

Preface

Myth of Sovius is one of the most mysterious and puzzling in the history of Western culture. It closely intertwines the Baltic and Slavic, as well as Celtic and Semitic motives. Throughout the history religion researches and mythologists, archaeologists and philologists have tried to solve the mysteries of it. That is why Sovius is not only the name of the journal, but also the emblem of it. It will publish the works, revealing the links between different cultures, often distant in time and space, and reflect diversity of methods applied in the contemporary cultural sciences.

The first issue contains articles divided into four main sections. The first one, dedicated to the Baltic culture, includes two works. Rūta Valaitytė's paper overviews the literature about myth of Sovijus and analyses the relation of the myth with Lithuanian cultural memory. From the analysis of the secondary literature about the myth, phases of revival, integration and reinterpretation of the myth are distinguished. This case study of the myth of Sovius illustrates the changing situation of a cultural form in relation to the cultural memory of a nation. The main objective of Elvyra Usačiovaitė's publication is to point out and explain relicts of Balts' religion, which Christoph Hartknoch (1644–1687) collected from natives of East Prussia. Although there are not many relicts of Balts religion described or mentioned in Christoph Hartknoch's work, yet the importance of these quotations in understanding the culture of ancient Balts is remarkable.

The second section covers the works discussing the role of the cultural memory and imagination in the history of culture. Vytautas Rubavičius paper considers urban aspects of the visuality of cultural memory. According to author, cultural system is the totality of co-habitation practices to specific location and environment; thus cultural memory ensures cultural performance, supporting and consolidating all kinds of identities – individual, local communal, and national. Cultural memory on the basis of mother-tongue actualises traditions, rituals, symbols and sign systems, social relations peculiarities, *we-others* differentiating practices. These theoretical considerations are supplemented by Nastazija Keršytė's analyse of the changes in museums' administration in Lithuania. The author maintains that the administration of museums and the formation of the structures and systems of the maintenance of museums network in 19th–21st centuries in Lithuania have organizational aspects of continuity and changes. It is determined by the ideology and policy, and by the goals of authority and society. Psychological aspects of cultural memory are considered by Kęstutis Šapoka. His paper brings us to the second half of the 19th century, when a powerful and paradoxical positivistic imagination flourished. The author focus on a views of Hyppolyte Baraduc, a French scientist of the end of the 19th century and the beginning of the 20th century, who would be more accurately described as a parapsychologist. Stanislovas Juknevičius maintains that the structures created by imagination incite a person to kill when the collective complex comprising the ego of

such a person is threatened or when the imagination of a person creates an enemy whose existence is incompatible with the existence of such a person. The paper treats German fascism and the actions of Anders Breivik as an attempt by the rapidly declining racist complex to defend itself against its imagined enemies.

The third section publishes the articles devoted to the analysis of the comparative Eastern and Western cultures. Loreta Poškaitė's paper considers parent-child relationships in comparative Chinese and Western cultural perspective. Tautvydas Vėželis analyzes the concepts of Nothing and Thing in Heidegger's and classical Daoism philosophy. Stanislas Mostauskis article is intended for the discussion of comparative studies of the best known culturologist of Post-communist Lithuania Algis Uždavinys. The biggest attention is paid towards the peculiarities of his thinking and world perception.

The problems of aesthetics and art studies are considered in the fourth chapter. Antanas Andrijauskas article presents an analysis of the formalistic theory's methodological provisions that developed in German-speaking countries' aesthetics, philosophy of art, and art critics in the beginning of the 20th century. The main focus is given to the theories of Conrad Fiedler, Alois Riegl, Heinrich Wölfflin, highlighting the peculiarity of their formalistic provisions. In Salomėja Jastrumskytė's paper the concept of synaesthete is employed for a new interpretation of M. K. Čiurlionis' works as a representation of unique and authentic experience of a synaesthete. According to author, the synaesthete emerges as an integral entirety of interaction of synaesthesia and human existence. The purpose of Nida Gaidauskienė's paper is to research what kind of aesthetic phenomena Sofija Kymantaitė (later Čiurlionienė) had encountered during the art history lectures at Adrian Baraniecki's Higher Courses for Women and her visits to the art exhibitions in Cracow (1904–1907). The research let the author to come to a conclusion that when Kymantaitė returned to Vilnius and met there her "most competent teacher" of art, Mikalojus Konstantinas Čiurlionis, she was already developed in the history of art and was a little acquainted with new art phenomena such as Symbolism.

Three books are reviewed in the last chapter: *In Search of the Springs of Wisdom: a Book for Algis Uždavinys* by Kęstutis Šapoka, *Orientalism: Reconstruction of Outdated Methods, the Latest Trends and Perspectives* by Daiva Tamošaitytė and *Jean-Claude Carrière, Umberto Eco. Do not Expect to Get Rid of the Books* by Birutė Railienė. Three conferences are reviewed in this chapter as well.

Despite the diversity of themes, ideas and methods, all the articles published in this issue are brought together by the scientific thoroughness and originality. We hope that the publication will be interesting for various professionals and open up new horizons for the study of cultural interaction.

Editor