Advertising

Contents - Volume 27/2013

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COVER PICTURE:

*** Some of the participants at GAUDEAMUS-XVI, a Baltic students'
song and dance festival. It was held in Vilnius, on June 26, 2011.**
 - Photo: L. Dmuchovskaja / LCVA (Lithuanian Central State Archive).

* **On June 26, 2013, the European Parliament officially named one of the busy corridors in its building *The Baltic Way Alley*.**

EU: Lithuania in the Chair
Radvilė MORKŪNAITĖ-MIKULĖNIENĖ
European Parliament, Brussels

1st July 2013 has marked the beginning of an extraordinary period for Lithuania. For the first time in her history, Lithuania has officially taken charge of the huge boat of the European states' family, the European Union (the EU). Until the end of this year, Lithuania will be presiding over the largest ever Union, as it has grown from 27 to 28 member states. The latest addition is Croatia.

The European Union is a unique regional organization. The idea of a united Europe was born out of ashes of the World Wars and horrors of totalitarianism. Back then, leaders of European countries realized the necessity to learn the lessons of history - the value of uniting in diversity, solving disputes in a peaceful way, bringing together different interests, integrating economies for growth and prosperity of their citizens - so that war will never again tear the continent apart. It was officially established as the European Economic Community in 1957, when six countries signed the Treaty of Rome.

Throughout decades, marked both with crises and development, it never stopped growing and getting stronger. After the collapse of the Soviet Union and after a period of intensive negotiations and European reforms in these countries, Lithuania and other new member states, previously under the Soviet totalitarian control, joined the EU. Finally, divided Europe was re-united.

Today, the EU is a global player, one of the biggest world economies, with 28 Member States united in an economic and political union under the values of fundamental rights: democracy, freedom and solidarity. More than 500 million EU citizens are enjoying benefits of free movement of people, goods and services. The EU forms common policies in many different areas from environment protection and consumer health to common foreign

and security policy. Probably, the best known faces representing the EU in the world are the President of the European Council Mr Van Rompuy, President of the European Commission Mr Barroso and Baroness Ashton, High Representative of the Union for Foreign Affairs and Security Policy.

After 9 years of EU membership, Lithuania is now presiding over the EU Council. One of the main tasks of the EU Council Presidency is ensuring a smooth process of decision-making, facilitating compromise among the Member States within the Council and representing the Council in negotiations with the European Parliament.

The EU decision-making is a complex process: each decision has to reach a balance between its main institutions. Those are the Council and the European Parliament, with participation from the European Commission, which proposes the draft EU laws. The Council is an institution where individual Member States, represented by their ministers, negotiate on draft EU laws and common policies. The Council of 28 Member States and the European Parliament, consisting of 754 parliamentarians directly elected by the EU citizens, have the common final say on the EU laws.

If we had to single out one person who could be named as the "face" of the Lithuanian Presidency, that would be Mr Vytautas Leškevičius, Foreign Affairs Vice-Minister responsible for the EU affairs. He officially represents the Presidency and presents the Council positions on many different issues to the Members of the European Parliament during the plenary sessions.

However, the Lithuanian Presidency has many faces. During the European Council meetings it is embodied by the President of Lithuania H.E. Ms Dalia Grybauskaitė. In the meetings of the Council of Ministers: by Mr Algirdas Butkevičius, the Prime Minister, or the respective Minister of the Lithuanian Government. In some cases, the ministers may be represented by the Lithuanian Ambassador to the EU, Mr Raimundas Karoblis. In the so-called preparatory meetings, "the face" of the Lithuanian presidency is

the respective Lithuanian diplomat or civil servant who is chairing the committee or working group.

The 50th Anniversary meeting of the European Parliament, held in 2008.   Photo:Wikimedia Commons.
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The biggest part of the Presidency's agenda is inherited from previous presidencies. We have inherited the Presidency at a time of some difficulty – some of the EU Member States are still struggling to get their economies growing again and reduce unemployment rates. One of the most important "inherited" issues is adoption of the 2014-2020 EU budget and some 70 "implementing acts", so that EU money can be channelled into different EU programmes.

Good Presidency means impartiality and effective representation of decisions reached among the Member States in other EU institutions. However, a presiding country may also set some national presidency priorities. During her Presidency Lithuania is putting emphasis on strengthening EU energy security, enhancing cooperation in the Baltic Sea macro-region, promoting rapprochement of the Eastern Partnership countries with the EU and strengthening security of EU external borders.

Lithuania has been praised for her serious attitude towards, and preparedness, for the Presidency. During his visit to Vilnius last May, the President of the European Parliament, Mr Martin Schulz,

commended the Lithuanian efforts. He said that the Presidency is not a question of quantity, but of quality. From his experience, smaller EU Member states often presided more effectively, and he believed that Lithuania was very well prepared.

The Lithuanian Ministry of Foreign Affairs has coordinated selection and training of about 1500 civil servants: chairs of the EU Council Working groups, coordinators and experts from approximately 80 Lithuanian state institutions. The results and overall impression about the Lithuanian Presidency depend heavily also on politicians, mainly the ministers of the Lithuanian Government, who are chairing meetings of respective Council formations. Lithuania has chosen the "Brussels-based" presidency model, due to its cost-effectiveness.

That means that the majority of ministers' and preparatory meetings are taking place in Brussels, and not in Vilnius, and are coordinated by the Lithuanian Permanent Representation to the EU. Still, Vilnius will host more than 200 events, such as: the Summit of Eastern Partnership, commemoration of the European Remembrance Day on 23rd August, 15 informal ministers' meetings, 11 parliamentary events, 60 conferences and seminars.

* The author of this article, Radvilė Morkūnaitė-Mikulėnienė, MEP, *(2nd from left, in front row),* **at a rally of the younger generation of the Union of**

Lithuanian Political Prisoners and Deportees in Alytus/Lithuania. *On her left:* **Juozas Jakavonis-Tigras, a former partisan.** - Photo: Jurga Buzytė.

The Lithuanian Presidency will officially end on December 31, 2013 and the next Member State, Greece, will take over the wheel of the EU. However, Lithuania will continue participating in Presidency TRIO, as the outgoing presiding country, helping ensure a smooth transition of the EU agenda to the next Presidency. By the way, a similar "first-time" challenge awaits our Baltic brothers the Latvians and Estonians, as Latvia will assume the EU Presidency on January 1, 2015 and Estonia, in 2018.

The Lithuanian Presidency of the EU Council brings with it both, challenge and opportunity. This is a kind of six months' long examination for Lithuanian politicians and civil servants to prove their professionalism and skill, as well as a chance to display Lithuania, its culture and people to fellow Europeans.

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Lithuanian Presidency
of the Council of the
European Union 2013

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Wallenberg Remembered

* This year (2013), the European Parliament inaugurated one of its meeting rooms (ASP 5 G-2, the temporary press room) in memory of Raoul Wallenberg, the Swedish diplomat based in Budapest who saved thousands of Jews from the Nazis during World War II.

Wallenberg's own fate is unknown. When the Red Army occupied Hungary in January 1945, Wallenberg remained in Budapest. He later

visited the Soviet headquarters in Debrecen and has not been heard of, ever since.   - *Baltic News (Tas.)*; LE 34 (1966), p.568; *vi-EU-ws.*

The 80th Anniversary of Darius and Girėnas' Transatlantic Flight

On July 15, 1933, Lithuanian-American pilots Steponas (Stephen) Darius and Stasys (Stanley) Girėnas took off from New York, on a transatlantic flight to Kaunas, Lithuania. Their Bellanca CH-300 Pacemaker aeroplane, named *Lituanica*, covered a distance of 3,984 miles (6,411 km). This was the second longest and most navigationally precise single flight of its time, carrying the first Trans-Atlantic airmail cargo.[*] The plane did not reach its destination: it crashed in what was then German territory, just 404 miles (650 km) short of its destination. Both pilots died. The cause of the crash was never determined.

Through their heroic journey, Darius and Girėnas sought to bring fame to Lithuania, their ancestral homeland, just fifteen years free from a century of Russian occupation. Their pre-flight declaration or "Flight Testament" ends with a dedication: *"This flight, we will*

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[*] Even though *Lituanica* crashed before reaching Lithuania, the US mail consignment this plane was carrying was recovered from the crash scene and subsequently delivered to its destination.

devote and dedicate to you, Young Lithuania!"

Source: Balzekas Museum of Lithuanian Culture, Chicago, USA.
Picture: Tėviškės Aidai, Melbourne.

Lithuanian ANZACs: Research Continues
Steve MURPHY
University of Tasmania

The First World War was the most costly conflict in Australia's history. Our tiny nation sent over 330,000 men into the breach, of whom over 60,000 were killed and more than twice that number wounded.[1] On a global scale, the numbers are vast - nearly 70,000,000 people were engaged in combat during the years 1914-1919. The numbers I wish to talk about, however, are not so enormous. This article is concerned with just a few of the thirty-six men from the north-western governorates of the Russian Empire[2] who are known to have served in the Australian Imperial Force (AIF) during the Great War.

This is the story of the Lithuanian ANZACs.[3]

It is the story of Samuel Britain (1896-1950) who was born in the Vilna Governorate.[4] Samuel described himself as a Pole when he enlisted in a Machine Gun Company. After the war he became an amateur weight-lifter and won numerous Australian records.

It is the story of Paul Zundolovich (1865-1935) who was born in the town of Mosėdis and arrived in Australia in 1892. Although he was Jewish by birth, he later converted to Catholicism and became one of the foremost Catholic priests in New South Wales. Paul was regarded as scholarly and spoke 'about half a dozen

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[1] Figures sourced from the National Archives of Australia

[2] Lithuania did not gain its independence until 16 February 1918, so all of these soldiers reported themselves for duty as citizens of the Russian Empire.

[3] The names are generally the anglicised versions that appear on the soldier's attestation papers.

[4] The Russian Empire at this time was divided politically into Governorates (sometimes referred to as provinces). The modern state of Lithuania coincides with three of these: Vilna, Kovno and Suwalki.

languages'. In the AIF he was given the rank of Captain and served as a chaplain until his discharge in 1917.

It is the story of Samuel Seuff (1888-1973) who was born in the town of Šiauliai. Samuel was one of many soldiers of the Russia

* Governorates of Lithuania in 1867-1914
File from the Wikimedia Commons. Image placed by author into the public domain. Original by user:Knutux translated into English by user:Renata3

Empire who received a letter from the Imperial Russian Consulate requiring that they enlist. However, questions about his ability to perform his duties of a soldier in the AIF arose after his arrival in Egypt. He had been quite ill on the journey to Cape Town and was noticed to have a "neurotic temprament (sic)". His behaviour was at times described as "maniacal" and he apparently attempted suicide by throwing himself overboard. He was recommended for a medical discharge, which was granted on 15 June 1917.

