNITY IN INTERWAR PERIOD: FROM IDEAS OF COMMON STATE TO CREATION OF THE BALTIC ENTENTE**

After the WWI the map of Europe changed. Big empires collapsed and instead of it nation-states appeared. Some of them didn't have any historical statehood experience, general belief that a small state couldn't survive prevailed in Europe, and therefore nations opted to create common states. As a result of that, Czechoslovakia and Yugoslavia were created. The same ideas of a common state were fostered by some famous individuals in the Baltic States. One of the best known advocate of a common Latvian and Lithuanian federation was the first Lithuanian ambassador to Latvia Jonas Šliūpas. Due to common kinship Latvia and Lithuania moved towards each other, whereas the Estonians had more sympathy to Finland. Even though the leading politicians didn't support the idea of a common state, during the 1920s the cooperation was preserved. For this purpose such organization as "the Congress of Latvian and Lithuanian unity" worked actively. Finally in the 1930s a closer political cooperation was achieved. In 1934 the Baltic Entente came into existence, which envisioned common meetings of ministers of foreign

affairs, strengthened economic, cultural ties between countries. Although it has never become a military union, let alone the genesis of a common state, at that time it was an exceptional political formation.

**Ilze Tālberga**
University of Tartu
**LATVIAN VERB PREFIXES IN THE ESTONIAN LANGUAGE CONTEXT**
Latvian verb prefixes are among the most difficult and complicated grammar topics for Estonian students who study the Latvian language. Usually, Latvian verb prefixes are associated with perfective verb forms, for example *Es rakstīju māsai vēstuli* (imperfective) 'I was writing a letter to my sister' *vs Es uzrakstīju māsai vēstuli* (perfective) 'I wrote a letter to my sister'. Yet, in several cases verb prefixes occur in verbs, which during a learning process are acquired as a part of some phrase, for example *Iepazīsimies! 'Let's get acquainted!'*, where, in fact, the prefix *ie-* refers to the beginning of the action. Therefore, in addition to the perfectiveness Latvian verb prefixes also variate the lexical meaning of the verb (on the spatial, temporal, or quantitative level) (Soida 2009; Kalnača 2014).

There are no verb prefixes in Estonian, instead the perfective/imperfective opposition is expressed in case variation with the direct object being respectively in the nominative/genitive (total object, perfective) or partitive (partial object, imperfective) case, but also with verbal particles (Metslang 2001). Besides, the beginning of action can be expressed with the finite verb in the construction *verb + non-finite verb* (Erelt 2003).

The purpose of this presentation is to give a brief overview of the Latvian verb prefix system and what the possible equivalents of the Latvian verb prefixes in Estonian are.

**Karolina Repečkaitė**
Vilnius University
**PILGRIMAGE ANTHROPOLOGICALLY: "DREAMING THE PATH" BY JOKUBAS VILIUS TURAS**
The report is centered on a diary, called "Dreaming the Path" (2014) by Jokubas Vilius Turas, a Lithuanian pilgrim. Contextually, I will include the ideas of a film (2012) with the same name. In 2010, Turas left for Santiago de Compostela, Spain, carrying with him a tourist backpack and continuing the medieval pilgrimage tradition of walking from his home to the city of St. Jacob. Everything that he witnessed went into the documentary film and the diary book. The book is an expansion of the film, even though it does not depict the same ideas of the film. This book becomes not only a continuation of Turas' study, but it is also a repayment of debt. A debt to people he met and to the metaphorical experiences he had – the Path. The book presents fragments of testimonies from people he met and delivers a cultural-historical context of pilgrimage. Photographs and short haiku are also included. The book balances between subjectivity and objectivity. It weighs in on what is important when trying to convey any experience. We cannot state that Turas performs a conscious anthropological study, however his chosen narrator position and material presented allows us to support this idea. In my report, I will analyse how a documented personal story presented in the diary book becomes an object of anthropological study, and what knowledge it provides. How does the authoranthropologist examine pilgrimage as a cultural phenomenon? I use literature and visual anthropologies to broaden the scope of this study. I analyse the mechanisms of anthropological study through the perspectives of the participating observer, the relationship with the other and anthropological poetry. My conclusion is that the portrayal of the pilgrimage presents the author's position on experience. He reinterprets the experience and expands the textualization in different time (in the form of a diary, photographs and haiku). In this way, he actualizes his memories and invites the reader to become a companion on this journey. By writing down other people's experiences as well as his own, he maintains the integrity of the community and the person.

