Museum Boijmans Van Beuningen. It is hoped that this inventory will be further extended in the coming years.

The ALMA database can be searched extensively for the relation between object and depiction, and the results of research into these various relations are published in the ALMA showcase. Both database and articles are to be found in Dutch and English versions at alma.boijmans.nl/en.

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Lithuanian Folklore Heritage: From Printed to Digital Folklore Library
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The rapid changes taking place in science and technologies and the processes of globalization demand that folklore researchers as well as folklorists respond to the changing situation. Lithuanian folklore is not excepted from these processes. Today, therefore, making the Lithuanian folklore treasury widely available by use of the possibilities provided by modern information technologies is essential.

The true history of recording Lithuanian folklore began about 200 years ago, when the first collection of folklore texts was prepared: a collection of Lithuanian songs published by Liudvikas Rėza, a professor at the University of Konigsberg in East Prussia in 1825.

The first collection of Lithuanian folktales was compiled in 1835 by Simonas Daukantas, a Lithuanian writer, ethnographer and historian. He was influenced by romantic ideas typical of that period, and clearly imagined the Lithuanian-speaking peasant as representative of the prospective Lithuanian state. Unfortunately, the historical situation was not favourable to the appearance of this book, because Lithuania was still a part of the Russian Empire at the end of the 19th century and the prohibition of Lithuanian printing was valid until 1904. This is the reason why the collection of folktales was published only in 1932, during the first period of Lithuania's independence when folklore studies commanded a lot of attention.

Regardless of the difficult situation for Lithuanian printing in official use, the end of the 19th century was a rich period for the recording of folklore texts. At this time, the work of recording folklore was mostly done by foreign researchers (linguists) or by local people who were interested in folk life. Most texts are written down in the territory of so-called Lithuania Minor (now known as the Kaliningradskaya Oblast), a place where Lithuanians were dominated by German-speaking people. The collectors, as they saw it, were hastening to record the remains of the dying Lithuanian language through the work of collecting folklore.

The situation definitely changed after the withdrawal of the prohibition against publishing in Lithuanian. At the beginning of the 20th century, Jonas Basanavičius, the Lithuanian patriarch and educator of the nation, organized the collection of folklore.

In the first half of the 20th century (until 1940), the collection of folklore was expanded (about half a million folklore texts and songs were recorded). In the second half of the 20th century, even more intense folklore collection began, when the Department of Folklore was established at the Institute of Lithuanian Language and Literature. Many students, teachers, and people from different spheres became actively involved and started collecting folklore materials: huge complex fieldwork expeditions went into various regions of Lithuania and the archives of folklore were abundantly supplemented. Thus, from the beginning of the 19th century until the present day a large collection of folklore texts has been accumulated. It has approximately two million items of folklore:

over 570,000 items of musical folklore, ~160,000 folk narratives, ~350,000 proverbs and proverbial phrases, ~100,000 riddles.

The scarce availability of the Lithuanian folklore data on the internet is a great problem for modern cultural studies and for contemporary Lithuanian society. The evolution in the provision of information demands that we react to the changing situation: the modern world needs not only the 'texts', but also multimedia recordings (sound, video).

The main audience of digitalized folklore is not only folklorists, but also researchers from other scientific fields. Therefore, the main aims of the folklore digitalization processes are:

1. To present folklore texts for scholarly research: Lithuanian folklore publications are little or never exploited by students of history, archeology, ethnology and by those from other areas of Lithuanian cultural studies. Such isolation could best be overcome by way of the publication of the great folklore collections in scholarly databases on the internet, which would provide search possibilities for the necessary data even to individuals with no specific knowledge in the field of folkloristics.

2. To develop educational and scientific activities: This information is accessible and useful to pupils, students and other individuals who want to get information about folklore.

3. To make Lithuanian folklore material accessible outside Lithuania, especially to people who are interested in Baltic studies: The other big problem that has meant limited access to the Lithuanian folklore material for foreign researchers is not only the lack of digitalized material but also the language barrier: any foreign researcher who deals with folklore material of other nations will scarcely be familiar with the Lithuanian language.

The first step in overcoming these challenges was made by creating the Lithuanian Cultural Heritage Information System Aruodai (www.aruodai.lt), a comprehensive electronic collection of sources on Lithuanian culture, a symbolic storehouse: it holds and provides the stuff of Lithuanian culture – data from Lithuanian language, folklore, ethnology, history and archeology. This system allows for the multifaceted classification of data, thus providing users with the possibility of searching for required material according to their desired criteria.

During the period of this project (2003–2006) only 600 folklore texts were transferred into this system. Such a small number of texts appeared in the IS Aruodai because most of the work was allotted to the creation of the structure of this difficult information system.