It is the story of Alfred Mekenass (Mikėnas?, 1892-1925) who was born in Panevėžys and arrived in Australia through the port of Newcastle in 1912. His enthusiasm for combat disguised his extraordinarily poor eyesight. His service in the AIF began in March 1916 until he was sent home from Egypt as militarily unfit, due to a double amblyopia (lazy eyes) in July of the same year. Some years later, he was killed in an accident at his workplace on the Newcastle docks.

It is the story of Harry Cooper (1892-1966), a Lithuanian Jew from the Kovno Governorate. He joined the AIF in 1915 and served until the end of the war. After the armistice he moved to South Africa, a prominent place of Lithuanian Jewish settlement.

It is the story of Ishai Belkind (1895-1977), who claimed to have been born in the Vilna Governorate[5] but was actually born in the town of Rishon LeZion, then a part of the Ottoman Empire. His parents were from the region around Minsk and his uncle was a prominent leader of the early independence movement in Israel.

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[5] Vilnius was an important centre of Judaic thought until the Second World War. Although Ishai had no Lithuanian roots, his self-identification as a native of Vilnius is worthy of mention.

During the First World War, the Ottoman Empire was allied to Germany, so it is probable that Ishai concealed his birthplace in an effort not to be associated with the enemy.

It is the story of Kazys Valiukevičius (1884 - ?). Kazys was born in or near the town of Marijampolė and the fact that he was illiterate caused havoc with the military bureaucracy of the time. His name went through no fewer than ten deviations from the correct and recognized Lithuanian spelling of Valiukevičius. Some variations can be attributed to the Russianisation of his surname, but most are likely due to his inability to recognize the spelling of his own name. Amongst the spellings of his surname are Waliukevic, Walinkevic, Walakawitz and Volukawytz. His first name also varied from Kazis, Kazys and Kazimier to the anglizised Charles. This confusion has meant that, unfortunately, his final whereabouts remain unknown.

It is also a story of the Honoured Dead. Consider John Brenka (1887-1915) who was born in the town of Ukmergė and worked in a sawmill in South Australia. He died of wounds from injuries he had received a week earlier at the Battle of Mouquet Farm. Consider also David Minor (1894-1918), a young seaman from Vilnius who joined the army in March 1916 and was killed in action in northern France. His remains are buried twenty miles from Ypres. And of Frank Matzonas (1891-1917), a seaman who

was born to Lithuanian parents in the city of Riga. He joined the AIF on 9 October 1915 and served in both a Light Horse Regiment and a Camel Brigade. He died from a gunshot wound to the head at the Third Battle of Gaza and is buried in a small cemetery near Beersheba.

These names are just a few of the thirty-six individuals (there may be more!) currently being studied as part of my Honours thesis at the University of Tasmania. If you are related to one of

them, or if you are able to give me information about these military men, I would appreciate hearing from you. As well as being an important part of Lithuanian-Australian history, their stories provide valuable insights into the greater ANZAC legend.

Left: **Private David Minor.**
Australian War Memorial Coll'tn.

Steve MURPHY is a History Honours student at the University of Tasmania. In 2013, he won the Lithuanian Honours Scholarship and is currently writing his thesis on Lithuanian ANZACs.
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Recognition for another Freedom Fighter

Lithuanian Parliament's 2012 Freedom Prize has been awarded to Antanas Terleckas, a peaceful fighter for Lithuania's freedom and human rights, over many years. During the Soviet occupation, he had founded and led the Lithuanian Freedom League. He was repeatedly imprisoned. In Australia and New Zealand, Antanas Terleckas was "adopted", along with 700+ other Soviet prisoners of conscience, by the Friends of the Prisoners Society.

Poetry by Onė Baliukonytė

Our time was a field of dandelions after the bloom...
So brief, so brief one could weep.
Holiday cards have lost their sheen.
Ignorant May moths scorched their wings.

Perhaps, perhaps it was wrong to probe
Every hidden depth, to search beyond the horizons.
We went deep into memories,
Even deeper than the autumn wind,
But what we forgot

Was to warm each other's frigid hands.
We forgot how to press them to our mouths.
We went our own ways, proud, yet forlorn…
No, not we: you and I.

Like the two silent trees over there,

on opposite sides of the road...
But suddenly, look, between them - a bird.
Like an unexpected expected letter.
And above them: a high spring sky.

....

I don't blame myself anymore
I just move on
I am barely dragging my feet
I push on...

I used to blame myself
I was on the run
I didn't blame myself
I ran from myself

Tomorrow I will blame myself
Tomorrow I will rest somewhere
Tomorrow I will blame no one
I shall never know who's to blame

THE BLESSING
So gently
as if you were hurting, too,
you cast me into oblivion,
into mud...

Soon others will come
And don the masks
of our happiness
and build

> *a house of flowers*
> *in the centre of this*
> *devastated heart*
> *and rekindle a new flame of love*
> *on the black ashes*
> *of a dead fire*
>
> *...And I shall bless them*
> *and their children*
> *and the children of their children.*

Translated from the Lithuanian by M. Gražina SLAVĖNAS.

Onė BALIUKONYTĖ (also known as Baliukonė), B.A. (VU) was a contemporary Lithuanian poet and painter, and recipient of the Lithuanian Poetry Award. She published more than 10 collections of poetry. She died in Vilnius in 2007.

M. Gražina SLAVĖNAS, Ph.D. (SUNYAB), former associate editor of the Lithuanian Quarterly LITUANUS, is the translator and editor of a bilingual poetry collection: Janina Degutytė, Poems (Vilnius: Rašytojų Sąjunga, 2003). Her other translations have appeared in this and other journals. Photo (*above*): L.Dmuchovskaja / LCVA.

Extracts from the Book:
Between Shades of Gray
Ruta SEPETYS

Christmas came to Trofimovsk. We had made it halfway through winter. That was something to be grateful for.

The weather continued, relentless. Just as one storm passed, another queued at its heels. We lived the life of penguins, freezing under layers of ice and snow.

Mrs. Rimas stood outside the bakery. The smell of butter and cocoa made her cry. The NKVD made cakes and pastries in their bakery. They ate fish, drank hot coffee and enjoyed canned meats and vegetables from America. After a meal, they'd play cards, smoke cigarettes, maybe a cigar, and drink a snifter of brandy. They'd light the fire in their brick barracks and cover themselves with their fur blankets.

Mother didn't have much energy. She couldn't even sit up for the Kūčios Christmas celebration. She had lain too long. Her hair was frozen to a board. She drifted in and out of sleep, waking only to blow a kiss when she felt us near.

The lice brought typhus. The man we called repeater fell ill. He insisted on leaving our *jurta*. "You're such nice people. It's too dangerous for you all. Dangerous", he said.

Ruta SEPETYS, born in the USA, is an author of historical fiction. She became famous after her debut novel Between Shades of Gray *was on the 2011* New York Times *Bestseller list for weeks. The book is about a 15-year-old Lithuanian girl whose family was deported to Siberia. It has been translated into other languages. On 6/7/2013, the President of Lithuania, Ms. Dalia Grybauskaitė, honoured Ruta with the Cross of the Knight of the Order.*
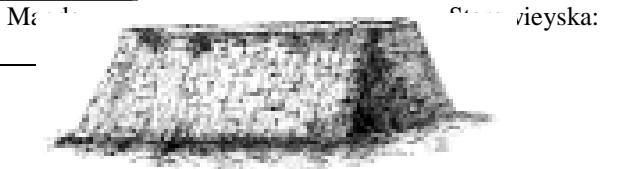
Photo: Ma   St   vieyska: Fotorzepa.

* *Above*: JURTA - a portable tent-like shelter, used by Siberian and other Central Asian nomads. In the absence of basic normal housing, many Baltic deportees were forced to live in *jurtas*, too.

"Yes, get out of here," said the bald man.

He moved to a jurta where people had similar symptoms - fever, rash, some delirium. Mrs. Rimas and I helped him walk.

Four days later, I saw his naked body, eyes wide open, stacked in a heap of corpses. His frostbitten hand was missing. White foxes had eaten into his stomach, exposing his innards and staining the snow with blood.

I turned and covered my eyes.

"We must do something", I cried to my brother Jonas and to Mrs. Rimas. "We can't let people die like this".

"We'll do our best. That's all we have", said Mrs. Rimas. "And we'll pray for a miracle."

<center>* * *</center>

I practised the Russian words. *Doctor. Medicine. Mother. Please.* My stomach jumped. I heard Andrius's voice. *Don't give them anything. Lina. Not even your fear.*

It wasn't just Mother. The man with the watch was sick. Janina's mother was sick. If I could just get some medicine. I hated the thought of asking them for anything. The NKVD had killed Papa. I hated them for it. I couldn't let them do the same to Mother.

I saw NKVD supervisor Kretzsky near the barracks. He stood with NKVD boss, Ivanov. I waited. I wanted to speak to Kretzsky alone. Time passed. I had to go to work, in order to get my ration. I trudged through the snow toward them.

"Look, it's a little pig", said Ivanov.

"My mother is sick", I said.

"Really?" he said, feigning concern. I looked at him.

"Give her plenty of sunshine, fresh fruits, and lots of vegetables". He laughed at his own sick joke.

"We need a doctor. We need medicine," I said, shivering.

"What else do you need? A bathhouse? A school? Well, you better get building. *Davai*!"

 I looked at Kretzsky.

"Please, help me. We need a doctor. We need medicine. My mother is sick."

"There is no doctor," said Kretzsky.

"Medicine," I said. "We need medicine".

"Do you want another twenty years?" yelled Ivanov. "I can give you that. No bread today, you ingrate. Get to work! Davai!"

I didn't get a doctor. I didn't get medicine. I lost my ration and humiliated myself in the process. I began walking away from the

barracks. I had forgotten what the sun felt like on my face. When I closed my eyes, I could see sunlight in Lithuania. But I couldn't imagine the sun on the Laptev Sea. Even if we did make it through the winter, would we have the strength to build things? Could we really build a bathhouse and a school?

I couldn't lose Mother. I would fight. I would do whatever it took. She trembled, slipping in and out of sleep. Jonas and I sandwiched her between us, trying to warm and comfort her. Mrs. Rimas heated bricks to warm her feet. Janina picked the lice off her eyelashes.

The bald man leaned over and tucked his ration under Mother's hand. "Come on, woman. You're better than this. You've got children to take care of, for God's sake", he said.

* * *

January 5. Jonas held Mother through the lonely morning hours, rocking her gently, as she used to do with us. Later that morning Mother's breathing became increasingly laboured.