**Tamar Lagurashvili**
University of Tartu
**COMPATRIOT POLICY IN ESTONIA**
Russian-speaking community in Estonia stands out with diversity and complexity, which goes beyond the Russian-Estonian relation and acquires distinctively socio-cultural and economic dimension. While the problems faced by the ethnic Russians are substantially similar, internal segregation marked by the different citizenships and thus, to the commonly referred "blue" and "grey" passports not only alienates them from the ethnic Estonians, but also threatens the sense of belongingness in their communities. Based on the historical memory discourse it becomes clear how vulnerable the relations between two nations are to the externally driven propaganda. Russian government possesses powerful tools to manipulate its "compatriots" in Estonia taking into account both the interests and aspirations of the community members. Estonia's Russian community is presumably most receptive to the work of NGOs and different media sources, while the former is primarily popular among the youth due to its rather proactive campaigns (example of Molodoje Slovo), while the elderly people are the ones who get most of the information through Russian channels and programs. Soviet era nostalgia unlike claimed by Vladimir Putin is common only among limited number of elderly ethnic Russians and one could assume that demonstrations like the ones held during Bronze Soldier incident are more externally driven rather than internally organized. Even though most of the ethnic Russians living in Estonia feel like home in the residence place and are reluctant about the idea to go back to Russia, threat of aggregating the public protest to a menacing extent is always there.

**Ivan Lavrentjev**
Tallinn University
**NARVA AUTONOMY REFERENDUM IN 1993: THE ORGANIZATION AND THE FAILURE**
In the beginning of the 1990s, the adoption of several important laws led to broad dissatisfaction amongst Estonia's Russian-speaking population, as these laws narrowed the possibilities of the group to participate in policy making, and led to the vast majority of them becoming stateless persons. Driven by this, the local council of Narva, a city located by the Russian border, came to an understanding that there is a need for autonomy – which, according to the city council, should be reflected in being able to veto legal acts issued by Estonian authorities. The referendum on the autonomy of Narva, held in 1993, is a special event in Estonian history. For the Estonian state, which had regained its independence in 1991, this was a great challenge, as the situation was competely new and unexpected. Despite active involvement of representatives of Russia in the proccess and almost 100% support for autonomy by Narva residents, the Supreme Court of Estonia declared the results of the referendum illegal and there were no attempts of the same scale to campaign for autonomy in the following years. The referendum served as an effective tool to attract attention to the problems of the Russian-speaking population, and attract attention away from Narva's problems with coping with increased administrative burden in the case of real autonomy.
The presentation of a superficial concept for Narva's autonomy following the court decision meant that the leaders of the autonomy movement had no clear vision of an autonomous Narva, i.e. the whole event had been nothing but a farce from the very beginning.

**Elizaveta Diachenko and Aleksandra Shlykova**
Saint Petersburg State University
**IZHORIAN AND ESTONIAN LANGUAGE: COMPARISON THROUGH FOLK SONGS**
How can we measure changes that happen to the languages of one family, separated from each other for a very long time by two completely different cultures?
Can these languages still have much in common centuries later? Can people who speak these languages still somehow understand each other and how good?
We think that folklore can answer these questions. We found Estonian and Izhorian folk songs that look very much alike and compared them in different aspects: grammatically, visually, lexically and syntactically.
Our research has shown that the lexicon that is used in these songs is so similar that Izhorian people can easily understand and sing the Estonian version of the song and vice versa.

In addition to that, we found five versions of this song in Estonian; from the islands of Saaremaa and Hiiumaa to the Voloitsa village people sing practically one song, and the little differences we found illustrate beautifully how dialects in Estonian language work and if they are easily understood by Finno-Ugric peoples who live in the North-West of Russia.

While doing our research we found that Izhorian people have amazingly rich folklore tradition, just as rich and developed as Estonian or Finnish, and we hope that our paper will inspire further research in this area.

**Tiina Kattel**
University of Tartu
**TRANSLATIONS OF LITHUANIAN LITERATURE IN SOVIET ESTONIA**
The first book translated from Lithuanian to Estonian was published in Estonia in 1954, earlier translations had been published only in journalism. The first translated book was a collection of poems "Seal kus voolab Neemen" („Where Neemen flows"; „Ten kur Nemunas banguoja"), compiled by Vladimir Beekman.

After that, translating gained speed and by 1991, 75 translations had been published across a variety of genres, including prose, poetry, plays as well as children's books. There were numerous translators, but the most successful was Mihkel Loodus, who has Estonianized 51 books throughout his career.

In my presentation I will give a short overview of the works translated, the translators and about the reception of translations by Estonian readers and literary critics. I will also focus on translation options – how many choices the translator had when choosing he works and how many predescriptions they had. That was an important issue, as changes on the political scene also brought along a new ideology and a very strict translation policy: quotas depending on the origin of literature: 45% Russian, 15% other Soviet nations, 13% nations of socialist countries and 27% of literature from other nations of the world (Enn Soosaar, Tõlkijast. Vikerkaar 6/1997, lk 60-62). However, to comment shorty on the soviet years, then one must admit that the publishing policy of the Soviet planned economy was not entirely bad. This way Lithuanians and Estonians could still translate despite all the ideology and censorship and were able to get a relatively remarkable number of fiction published, which also include important classics from both countries.