The database was supplemented with folklore material by other projects at later dates. During 2007–2008 380 local historical legends about lakes, rivers, castles, and the localities' names were added. At the same time, the system was supplemented with more than 300 photos and 90 records of the local legends. Thus over the period of six years, about 1000 folklore texts were transferred, a very small amount if compared to all the material that is stored in the Lithuanian folklore archives. Consequently the idea of supplementing the system with a large-scale collection of folklore texts arose.

In 2008, the Lithuanian State Science and Studies Foundation and the Research Council of Lithuania supported the project "The Digital Library of Lithuanian Folklore by Jonas Basanavičius" for a three year period. The subject of this project is the treasury of Lithuanian folklore in the fifteen volume edition of the *Jonas Basanavičius Folklore Library* (1993–2004).

The aim of the project is to transfer the folkloric and scientific heritage of Basanavičius into a virtual space and making it an effective tool for folkloristic and cultural research and a publicly available object of Lithuanian non-material cultural heritage.

Why was such a collection chosen for digitalization? In order clarify our decision it is useful to summarize the historical situation of this collection's accumulation and publication and, of course, to introduce the personality of Basanavičius, the main initiator of Lithuanian folklore collection.

Basanavičius was the most prominent architect of the Lithuanian national revival at the end of the 19th century, one of the leading figures in the struggle for the political independence of the Lithuanian nation, a doctor, a folklorist, an anthropologist, a publicist, a prominent social and cultural figure, and patriarch of the Lithuanian nation. Although Basanavičius studied medicine, he was interested in the study of Lithuanian culture. His scientific views were based on the mythological school and the classical theoretical trend of ethnography, i.e. evolutionism.

His interest in folklore was apparent when Basanavičius was still at school, and the first folksongs he recorded were from his mother. He also collected folklore when in school and at the university. Along with songs, Basanavičius recorded folktales, proverbs, riddles, folk medicine, etc.

At the end of the 19th century, Basanavičius addressed the Lithuanian intelligentsia in periodicals encouraging them to collect folklore and send it to him. His demand that they strictly document the metrics of folklore items was an innovation for that time.

His first major work on folklore was *The Lithuanian Tales I: Materials for the Lithuanian Mythology*, published in America. Thereafter, more publications of songs, small-scale folklore, folktales and other folk narratives followed. Basanavičius collected a huge number of folklore items. Part of it was published as a large collection of folksongs (the book comprises over 400 songs), and a book of folk narratives *From the Life of Souls and Devils* (comprised of 823 place legends, folk belief legends and folk belief texts reflecting Lithuanian beliefs in mythical beings: devils, souls, ghosts, the deceased, incubi, spirits, etc.). In 1926, he published the last major publication of folklore *The Lithuanian Laments*. As Basanavičius became increasingly involved in various social activities, he lacked time to work with folklore manuscripts, and therefore quite a significant part of them remained unpublished. For instance, a bulky collection of folktales and legends, which had formerly belonged to the collections of the Lithuanian Science Society, was for a long time subsequently preserved at the Lithuanian Folklore Archives.

During his life, he edited and published nine books of Lithuanian folklore. This is a significant collection of Lithuanian folklore. Another part of the texts lay in manuscripts for almost a century.

During the period 1993–2004, the prominent folklore scholars Leonardas Sauka and Kostas Aleksynas compiled and published thirteen volumes of folklore texts and prepared two volumes of studies, research articles, letters and folkloristic investigations by Basanavičius. In total, this collection consists of 15 volumes, called the *Jonas Basanavičius Folklore Library*.

The folklore material comprises texts from the end of the 19th and the beginning of the 20th century, recorded and collected together on the initiative of Basanavičius. This amounts to approximately 7000 texts of Lithuanian folklore and as such constitutes the golden reserve of Lithuanian folklore: 1200 folktales, 1300 folk belief legends and local legends, 1150 beliefs, 700 spells, 500 folksongs, 250 riddles, 200 items on folk medicine, 180 laments, 150 weather omens, anecdotes, orations, prayers, psalms, parables, pieces of literary folklore, proverbs, onomatopoeias, charms and games. All the texts are systematized according to genre and typology.

The digital *Jonas Basanavičius Folklore Library* attempts to cover all the above mentioned material and the work of transferring the folklore texts into the

information system was accomplished during the three year period of the project.

The most complicated and significant activity is the creation of entries for folklore texts in the virtual information system Aruodai. This activity comprises not only the transfer of the digitalized texts (which is the simplest part of the process), but also the detailed description of texts and creating interfaces with the eight integrated repositories: the Personalities Database, the Bibliographic Catalog, the Audio-Visual Archive, the Geographic Database, the Thesaurus of Terms, the Vocabulary of Keywords, the electronic Index of Lithuanian Folk Narratives, and the electronic Index of Lithuanian Folksongs. One entry of a folklore text can result in filling in over a dozen to several tens of columns.

All the texts are systematized by genre and typology. In the process of transferring texts into the virtual information system, each text is edited by specialists of relevant folklore genres (researchers of folk narratives, paremiologists, specialists on riddles, charms and other small folklore genres).