Suddenly, Mother looked up at Jonas. She opened her mouth. Not a sound came out. The trembling stopped. Her shoulders relaxed and her head fell against him. Her eyes faded to a hollow stare.

"Mother?" I said, moving closer.

Jonas began to cry, cradling her in his eleven-year-old arms. Small whimpers became deep racking sobs, shaking his entire body. I lay down behind him, hugging him.

Mrs. Rimas knelt beside us. "The Lord is my shepherd; I shall not want," she began.

* * *

I woke, uneasy. Was it harder to die, or harder to be the one who survived? I was sixteen, an orphan in Siberia, but I knew. It was the thing I never questioned. I wanted to live.

I wanted to see my brother grow up. I wanted to see Lithuania again. I wanted to see Joana. I wanted to smell the lily of the valley on the breeze beneath my window. I wanted to paint in the fields... There were only two possible outcomes in Siberia.

Success meant survival. Failure meant death.

I wanted life. I wanted to survive.

   *The English language edition of this novel, titled "**Between shades of gray**" by Ruta Sepetys,* *has been published in Australia by Penguin Books. It is available from most bookshops at $19.95.*
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* A glimpse from the real past: Deported sisters Emilija and Aldo-na Janiselytė at the Siberian River Oka, District of Irkutsk, 1949.
Photo: V.Janiselis (LCVA Lithuanian Central State Archives).

The Lithuanian Studies Society will offer this scholarship again in 2014. It is available to an honours student from any UTAS Faculty whose thesis involves an aspect of the study of Lithuania and/or Lithuanians.

Vytas Patašius Lithuanian Studies Scholarship: $2,000

The V. Patašius Lithuanian Studies Scholarship has been established by Mrs Ona Maksvytis in memory of Mr Patašius who was a respected member of the Lithuanian community in Australia.

The Scholarship will be offered to students undertaking Honours or other postgraduate studies in an area that has a focus on Lithuania. This can be in any discipline and may include literature, history, art, politics or science.

Apply now by completing the application form for each scholarship, available at www.scholarships.utas.edu.au

For more information contact Dr Al Taškūnas of the Lithuanian Studies Society in Room 580, Social Sciences (Arts) building, or Phone (03) 6225 2505, or write to PO Box 777, Sandy Bay, 7006.

Applications close on **31 October 2013.**

COMMENT:

The Last Lithuanian Banker

Algimantas ŠINDEIKIS
Veidas, Vilnius

Ūkio Bankas is the twentieth Lithuanian bank to collapse since the restoration of Lithuanian independence in 1990–91. It could be said that with the passing of Ūkio Bankas, so will the last Lithuanian banker disappear. Vladimiras Romanovas was the last Lithuanian citizen to control a majority shareholding (64.9 %) of a bank with a significant place in today's banking market.

Vladimiras Romanovas, like the vast majority of Lithuanian bankers who have gone bankrupt, did not succeed in becoming a cynical, cold-blooded, calculating sort of banker who would not only make it into the business élite, but who would manage to stay there.

Banks run by Lithuanian bankers that have gone bankrupt during the 23 years of independence of the Lithuanian State include Sekundė, Holdingo kompanija (*'Holding Company'*), Lietuvos akcinis inovacinis bankas (*'Shareholders' Innovation Bank of*

* Ūkio Bankas *(pictured)* **collapsed recently, being the 20th bank to fail in Lithuania, since 1990-91.**   Photo: K.Vanagas,"BFL"/*Veidas.* *Lithuania'*), Litimpex, Komercijos ir kredito bankas (*'Bank of Commerce and Credit'*) and Lietuvos valstybinis komercinis bankas (*'Lithuanian State Commercial Bank'*). Ūkio Bankas was the last bank in Lithuania to be run *de facto* in an autocratic fashion by a Lithuanian businessman. The cessation of its trading was the last nail in the coffin of Lithuanian banking. Why has Lithuanian capital been unable to consolidate in the banking sector?

Banking is a cynical business. Like nowhere else, in banking you need to be strict on yourself and others. You need to be able to control emotions, not to trust anyone, and to think only about one

thing: whether the money you are letting the bank lend will be repaid by the lender. Security for the repayment needs to be assured by several types of collateral and the borrowers, whether organisations or individuals, need to be trussed up with firm commitments that they cannot possibly get out of. If necessary, you need to take away the borrower's last morsel of bread; no mercy, no emotions.

New York bankers, even during the global financial crisis when they managed to get a multi-billion dollar bail-out from taxpayer, paid themselves handsome bonuses for "good performance", even though the true result of their performance was the distribution of toxic financial products to trusting investors.

Foreign banks operating in Lithuania today are not afraid to demand that the owners and managers of businesses provide a personal guarantee for the bank loans granted to the business, thereby forcing limited liability companies to in effect take on unlimited liability. Such requirements on the part of banks inevitably dampen the desire to do business. Who wants to risk everything they have previously created in order to implement a new business project?

Banking, as a business that consists of taking people's deposited funds and investing them in long-term projects, is inherently risky and it requires the client's confidence and trust: these are fundamental requirements for practising the banking profession.

* Vladimiras Romanovas *(pictured, centre)* **was fond of favourable publicity. He danced, played the piano and recited poetry on TV. He even founded a political party.**   - Photo: *Veidas.*

In the West, there are centuries of experience; even entire dynasties have managed to resist the temptation of pocketing other people's money. They have kept the right balance between the inevitable investment risk and a conservative approach to daily banking activities.

The owners of the Scandinavian banks operating in Lithuania who earned hundreds of millions of excess profit during the Lithuanian real estate boom cannot pretend they did not know the real estate bubble would burst sooner or later. (They have seen more than one such real estate boom and bust cycle in their own countries). But there is no way out for the first-time home buyers who paid twice as much for their premises as they are worth today; they simply have to pay back all the money they borrowed, because our laws place all the risk on the shoulders of the citizens, even though the banks were the valuers.

That is an example of bankers' cynicism. But that cynicism has its function. Banks operating on such cynical morality and business logic are stable, they do not go bankrupt, they always have financial resources and they do not dissipate customers' deposits. That cynicism is a guarantee of stability and progress in any economic climate. The mission of bankers is of paramount importance to the state. No economic development would be possible without bankers, their resources and their ability to gain the trust of business and private clients and to attract the clients' spare funds for investment.

A number of Lithuanian bank bankruptcies have been associated with a major problem: the bank owners and controllers

misdirecting people's deposits and investing them in their own businesses. They viewed the bank they controlled as a source of funding for their own business ventures, which they always saw as more important than the security of the bank and the funds it held, whether personal funds or depositors' funds.

Ūkio bankas had been at risk of bankruptcy for a long time. Other bankers knew that the Bank of Lithuania, the central bank responsible for the supervision of financial institutions, had instructed Ūkio bankas to eliminate loans that had been issued to individuals and businesses associated with the owner of the bank.

Banking is an élite business. Is there room in it for Lithuanians? The series of bankruptcies of Lithuanian banks suggests that there is not. Why? All our bankers had the same problem: in effect, they did not become *bankers*, because they saw the bank as their own personal wallet and the supplier of funds to their own businesses, whether successful or unsuccessful. When given the opportunity to become *bankers*, they were faced with a crisis of conscience. On the one hand, they wanted the bank to fund projects that would bring the bank profit; but on the other hand, they were eager to be entrepreneurs and to get involved in business enterprises that needed funding.

They trusted the businesses they had established longer than a proper banker would, even when it became evident that the business was sinking into a quagmire of debt. What's worse: they had not sought the proper guarantees and collateral that would have allowed the bank to earn a return even if the business failed.

Was V. Romanovas, a *de facto* banker, also a *de jure* banker? It was he who brought the Moscow Bolshoi Theatre ballet to Lithuania. He restored Russian churches in Kaunas; he has been a sponsor of the National Opera and Ballet Theatre; he has rescued the Žalgiris basketball team from bankruptcy more than once; he has invested in football clubs in other countries; and he has poured tens of millions into regional newspapers with a dubious future.

Is this the way a banker who has been entrusted with several billion Litas worth of clients' deposits should behave?

* At every opportunity, Romanovas kept reminding people that it was he who had rescued the *Žalgiris* basketball team *(pictured)* **from financial disaster.**   **-** Photo: A.Koroliovas,"BFL"/*Veidas.*

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Why did the Bank of Lithuania wait until early 2013 to stop this banker's activities, when his activities over several years showed that he was exposing his bank to enormous risks?

Over the past few years V. Romanovas has been publicly behaving as if he wanted to hasten the collapse of his bank. Would a banker who is trying to inspire confidence among his depositors read his own self-indulgent 'poetry' on a television broadcast and start a campaign in newspapers he owns against "misfits" who are allegedly harassing him? Would he take part in tawdry TV dance competitions and do strange things to try to win? What does such behaviour mean? Does it mean that the business risks and responsibilities he faced were beyond his competence as a businessman and he could no longer adequately understand his own actions or make a realistic assessment of where he was and what he was doing?

V. Romanovas and the vast majority of Lithuania's bankrupt bankers never got to become cynical, cold-blooded, calculating bankers, able not only to enter the ranks of the business élite, but also to survive there. Even Lithuania's 23 years as an independent state has not enabled Lithuanian businesses, despite the large amounts of capital they have accumulated, to compete with Western banks. Does this failure and defeat in the banking field mean we should bow our heads in shame and admit that it was beyond our abilities? No. Lithuanian international business successes in biotechnology, laser manufacturing, international trade and information technology show that we are not people of limited skills. We can expect to have a genuine Lithuanian banker at some stage.

Translated from the Lithuanian by Gintautas KAMINSKAS.
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Dausuva – Noah's Ark for Lithuanians?
Romualdas KRIAUČIŪNAS

There is a story in the book of *Genesis* about a good man named Noah. He lived in a time when all the people of the Earth were very bad. God got angry and decided to have a big flood to kill all bad people, except Noah and his family. God told Noah to build a big boat for his family and for two of every unclean animals and seven of every clean animals. When this was done, a great rain followed and it lasted for forty days. Only Noah, his family and all

the animals in the ark were saved. There may be a symbolic connection of this Bible story to a fictional place, called *Dausuva*.

Dausuva was a geopolitical name created by Professor Kazys Pakštas. It was to be the Noah's ark equivalent for Lithuania on the verge of extinction. Initially the Province of Quebec in Canada was the targeted location for Lithuanians *in diaspora*. In 1927, the potential site shifted to the State of San Paulo in Brazil. Three years later, it was Angola. Venezuela was dismissed for its political instability. Finally, British Honduras in Central America was selected, but nothing materialized because this British colony was on its course to gain independence from Great Britain. Among other possible sites for "spare Lithuania", similar to the concept of a spare tire, was the Bahama Islands.[6]

Daily newspaper *Kauno Diena* has characterized Professor Pakštas as an unrecognized prophet, a modern-day Don Quixote of sorts, whose ideas have not been put to rest. Recently there was a contest in Lithuania asking students to further explore the ideas of emigration in the context of geopolitical realities. One of the entries in the contest compared the ideas of Professor Pakštas to the biblical Noah's Ark. The Ark saved the animal world, including humans, from extinction. The idea of Dausuva or a "Spare Lithuania" was to do the same for the country.

Kazys Pakštas was born on June 29, 1893, in Alinauka near Užpaliai. He became known as a Lithuanian geographer, traveller, community activist, and organizer of geographers in Lithuania. After some education and work experience in Lithuania, he came to the USA in 1914 and enrolled at the Valparaiso University in the State of Indiana. Later he studied sociology at Loyola University and Fordham University. Returning back to Europe, he

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[6] Aleksandras Kantvilas, one of the 46 former Stutthof hostages (1943-45), used to say that a similar New Lithuania could have been established in Tasmania, if all, or at least most, of the post-WWII Lithuanian migrants to Australia had chosen to settle on this island.

enrolled at the University of Friburg and received a doctor's degree in natural sciences.

His restless soul kept him moving from continent to continent, from one teaching position to another. In time he focused on the economic and political implications of emigration and predicted an increase in emigration. As early as 1928 he wrote in *Židinys* magazine about the fragile concept of national independence. He actually stated that one of two countries would occupy Lithuania, that would be followed by the destruction of its people and property to an unheard proportion. In time, his prediction came to a full fruition.

In the late 1950's, Professor Pakštas wrote about his plan to establish the Second Lithuania very far from the Soviet Union, which was systematically eradicating smaller nations. Travelling through Central America he came across British Honduras and, at least in his mind, created that image of a "Spare Lithuania," naming it *DAUSUVA*. In his estimation, *Dausuva* could accommodate around 10,000 Lithuanian emigrants who would cultivate farms, retain their cultural heritage, but, with the reestablishment of a free Lithuania, would return to their homeland.

At that time, there was already a German community in British Honduras. His idea received a cautious, but genuine interest among Lithuanians living in the USA. In response, the Soviet press in Lithuania, following Cold War antics, labelled Kazys Pakštas as a British agent, trying to divert Lithuanians to British Honduras.
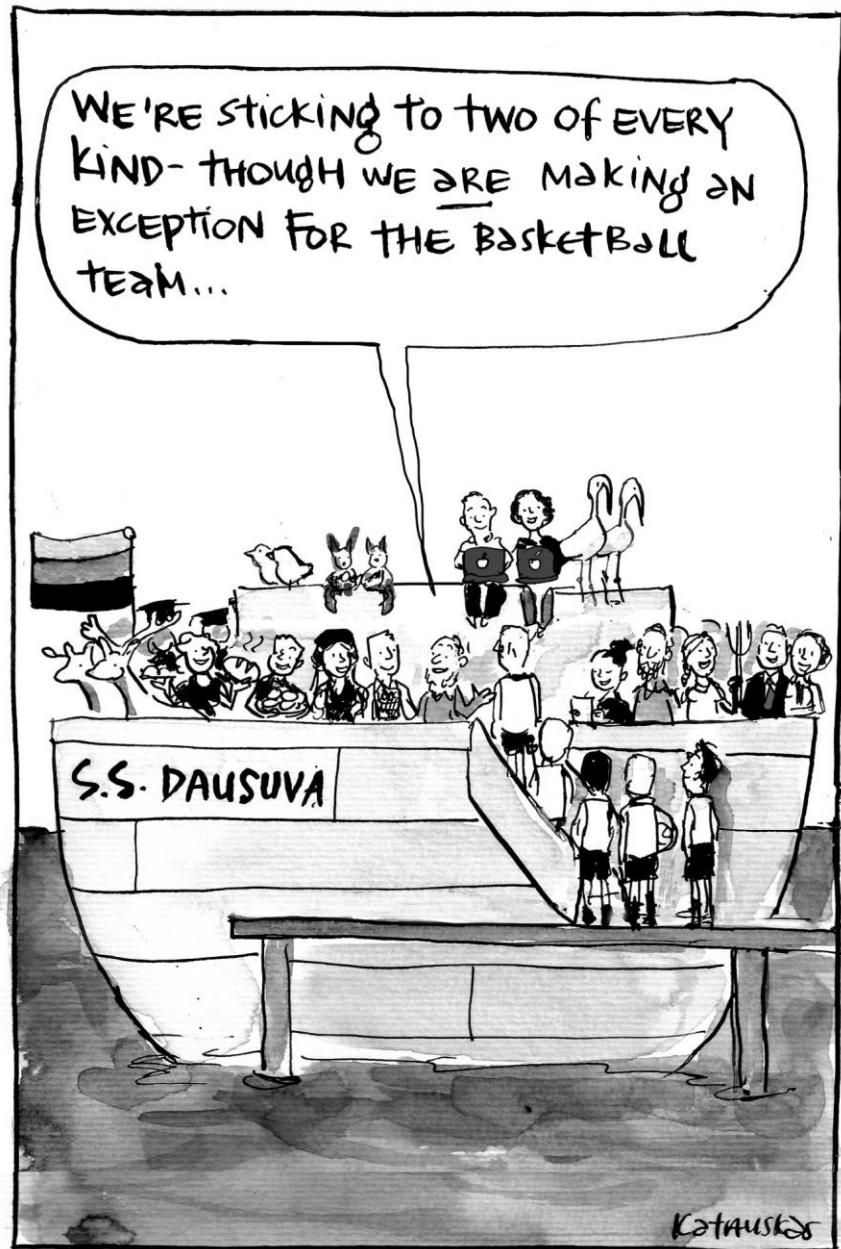
Cartoon by Fiona Katauskas

In 2000, *Lietuvos rytas* daily paper carried a story about a Lithuanian Evaldas Geištoraitis and his father from Klaipėda, Lithuania, who had reserved 16 hectares of land in British Honduras. By this time, since gaining independence, British Honduras had become Belize. I do not know if this fellow from Klaipėda had ever heard of Pakštas' *Dausuva*, but there it was, a drop in the bucket of "Spare Lithuania."

A few days before he died in Chicago on September 11, 1960, Professor Pakštas insisted that the danger to Lithuanians' survival in the USA was greater than for the deportees to Siberian Gulags. His reasoning was: the emigrants to the West became absorbed in materialism that successfully killed the human spirit.

Pakštas was concerned that Lithuanian emigrants without stated goals and purpose would disperse and assimilate into the prevailing cultures of their new countries. Therefore, he promoted a planned, organized, regulated emigration that would lead to an establishment of semi-autonomous settlement and provide a solid basis for the continuation and further development of "Spare Lithuania."

As I am writing this article, my old memory is being revived about a book, a novel, that was published in the Lithuanian daily paper *Draugas* in Chicago, around the mid-1950s. It portrayed such a *Dausuva*, possibly called *Dainava* in the novel. It was located somewhere in the Northwest of the USA, maybe the in state of Montana. For a teenager that I was, it left me with a lasting impression of how Pakštas' *Dausuva* could have been. It was like a paradise this side of heaven. Now that I think about it, the name *Dausuva* is derived from a Lithuanian word *Dausos*, meaning Heaven or Paradise. What a small world. Yes, indeed!

Romualdas KRIAUČIŪNAS, Ph.D., is a clinical psychologist and a journalist. He is a recipient of an award for life-time achievement in science and its dissemination, presented by the Ministry of Eduction and Science, Republic of Lithuania in 2012.

Fiona KATAUSKAS, B.A. Hons. (ANU), ACA is a Sydney-based cartoonist and book illustrator.   fkatauskas@iprimus.com.au

MORE on LIETUVYBĖ

The question of Lietuvybė *was first raised in this journal in 2008. On that occasion, Lithuanian-born Vita Henderson argued that "Lietuvybė is a way of thinking that makes you feel that you are a Lithuanian..." (pp.42-46). The concept of* Lietuvybė *subsequently received a more extensive airing in our last year's issue, when four contributors of different backgrounds presented their views. Readers have since urged us to continue this discussion. We are pleased to offer the following new contributions.*

Lietuvybė
John MAŠANAUSKAS
Melbourne

OKAY, let's get one thing straight at the outset. I'm "proud" of my Lithuanian background and, to prove it, here are some of my recent activities:

 *   VISITED the crew of Lithuanian yacht *Ambersail* at Melbourne Docklands.
 *   CHEERED for Lithuania's top ranked tennis player Ričardas Berankis at the Australian Open *(see Photo on Page 33)*.
 *   STUFFED myself with pancakes at the traditional Shrove Tuesday evening at Melbourne Lithuanian Club.
 *   SALIVATED when I saw cartoonist and *Lithuanian Papers* contributor Fiona Katauskas do her *schtick* on national TV.

These are all things I like to do because obviously I was raised by Lithuanian parents and I feel a bit tribal about the whole matter. But if I'd been adopted out as a baby and raised by a family of Serbs, I'd no doubt be waving a red and white flag and rooting for Novak Djokovic right now.

That's why I put the word *proud* in quotation marks in my intro-ductory paragraph. Sure I am proud of my Lithuanian background, but I didn't exactly have a choice in the issue. It's not like being proud of a personal achievement - I was born "Lithuanian" and that's all there is to it. I'm what I am, with a feeling of pride or not.
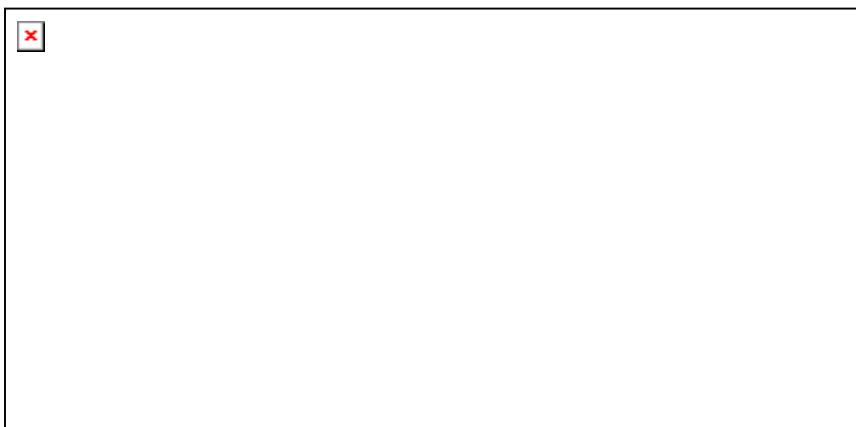
* John Mašanauskas *(left, front)* **and his family members enjoying the 2013** *Blynų Vakaras* **(Pancake Night) at the Lithuanian Club, Melbourne.**   - Photo: Dana Sanders.