All the *Jonas Basanavičius Folklore Library* texts are being indexed by attaching keywords, thus linking the textual entries with the Vocabulary of Keywords. The *Jonas Basanavičius Folklore Library* contains a lot of specific historical, ethnographic and folklore terms of the 19th century, vernacularisms and foreign loanwords. The creation of a separate entry for every new keyword includes indicating its meaning, synonyms, its hierarchic affiliation and other relevant information.

Usually the data about folklore pieces are from the administrative division of Lithuanian territory of the end of the 19th to the beginning of the 20th century. The units of territorial division, borders and the localization of administrative locations have changed several times. The current administrative division was created in 1994 and modified in 2000. Thus, many corrections were done, and the search for this kind of information was made easier when localities themselves became attached to the Google Maps system. In addition, the Geographic Database in Aruodai was supplemented with 250 place names from Lithuania Minor: data on the former old names of these localities was discovered. This is very important information for those who are interested in cultural processes in the present Kaliningradskaya Oblast.

The digital *Jonas Basanavičius Folklore Library* provides the possibility for multi-aspect search and has two separate internet gateways: *a*) an integrated search of the Lithuanian Cultural Heritage Information System Aruodai (www.aruodai.lt), which allows for the multifaceted classification of data, thus providing users with possibilities for searching for required material according to desired criteria; and *b*) an autonomous search system for the *Jonas Basanavičius Folklore Library* (www.knygadvaris.lt).

Knygadvaris is a webpage presenting users with a unique possibility to leaf through all 15 volumes of the *Jonas Basanavičius Folklore Library*. The name Knygadvaris is taken from a Lithuanian fairy tale (Cinderela ATU 510) published by Basanavičius in his collection of folktales. The fairy tale relates the story of a young girl, who claims to have come from the 'manor of books' (*knygų dvaras*).

This digital library also contains meta-data, which makes it possible to look for texts according to various criteria. A search system allowing three kinds of search has been developed: simple search, complex search and typological search. The simple search is possible according various single criteria: a single word, genre, type, keyword, place, time, person, or volume. The complex search is possible according to the same criteria but by multiple criteria at the same time: you can choose a keyword and place, person and volume etc. The typological search enables users to find a text according to the type of folktale or song. This search is based on folklore texts' connection with the electronic Index of Lithuanian Folk Narratives and the Index of Lithuanian Folksongs.

A visitor to the website knygadvaris.lt can listen to authentic recordings of Lithuanian folksongs, made by Jonas Basanavičius using a phonograph in 1909–1912.

The detailed English version of the Lithuanian Cultural Heritage Information System aruodai.lt and the website knygadvaris.lt can be found as well: a foreign visitor can find the main information about folklore collection.

After the project came to an end and the system was supplemented with a lot more folklore material, new tasks arose for Lithuanian researchers: to develop innovations for the programme and to continuously add more folklore material.

Viikinkiaika Suomessa – The Viking Age in Finland
Joonas Ahola, University of Helsinki, and Frog, University of Helsinki

Viikinkiaika Suomessa – The Viking Age in Finland is a collaborative interdisciplinary research project which undertakes to explore and assess the significance of the Viking Age for Finno-Karelian cultures and Finno-Karelian cultural areas. The pilot year of the project is 2011, organized around two seminars hosted by Folklore Studies (Department of Philosophy, History, Culture and Art Studies, University of Helsinki), and has been made possible thanks to support from the Finnish Cultural Foundation. These seminars are open to the public with presentations in Finnish and in English. Papers from the seminars will be developed for a publication which it is hoped will appear by the end of 2012, or early in 2013.

VIKING AGE IN FINLAND

What Was the Viking Age in Finland?
The Viking Age is a term used to refer to a period of history in Northern Europe in the late Iron Age, often defined as roughly 800–1050 AD. This period is characterized by the mobility and expansion of Germanic populations from Scandinavia. The cultural and historical significance of this period has been extensively researched for these Germanic cultures themselves and other cultures to the west. However, much less attention has been given to impacts on cultures along the eastern routes of trade, travel and migration. The Viking Age appears to have had a central role in shaping Finnish and Karelian cultures, and is a potentially pivotal transitional period in their history, and essential for understanding their eventual emergence in the cultures we know today. The purpose of the project Viikinkiaika Suomessa – The Viking Age in Finland is to construct a working definition of the Viking Age in Finland and outline the significance of this era in cross-disciplinary perspective, addressing diverse aspects of culture and the cultural environment.

The goal of the project is the development of holistic models – models which not only work toward a synthesis of insights, approaches and evidence offered by diverse disciplines, but which also take into consideration the history of discourse surrounding the Viking Age, and the strengths and limitations of the contributions from each discipline. It will also take into consideration how groups of peoples who occupied Finland as a geographical area have been defined and identified in terms of language and other