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You'll have noticed that I just put Lithuanian in quotation marks. This is not because I particularly like using that form of punctuation, it's just that the concept needs some clarification. On the face of it, there is no need for quotation marks in my case. After all, I am the product of Lithuanian-born parents, I am a citizen of Lithuania and I even speak the language, and know a fair amount of its history and culture.

But to what extent am I really Lithuanian? My language is pretty fluent, yet put me in a complex conversation with a Lithuanian native speaker and I will struggle. When I am in Lithuania, I certainly feel at home on many levels, but there is also a strangeness in the way of life and the people that I will probably never fully understand. Oh, and I also happen to be Australian born and bred with all the cultural richness that brings.

You will appreciate by now that questions of identity intrigue me. I was interested to read Fiona Katauskas's treatise on Lithuanian-ness in the last issue of *Lithuanian Papers,* particularly when she revealed that her son Max is more fascinated by his "one-quarter" Lithuanian heritage than his "three-quarters" British and Irish blood lines. (It reminded me of those Australians who may have

just one Aboriginal grandparent, but identify predominantly as indigenous.)

Why is Max (and those fair-skinned Aborigines) drawn to one relatively small aspect of their ethnic backgrounds? Is it more cool to be part of a minority than the mainstream? Does being exotic trump identifying as a boring and normal "Anglo"? These are interesting questions because they could hold the key to the longer-term survival of the Lithuanian community in Australia. And let's face it, the community is rapidly dwindling before our very eyes.

It's purely a numbers game. The first-generation, my parents' post-World War II cohort, are dying out and not being replaced by any significant immigration from Lithuania. (Only about 50 Lithuanians migrate to Australia annually). Many members of the second and third generations, clearly the majority, have assimilated into the Australian mainstream and have little interest in the community. I cannot speak for their dedication to *lietuvybė*, or Lithuanianism, but they are certainly not practising it within community structures. As Alena Karazijienė observed in her article, it is nice to visit Lithuanian House and be greeted by a

* The up-and-coming Lithuanian tennis player Ričardas Berankis in action recently.   - Photo: T.Lukšys, "BFL"/*Veidas.*

little girl or boy in perfect Lithuanian. But unfortunately, there are precious few of these kids around. In saying this, I am not denying that there is a strong and committed core group of community members, both young, middle-aged and old, who are actively pursuing Lithuanian customs and traditions. But the numbers are relatively small and you only have to look at the turn-out for the biennial national cultural and sports festival to see what is happening.

What is the future? Clearly, the number of people speaking Lithuanian in Australia will continue to diminish until only a handful will remain (unless there is some unforeseen dramatic increase in immigration from Lithuania). Organised Lithuanian communities will still exist, but English will be the *lingua franca* as most of the younger recruits will be quarter, half or some other fraction "Lithuanian", just like Fiona Katauskas's boy Max. (It happens that I have a great nephew called Max who is also a quarter-caste Lithuanian).

As these demographic and sociological processes unfold we can happily discuss what *lietuvybė* means to us. Or ponder how to describe our true identity, be it Lithuanian-Australian, Australian-Lithuanian, Lithuanian in quotations marks or just Australian with a Lithuanian ancestral background. It is just as well that some of us will do that because the news from Lithuania is not good.

Current World Lithuanian Community chairwoman Danguolė Navickienė said recently that many current emigres from Lithuania renounce their motherland immediately and lose their national identity. No arcane debates about Lithuanian identity for them – they want out!

Navickienė pointed out that Lithuania lost many people since the war due to mass deportations, killings and escape to the West. Now the country is losing thousands each year thanks to economic emigration. The figures speak for themselves: Lithuania's population at the 2011 census was 3.05 million. By last year it fell to 2.98 million – the lowest figure since the 1960s. (Lithuania also

has one of the highest suicide rates in the world and in 1996 it had the dubious honour of having the highest rate ever recorded in world history – 49.1 deaths per 100,000 population. By comparison, Australia's rate is 10.5 per 100,000).

No "Lithuanian" could be "proud" of these developments. Speaking of the current emigration wave, Navickienė said: "One can say that without foreign Lithuanians our country would be seriously endangered as a nation". This is serious stuff, and she suggests practical action: more second and third generation members of the post-war emigration wave should consider moving to Lithuania because "such people are especially needed".

Now, that would be the ultimate expression of one's *lietuvybė* and identity. The question is, how many more of us would be prepared to do it?

John MAŠANAUSKAS, B.A., Dip. Ed. Psych. (Monash), is a journalist for the Melbourne Herald Sun. His fields include immigration and multicultural affairs. He has visited Lithuania several times and wrote extensively on the country's push for independence in the late 1980s and early 1990s.

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Our Family's Connection
Andrius ŽILINSKAS
Melbourne

In his introduction last year,[7] the Editor stated that *lietuvybė* is difficult to translate. At the same time, I suspect that most people know what it means to them without necessarily being confident in accurately defining the word.

Speaking personally, an essential element of *lietuvybė* is my and my family's connection with Lithuania, particularly exploring and understanding my family's past. When my parents and grandparents migrated to Australia after WW2 our family's connection with Lithuania was severed. I remember listening with

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[7] See *Lithuanian Papers,* Volume 26/2012, p.3.

fascination to my parents and grandparents speaking about their past and about our extended family. I remember acutely feeling personal loss at being denied the ability to be involved in my family's past, to visit my grandparents' homes in Lithuania and immerse myself in their past lives and family histories. Lithuania and my family's past may as well have been on the moon, they were unattainable and inaccessible.

I enjoy watching documentaries such as "Who do you think you are?" on SBS where wellknown Australians trace their family trees. In doing so, they discover information, photographs and documents about forgotten or unknown ancestors and family members. No matter how ordinary their ancestors' lives appeared to be at first glance they often revealed fascinating and deeply personal stories. Often, the well-known Australian responded very emotionally to discovering an injustice perpetrated upon an ancestor, a hardship endured or a physical or personality likeness.

We love to think that we are continuing a family tradition or bear a striking resemblance to an ancestor. Many of these stories have been truly moving personal journeys for the well-known Australians. It also never ceases to surprise me how little they know about their ancestors beyond parents and grandparents.

I think this very personal journey of discovering one's past is equally applicable to all of us. I believe most of us want to know more about our own family histories as it is human nature to want to connect to personal family stories whether they be of triumph over adversity, failure, endurance, love, betrayal or difficult family relations. We all endure these during the courses of our lives.

So to me, one very important way of retaining and expressing my *lietuvybė* is exploring my family's history: seeing for the first time a photograph of a much discussed or perhaps missing ancestor and trying to understand how I connect to that person. What does it tell me about myself? After all, we do not live in a vacuum of the present moment, we are between the past and the future and inextricably connected to both.

An Outsider's Perspective
Bruce KING
Pakenham, Vic.

Seeking to comment on *Lietuvybė,* as expounded in the 2012 edition of *Lithuanian Papers,* I would have struggled to make additional pertinent comment. Nonetheless, it may be of interest to your readership to learn of an outsider's perspective.

Having recently read Luda Popenhagen's *Australian Lithuanians,* I can appreciate whence the concept of *lietuvybė* emanates. Her book goes into a great detail of the post-W2 diaspora and their sustained efforts. Fiona Katauskas puts it most succinctly, "Soviet oppression ... made upholding the culture even more important". (Parenthetically, it would appear that a form of *lietuvybė* emerged during the 19th century Czarist rule, when patriots nurtured the Lithuanian ethos, clandestinely, amongst the young).

Prior to August 1974, my contact with Baltic people was with Latvian schoolmates. Later, there was Igors Repniks in the Moe football team and two Latvian Troopers in my old regiment.

On August 3, 1974, I was absolutely outraged by the totally unjustified recognition by Prime Minister Whitlam of the Soviet occupation of the Baltic countries. Many native-born Australians had a similar reaction to me. Instantly, this led to an outstanding manifestation of *lietuvybė* (and its Latvian and Estonian counterparts). In my view, that hostile response of the Baltic communities, and many others, helped to ensure that virtually no other nation emulated Whitlam's ludicrous *faux pas.*

And the whole world saw the culmination of that phase of *lietuvybė* in 1989-92, when the quiet dignity and steely resolve of the people cleansed their homeland of the Soviet pestilence.

The Lithuanian people have an enormous and proud foundation of history, tradition and culture, and I would anticipate that *lietuvybė* would persist for centuries to come.

Since 1974, Bruce KING has been a long-standing defender of the Baltic people in the Australian media and in other forums.
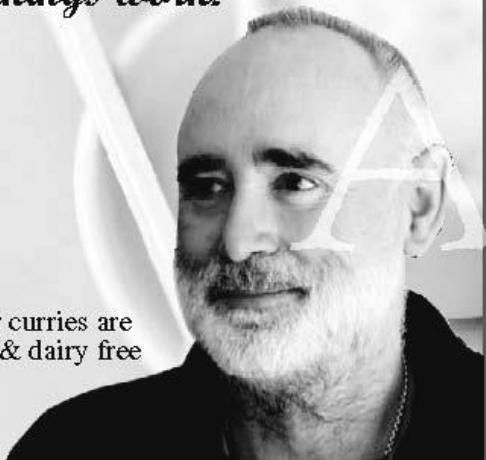
Friends of the Lithuanian Ballet
Ramona RATAS
Sydney

This year, Friends of Lithuanian Ballet in Australia celebrate fifteen years of existence. How and why did it begin?

On a visit to Vilnius in 1997 I became acquainted with the Lithuanian Ballet (founded in Kaunas in 1925) and its Artistic Director, Tatjana Sedunova. I also met teachers and pupils at the Vilnius Ballet School, which, from 2001, became known as The National M.K.Čiurlionis School of Art, Ballet Division. I saw the conditions they had to work under and the shortcomings that they faced. Compared to those I had experienced and seen at The Australian Ballet School and The Australian Ballet Company in Melbourne, it all made me sad. I met polite, disciplined, well-trained Lithuanian ballet students and professionals working in conditions 50 years behind the times.

A conversation in Melbourne Lithuanian Club in 1998 with Jurgis Žalkauskas (George Zalk), an architect and ballet enthusiast originally from Kaunas, sparked our idea to help Lithuanian Ballet and School. With enthusiastic approval from their directors, we founded "Friends of Lithuanian Ballet (FLB)" *"Lietuvos Baleto Bičiuliai"* in Australia. FLB was registered in Sydney on 1 October 1998. We invited two Patrons to join our Honorary FLB Committee - The Australian Ballet's former prima ballerina, Marilyn Jones OBE, and Lithuanian Consul-General, Viktoras Šliteris OAM.

The first official FLB AGM meeting was held on 31 December, 1998 in Geelong during the XX Australian Lithuanian Days (ALD) Cultural Festival. The FLB Committee consisted of:

Jurgis Žalkauskas	- president
Ramona Ratas	- executive director
Joan Songaila	- secretary
Justinas Ankus	- treasurer
Andrew Vaitiekūnas	- vice-president

Rymantė Gell   - media representative
Paul Cleveland, Dr. Ramutis Zakarevičius,
   Juozas Songaila   -assisting advisers.

Subsequent changes to the FLB Committee were:
Nijolė Vaičiurgytė   - treasurer 2004 - 2009
Theodore Rotcas   - treasurer 2009 -
Christina Jacobi   - vice-president 2001 - 2004
Jadvyga Vaičiulytė   - vice-president 2010 - 2011
Dr. Rasa Ruseckaitė   - vice-president 2012 - 2013
Ramona Ratas   - president 2010 -
Joan & Juozas Songaila   - retired 2009
Rymantė Gell   - deceased 2011

Jurgita Dronina   (Personal photo)

Most FLB ideas and work activities would be based in Sydney. Our main communication was by email, phone or mail, as we lived miles apart in NSW, VIC and QLD. FLB fundraisers were to be held in Sydney, Melbourne, Coolangatta, Canberra, Geelong, and Adelaide. FLB raised funds would be held with ʻTALKAʼ (Lithuanian Co-operative Credit Society Ltd).

Kristina Gudžiūnaitė *(right)* **and Voicech Žuromskas**

- Photo: R.McAuley.

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Individual talents vibrated with energy and passion. Joan and Juozas Songaila from the Gold Coast were a tower of strength. Juozas' accordion music and occasionally his quartet band livened our FLB functions. Joan, an established author, photographer, musician and computer design savvy, was invaluable to our functions.

Jurgis Žalkauskas independently gifted 14 'personal name awards' to talented Lithuanian Ballet stars, over seven visits from 1997-2007. In 15 years, FLB proudly achieved most of their planned aims and held 66 functions in Australia. Their activities included:

- Promoting awareness in Australia about Lithuanian Ballet and Vilnius Ballet School in English
- Showing latest films received from Lithuanian Ballet & Vilnius Ballet School productions
- Publishing for FLB members an annual 12-16 page Newsletter in English. From 2003 onwards - a yearly colour FLB Calendar.

- Presenting a 'Lithuanian Ballet' FLB function at the biennial Australian Lithuanian Days Cultural Festivals
- From FLB raised funds, supporting Lithuanian Ballet & Vilnius Ballet School projects every year
- Establishing a yearly $300 - $500 Prize for The National M.K. Čiurlionis Ballet Division - "FLB Young Ballet Hopes Award" (2002 - 2008)
- Strengthening professional ballet ties and introducing a Cultural Exchange Program between Lithuania and Australia
- Forwarding to Lithuanian Ballet & School new ballet and pointe shoes (89 pairs), gifted by The Australian Ballet Society, Melbourne
- Purchasing from Lithuania and gifting to The Australian Ballet & School and State Libraries in Sydney, Melbourne, Canberra and Brisbane the newly published book in English - *A Concise History of Lithuanian Ballet* by H.Šabasevičius
- Bringing noted Lithuanian Ballet stars to Australia to dance at ALD Festivals in 2008 and 2010
- Introducing a $1,000 FLB Choreographic Award for "Creative Impulse"- Lithuanian Ballet 2012 and 2013.

We continue adjusting to changes and needs within Lithuanian Ballet & School. Both now offer websites in English www.opera.lt www.cmm.lt (click Eng/Ballet).

Krzysztof Pastor, the new Artistic Director who took over the 68 member Lithuanian Ballet on 10 October, 2011, chose the former Lithuanian Ballet soloist, Rūta Railaitė-Butvilienė, as

"Creative Impulse", 2012 FLB winner.   Photo: LNOBT/Aleksa.

Lithuanian Ballet - "The Sleeping Beauty".   Photo: LNOBT/Aleksa.

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his Ballet Director and daily supervisor. He instigated 'Creative Impulse', a choreographic opportunity for company dancers. The Lithuanian icon "Čiurlionis" has premiered as a ballet on 24 - 26 May, 2013.

Our FLB support of about $45,000 over 15 years, gifted to Lithuanian Ballet & School, has produced excellent results. For example: it enabled the young Jurgita Dronina to go to European Ballet Competitions, where she won 2nd prize in 'Moro', Sweden 2002 and 1st prize in 'Grasse', France 2003. Ten years later the 26-year-old is now Europe's acclaimed ballet star, dancing leading roles with The Netherlands National Ballet. She is described by Petras Skirmantas as "our ballet Urmana".

Other graduates and ballet guest artists, who performed in "Ballet Live" at XXV ALD Cultural Festival Sydney 2008, have gone on to ballet success. Kristina Gudžiūnaitė and Voicech Žuromskas, are soloists with Lithuanian Ballet. Lina Puodžiukaitė is Head of Ballet, at The National M.K. Čiurlionis School of Art, Ballet Division - breathing much needed new ideas and styles into the ballet curricular. Audiences at XXVI ALD Melbourne 2010 will never forget the memorable Lithuanian Ballet stars Eglė Špokaitė

and Martynas Rimeikis, who performed at FLB's "Ballet Gala".
Martynas Rimeikis went on to win the 2012 FLB "Creative
Impulse" best choreographic award, with "Waiting for Godot".

Amongst the 66 FLB functions presented in Australia, we showed
about 20 exciting films of Lithuanian Ballet productions,
Graduation Ballet concerts 1998 - 2012, "Žuvėdra" Latin-
American ensemble from Klaipėda University - seven times
World Champions.

The funds that we raised were from the combined effort of
generous contributions from "Friends" membership, attendances at
functions and project support from various bodies:

> - Australian Lithuanian Foundation Inc. with specific festival
> project grants,
> - TALKA'S disbursement support,
> - The Ministry of Culture of the Republic of Lithuania, via
> Lithuanian Institute, for five dancers' airfares in 2008,
> - The Australian Ballet Society, with gifts of new ballet and pointe
> shoes,
> - The Australian Baltic Friendship Society of the Gold Coast,
> - Australian Lithuanian Communities of Sydney, Melbourne,
> Geelong, Canberra, Adelaide and the Gold Coast, towards support
> for live performances,
> - Media support: "Mūsų Pastogė", "Tėviškės Aidai", Lithuanian
> Papers", "LAPAS", Gold Coast Newsletter, SBS Lithuanian Radio
> program.

The Australian Ballet and The Australian Ballet School provided
opportunities to experience their facilities and training to visiting
Lithuanian ballet students and professionals. Many individuals -
artists, singers, musicians, dancers, fashion designer, authors and
photographers - gifted their creative wonderful work for our
raffles. Thank you all!

Lithuanian Ballet & School is Lithuania's historic jewel. It is the
showcase of the arts - for everyone to be proud of. It takes
Lithuania's young dedicated ballet dancers nine years of hard
training before audiences can enjoy the results of exciting ballet -
followed by a comparatively short 20 years of ballet career.

We now hope that philanthropic donations to Lithuanian Ballet & School will follow the example set by vast donations gifted to The Australian Ballet & School.

Ramona RATAS was born in Kaunas, Lithuania in 1939. She began learning ballet in 1951 in Perth W.A. and received her Advanced R.A.D Certificate five years later in Sydney. In 1957 she joined The Elizabethan Theatre Trust Opera Ballet Company as ballet soloist. Pioneered in black and white television as feature dancer in "Make Ours Music", Channel 2 TV in Sydney, plus Channel 7 in Melbourne. Choreographer Betty Pounder saw and invited her to join the J. C. Williamson's musical "Damn Yankees".

In 1959 Ramona joined The Borovansky Ballet Company. After his death, she became a founding member of The Australian Ballet in 1962, under Peggy van Praagh. Toured Australia extensively and took part in the company's six month International World Tour 1965-66. She had the privilege of performing and working with Margot Fonteyn and Rudolf Nureyev, winning the "Grand Prix" with The Australian Ballet's production of "Giselle" at the 1965 International Festival of Classical Dance in Paris.

Resigned from the company in 1967 due to her father's illness and taught ballet at three prestigious Sydney private schools for the next 20 years. In 1981, she received AISTD (Honours) Cecchetti

Diploma, and is also an Associate and Registered RAD teacher. In 1998 Ramona co-founded 'Friends of Lithuanian Ballet'. Now living on the Central Coast near Sydney, she is a Director on the Board of 'Central Dance Company' (Australia), contributing her knowledge to ballet.
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(Pictured, left:) **Ramona Ratas and Rudolf Nureyev. Melbourne 1964.**

Telling Lies: a National Pastime
Marilyn MURRAY
Moscow

When I first arrived in Moscow, I soon learned that if I asked if something could be done and I received the answer, "OK, no problem," that did not mean I could expect for the deed to be accomplished. Many times when I left for the United States and had paid for various tasks to be done by the time I returned in two months, I came back to a job that was either done incorrectly or not at all. In fact, several times the other person acted as though our conversation concerning the job had never taken place.

I found lies were more acceptable than admitting a lack of knowledge about how to do what I had requested. Or they had overcommitted and rather than telling me that they would not be able to accomplish my request, they simply procrastinated and kept insisting that the job was "almost done," when in fact, it had not even been started. When speaking with Russian friends about my frustration in such situations, they laughed and said, "That's normal here!"

Many Russians lie on a regular basis. They lie even when they don't have to lie. It is a national pastime. It can proceed from the small "white lie" of a family member to one of major proportions from a government official. But often, most Russians are not deceived and know when a statement is a falsehood.   So why do they tolerate this phenomenon?

Not telling the truth was reinforced by a Soviet system that lied consistently to their people. The government instilled great fear in its citizenry with nonstop propaganda about enemies who they perceived were everywhere - within and without the country.

The Soviet system lied to manipulate, maintain control and create fear and submission. The government could not admit any flaws, and if errors occurred they were instantly denied because they would reveal intolerable weaknesses.

"He was lying to us, we knew he was lying ... but he kept lying anyway and we pretended to believe him..."   Photo: LCVA/Vilnius.

During Soviet times, people often lied just to stay alive. If a parent or spouse was arrested and declared an enemy of the state, the remaining family members often changed their names and lied to obtain false documents to obtain food, a place to live, education or a job. Lying became a standard means of survival to protect oneself or a loved one. I have heard many stories of what people did to stay alive during times of famine or war. Ethics often were discarded while starving or watching a child die.

The government used lies to make the Soviet system appear better than it actually was. They said Russia was the best country in the world, and everyone else had less than they did. They proclaimed that communism destroyed all class variants and everyone was equal when, in fact, Communist Party officials had many privileges the average person did not possess: larger, nicer apartments and furnishings, the ability to shop in private well-stocked stores for food and clothing and the ability to travel and vacation in Party resorts and dachas.

The Party even went so far as to rewrite and delete history. It is

interesting to view old photos of Josef Stalin posing with people who were later deemed enemies of the state and compare them with later versions in which these "enemies" were erased - long before Photoshop expertise existed. School history books were rewritten when there were changes in Party leadership or when prominent officials fell out of favor and were arrested, shot or sent to the gulag. My students often mention they have a difficult time with trust because the things that they were taught as absolute truths were so often changed and replaced by new truths. It became an ethical dilemma for teachers and parents who genuinely desired to be loyal Soviet citizens.

One of the ways people survived these mind-bending issues was to practise what is known in Russia as *"vranyo."* It is deemed a "white lie" and is generally accepted as acceptable. *Vranyo* is described as when a person knows he is lying and expects the other person to understand that. One of my colleagues said, "He was lying to us, we knew he was lying, he knew we knew he was lying, but he kept lying anyway, and we pretended to believe him."

Lying is often used to maintain a better image and to save face. Russians are a very proud people, and under the Soviet system many genuinely believed they were "the best." For those men and women, their sense of personal value was coupled with this system. Thus, when it fell, so did their personal worth. They also had never been allowed to think independently or understand how to be responsible for themselves. As a result, during the chaos of the 1990s, many Russians were very confused. They were required to suddenly make decisions and accept responsibilities for which they had no training. At the same time, their pride would not allow them to admit that they did not know how to accomplish these new tasks. Consequently, they fell back into their old familiar pattern of *vranyo* and lied rather than admit that they could not do something or needed help.

Lying often is used to take advantage of others, thus breeding corruption and outright theft. Many entrepreneurs have been

robbed because criminals bribed officials who enabled them to evict the rightful owners of newly successful businesses. Contracts have been canceled and property seized. I remember several years ago walking past the Trinity Motors showroom on Tverskaya Ulitsa, and I was shocked to see the windows painted white. I later read that 25 men had stormed in and given the company only a few hours to evacuate the property. Their lease had been canceled by the presidential administration

In addition, just last week, I shopped in the prestigious Tverskoi Passazh shopping center and was dismayed to find that only three days later it was seized by a group of men who drove out the guards and barricaded the door. The presidential administration reportedly cancelled their lease that was to run to 2016.   Russia is plagued by lying that ranges from what is deemed as a mild-mannered *vranyo* to immoral corruption. *Vranyo* is a lie, and the acceptance of this creates a system of falsehood that undermines trust and condones and encourages deceit, deception and irresponsibility. If someone lies regarding small things, he will likely lie in more important areas and also will accept this offensive behavior in others.

I challenge my students regarding this major issue of honesty and integrity. They admit it has been a struggle for them, but they are breaking this destructive habit and are proud to see the changes in themselves and their families, personally and professionally. They have made commitments to being truth-bearers and honorable citizens of a healthy Russia.

Marilyn MURRAY is an educator. She has taught in Russia and in other former Soviet States over the past 10 years. Her second book The Murray Method *was lately published in English and Russian*.

Cartoon:
Sergey Khasabov.

In Memory of Vytautas Patašius

Vytautas Jonas Patašius *(pictured) was born on 31ˢᵗ August, 1930 in Kaunas, Lithuania. He attended schools in Plungė and Marijampolė and, in the post-World-War-II period, completed his secondary education at Detmold, north Germany. In 1948, he arrived in Australia, honoured his two-year state-imposed contract and later enrolled, first, at the University of Sydney, then at the University of New South Wales where he graduated in 1962 with a Bachelor of Commerce degree. For many years he held a senior accounting post with Harvester International. He died in Sydney on June 16, 2010.*

Vytautas had two ardent hobbies: chess and history. In chess, he won a number of championships: Sydney University in 1952 and 1955, at several tournaments in City of Sydney and New South Wales, and several times in the Lithuanian Community. He was a prolific reader and book lover, with a special interest in military history and a great devotion to the mediaeval history of Lithuania. On historical topics, he had given a number of addresses.

Vytautas was deeply involved in the social and cultural life of the Lithuanian Community in Sydney and, more widely, in Australia. He had been elected to a considerable number of executive posts, including the Commonwealth-wide Executive Committee and, repeatedly, various auditing duties. His special contribution was to the publishing and administering of the Australian Lithuanian weekly "Mūsų Pastogė". The solidity of this newspaper which will soon celebrate its 65ᵗʰ anniversary, was due, to a major extent, to his skilful management and, at times, to his generous personal donations.

An annual scholarship in memory of V.J. Patašius has since been endowed at the University of Tasmania, by Mrs Ona Maksvytis of Sydney. The first winner of this scholarship was Ms Audrey Peyper, in 2012. The results of Audrey's Lithuanian and Baltic research are

reported on the following pages.   Photo: *Mūsų Pastogė.*

Teutonic Order Corporate Identity,
The Livonian Rhymed Chronicle and Lithuania
Audrey PEYPER
University of Tasmania

The Teutonic Order's use of vernacular literature to preserve, enhance and correct its corporate identity in the first half of the fourteenth century is well established.[8] The development of the Teutonic Order's corporate identity in the fourteenth century is visible in the later chronicles such as the *Krônike von Prûzinlant* of Nikolaus von Jeroschin (1340).[9] How does the Order's earliest vernacular chronicle, *The Livonian Rhymed Chronicle,* fit into this identity-shaping tradition? *The Livonian Rhymed Chronicle* was produced by the Teutonic Order during the uncertainty of the 1290s, and is a 12,017-line Middle German account of how the Teutonic Order and their predecessors, The Livonian

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[8] The research of Mary Fischer and Edith Feinster in particular has established the use of vernacular chronicles to construct identity, reinvigorate the concept of crusading and promote the spiritual component of crusading warfare in the fourteenth century. See Mary Fischer, '*Des tûvils kint*? The German Order's Perception of its Enemies as Revealed in the *Krônike von Prûzinlant*', *Archiv für das Studium der meuren Sprachen und Literaturen,* vol. 244/159, 2 (2007), pp. 260-275, Mary Fischer, 'Biblical Heroes and the Uses of Literature: The Teutonic Order in the Late Thirteenth and Early Fourteenth Centuries', in Alan V. Murray, *Crusade and Conversion on the Baltic Fronter 1150-1500* (Aldershot, 2001), pp. 261-275, Mary Fischer, 'The Books of the Maccabees and the Teutonic Order', *Crusades,* 4 (2005), pp. 59-71, Edith Feinster, 'Selbstbild, Feindbild, Metabild. Spiegelungen von Identität', *Forschungen zur deutschen Literatur des Spätmittelalters: Festschrift für Johannes Janota* (2003), pp. 146-150, Edith Feinster, Michael Neecke and Gisela Vollmann-Profe, 'Ausbildung korporativer Indentität im Deutschen Orden: Zum Verhältnis zwischen Bibelepik und Ordenschronistik. Wertstattbericht', in Ralph G. Pälser (ed.), *Deutschprachige Literatur des Mittelalters im Östlichen Europa* (Heidelberg, 2006), pp. 69-74.
[9] An English translation of *Krônike von Prûzinlant* has been produced by Mary Fischer, *The Chronicle of Prussia by Nikolaus von Jeroschin* (Farnham, 2010).

Swordbrothers, brought Christianity to Livonia, covering the period c.1180-c.1290.[10] Little is known about its origin and purpose. It was most likely composed by a knight-brother of the Teutonic Order, who had active experience in the Baltic. While the topic of the *Chronicle* seeks to recount the mission in Livonia, there is a striking lack of formal theological content or biblical models.[11] Rather, the work is gallant and heroic.[12] It presents a violently simple interpretation of the role of the knight-brothers in Livonia, favouring accounts of bloodthirsty battles and ruthless courage performed in defence of Christendom over ideological rationalisations for crusading.

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[10] *The Livonian Rhymed Chronicle* is published in Middle German in Leo Meyer (ed.), *Die Livländische Reimchronik* (Paderborn, 1876) and in an English translation by Jerry C. Smith and William Urban, *The Livonian Rhymed Chronicle, Second Edition, Revised and Enlarged* (Chicago, 2001). I have taken quotations and examples from Leo Meyer's Middle German edition, hereafter referred to as *LR.*

[11] The first 127 lines of the chronicle are concerned with placing the mission in Livonia in the context of the spread of Christianity, the account of the deeds of the Livonian Swordbrothers and the Teutonic Knights in Livonia occupies the remaining 11890 lines.

[12] Alan Murray goes to some length to identify *The Livonian Rhymed Chronicle's* affiliation with heroic epic. See Alan V. Murray, 'The Structure, Genre and Intended Audience of *The Livonian Rhymed Chronicle'*, in Alan V. Murray (ed.), *Crusade and Conversion on the Baltic Frontier 1150-1500* (Aldershot, 2001), pp. 245-247; Robert Bartlett has likened *The Livonian Rhymed Chronicle* to *The Nibelungenlied* on account of its 'classic indirection and doom-ladenness', see Robert Bartlett, *The Making of Europe: Conquest, Colonisation and Cultural Change, 950-1350* (London, 1993), p. 100; Kaspars Klavins and Hartmut Kugler also identify the heroic aspects of *the Livonian Rhymed Chronicle*, the most apparent example being the use of the term '*Nieflant*' to refer to Livonia. See Kaspars Klavins, 'The Ideology of Christianity and Pagan Practice among the Teutonic Knights: the Case of the Baltic Region', *Journal of Baltic Studies*, 37, 3 (2006), pp. 267-268; Hartmut Kugler, 'Die "Livländische Reiomchronik" des 13. Jahrhunderts', *Latvijas Zinatnu Akademijas Vestis,* 9 (1993), p. 23.

It can be established that *The Livonian Rhymed Chronicle* was most likely written between 1290 and 1297.[13] Examining the Chronicle's heroic nature in the temporal context of its production can inform analysis of both the collective and corporate identities of the Teutonic Order during the uncertain period of the 1290s, after the loss of Acre in 1291. Is *The Livonian Rhymed Chronicle* an attempt by the Teutonic Order to preserve its institutional solidarity, by appealing to a collective identity that was already present within the general membership?

The 1290s have been characterised as an era of divided leadership and uncertain future within the Teutonic Order.[14] After the loss of Acre in 1291, the headquarters of the Teutonic Order was shifted to Venice under Grandmaster Konrad von Feuchtwangen. In the uncertain years following the loss of Acre, von Feuchtwangen was a strong proponent of the Teutonic Order's relocation to the Baltic.[15]

However, von Feuchtwangen died in 1296. He was succeeded as Grandmaster by Gottfried von Hohenlohe, who was in favour of remaining in the Mediterranean. Consequently, at the turn of the fourteenth century the Teutonic Order was still centred in Venice.

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[13] See Fischer, 'Biblical Heroes', p. 268. These dates are inferred, by the final event recounted in the chronicle for which the author gives the date 1290 (see *LR,* lines 11634-11637: *die wurden in der zît verbrant/von gotes geburte tûzent jâr/und drittehalb hundert, daz ist wâr, vierzic jâr mêre*) and the absence in the chronicle of the civil strife between the Teutonic Order and the City of Riga that began in 1297. On the civil war in Livonia, see William Urban, *The Livonian Crusade* (Chicago, 2004), pp. 33-50.

[14] Klaus Militzer, 'From the Holy Land to Prussia: The Teutonic Knights Between Emperors and Popes and their Policies until 1309', in Jürgen Sarnowsky (ed.), *Mendicants, Military Orders and Regionalism in Medieval Europe* (Aldershot, 1999), pp. 79-81; Udo Arnold, 'Akkon-Venedig-Marienburg: Der Deutsche Orden vom Mittelmeer zum Ostseeraum', in F. Tommasi (ed.), *Acri 1291: la fine della presenze degli ordini militari in Terra Sancta e I nuovi orientamentine, 14. Secolo* (Perugia, 1996), pp. 72-73.

[15] Konrad von Feuchtwangen had been the Prussian and Livonian Master in 1279 and Livonian Master from 1281. He went on to become the German Master in 1284 and then succeeded Burchard von Schwanden as Grandmaster in 1291.

It was under another von Feuchtwangen Grandmaster, Siegfried, that the headquarters of the Teutonic Order were moved to Marienburg in Prussia in 1309, beginning a new phase of consolidation and reform.

The presence of a heroic 'unofficial' collective identity within the Teutonic Order can be witnessed in the literary record, as Edith Feinster argues, in the differences between the identities constructed by the Statutes of the Order (c. 1263)[16] and within the heroic interpretation of the Teutonic Order translation of the Book of Judith.[17] The Statutes of the Order have been called merely a 'façade of respectability' covering the true character of the Order,[18] and that in reality the Teutonic Order was a refuge for malefactors.[19] While this conclusion is perhaps too severe, the gulf between Teutonic Order ideals and reality appears to be significant.[20] The balance between a monastic knight's religious conviction and his military vocation manifested itself differently in theory and in practice. Knights entering the military monastic orders necessarily brought with them elements of their secular chivalric mentalities. As Stefan Kwiatkowski notes, intellectual

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[16] The Statutes of the Teutonic Order are published in Max Perlbach (ed.), *Die Statuten des Deutschen Ordens nach dem ältesten Handschriften* (Halle an der Saale, 1890).

[17] Feinster, Neecke and Vollmann-Profe, 'Ausbildung korporativer Indentität im Deutschen Orden', p. 65. The Teutonic Order translation of the Book of Judith is published in Rudolf Palgen (ed.), *Judith* (Halle an der Saale, 1294).

[18] Nicholas Edward Morton, *The Teutonic Knights in the Holy Land,* p. 174.

[19] Pope Alexander VI granted privileges to Teutonic Order priests in the 1250s to absolve the pre-existing crimes and sins of man upon entry to the Teutonic Order, making the Order an attractive option to those wishing to escape secular punishment. See Indrikis Sterns, 'Crime and Punishment Among the Teutonic Knights', *Speculum,* 57, 1 (January, 1982), p. 105.

[20] As Indrikis Sterns asserts, it may be reasonable to doubt how stringently the prescribed punishments against knight-brothers were enforced, considering the war effort against the heathens did not need its ranks depleted by imprisoning knights. See Sterns 'The Statutes of the Teutonic Knights: A Study in Religious Chivalry', unpublished PhD thesis (University of Pennsylvania, 1969), p. 184.

principles were imposed upon the membership from above, while the war-ethic came from the knightly milieu.[21]

The Livonian Branch of the Teutonic Order at the end of the thirteenth century had a particularly 'knightly' character; a consequence of the origin of its membership. The majority of the knights in the Livonian Branch originated from the Saxon and Thuringian *ministeriales*,[22] a class of 'unfree knights'[23] notorious for their warlike brutality and tendency to self-preservation and ambition.[24] The *ministeriales* of the Holy Roman Empire were indispensible as armed retinues during the fierce territorial politics of the thirteenth century and held secular chivalric values that were close to the pre-Christian warrior cultures of the area.[25]

In the case of the Livonian Branch, the frequent and violent nature of the conflict in Livonia needed the aggressive, proficient

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[21] Stefan Kwiatkowski, 'Auf der Suche nach den moralischen Grundlagen des Deutschen Ordens in Preuβen', in Roman Czaja and Jürgen Sarnowsky, (eds.), *Selbstbild und Selbstverständnis der geistlichen Ritterodern* (Torun, 2005), p. 157.

[22] Lutz Fenske and Klaus Militzer, *Ritterbrüder im Livländischen Zweig des Deutschen Ordens* (Köln, 1993), pp. 50-51. See particularly Table 14, 'Abstammung der Ritterbrüder und Funktionsträger im livländischen Ordenszweig 1237-1309', p. 51. On the geographic origin of the majority of recruits being in the Saxon and Thuringian areas, see Fenske and Militzer, *Ritterbrüder,* pp. 32-4; Klaus Militzer, 'Recruitment of Brethren for the Teutonic Order in Livonia, 1237-1562', in Malcolm Barber (ed.), *The Military Orders: Fighting for the Faith and Caring for the Sick* (Aldershot, 1994), p. 272; Klaus Militzer, *Von Akkon zur Marienburg: Verfassung, Verwaltung und Sozialstruktur des Destschen Ordens 1190-1309* (Marburg, 1999), p. 407.

[23] For a detailed discussion on the definition and legal status of the *ministeriales* see Benjamin Arnold, *German Knighthood, 1050-1300* (Oxford, 1985), pp. 53-75.

[24]On the conduct and notoriety of the *minsteriales* see Joachim Bumke, *The Concept of Knighthood in the Middle Ages* (New York, 1982), pp. 27-28 and B. Arnold, *German Knighthood*, pp. 226-239.

[25] On the role of *ministeriales* in the political situation in Germany in the thirteenth century, see Alfred Halverkamp, *Medieval Germany, 1056-1273* (Oxford, 1988), p. 281; on the closeness of the pre-existing values of recruits to pre-Christian culture, see Klavins, 'The Ideology of Christianity and Paganism', pp. 266-267.

'warriors' of the German *ministeriales*, and such people would have been unlikely to require complicated theological rationalisations for their role in the crusading effort. Not only the heroic content of *The Livonian Rhymed Chronicle*, but also its rhyming-couplet structure, probably designed to be memorised and/or read aloud, and its rough Middle German language suggest that it was intended for the general body of knights and could be viewed as a 'celebration' of their values and achievements.

The official sanctioning of this turbulent 'collective heroic mentality' in the creation of *The Livonian Rhymed Chronicle* in the 1290s was perhaps a measure taken both to preserve morale and realign the identity of the Order away from the failure of the crusades in the Holy Land. This was achieved by tapping into what was already a well-recognised 'unofficial' collective identity: the Teutonic Order was an embodiment of German chivalric tradition.

The need for survival after the failure of the crusading effort in the Holy Land had called upon this heroic-identity within the Teutonic Order, but the consequences were serious for the military-monastic identity of the Order. At the turn of the fourteenth century, discipline in the Baltic branches was poor.[26] Accusations of paganism and anticlerical behaviour led to the Order being investigated by the papacy in 1312, resulting in excommunication.[27] After visiting Prussia in 1302, Grandmaster Gottfried von Hohenlohe resigned his office. *The Livonian*

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[26] This is suggested by the addition of bylaws to the Statutes by the grandmasters of the early fourteenth century, Werner von Orseln (1324-1330), Luther von Braunschweig (1331-1335) and Dietrich von Altenburg (1335-1341). See Perlbach, *Statutes*, pp. 147-151; For some discussion on the disciplinary situation at the end of the thirteenth century see Klavins, 'The Ideology of Christianity and Paganism', pp. 262-266, Fischer, 'Biblical Heroes', p. 263; Sterns, 'Crime and Punishment', p. 89.

[27] The inquiry and trial are published in August Seraphim (ed.) *Das Zeugenverhör des Franciscus de Moliano (1312)* (Königsberg, 1912). See also Urban, *The Livonian Crusade,* pp. 67-72l; Klavins, 'The Ideology of Christianity and Paganism', p. 262

Rhymed Chronicle demonstrates the inherent collective identity of the Teutonic Order. It was embraced during the unstable 1290s, but would conflict with the Teutonic Order's desired corporate identity once relative stability had returned. Instructive chronicles such as von Jeroschin's sought to strengthen the spiritual aspects of crusading amongst both the Order's membership and potential crusaders, restating the purpose and value of the military monastic organisation.

In the accelerating war against Lithuania throughout the fourteenth century, emphasis upon grand chivalry and heroic renown proved a far more effective marketing strategy by mid-century than the earlier-fourteenth-century attempts at spiritual revival. As the boldest and most resolute of the Baltic pagans, the Lithuanians and particularly the Samogitians became the ferocious primary opponents of the Teutonic Order in the struggle to consolidate their territory in the Baltic.[28]

Furthermore, the Lithuanian lands occupied a strategic stronghold that would provide the Teutonic Order with river access to several important areas including Lithuania, Poland and Prussia.[29] The struggle between the Teutonic Order and the mighty pagan Lithuanian leader Gediminas (1315-1341), provided the framework for the survival of crusading as a religious endeavour, but it was an appeal to the cult of chivalry that ensured the longer term survival of the Order once again.

By 1340's the Teutonic Order had grown into an organisation with increased prestige, wealth and connections amongst Europe's chivalric elite. It was to these people's sense of chivalric heroism that Grandmasters Ludolf König (1342-1345) and particularly Winrich von Kniprode (1351-1382) appealed, to entice them to crusade.[30] Consistent with the changed nature of secular chivalry

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[28] By far the most comprehensive accounts of the fourteenth-century conflict over Samogitia are by William Urban. See William Urban, *The Samogitian Crusade* (Chicago, 1989), and *The Livonian Crusade* (Chicago, 2004).

[29] Urban, *The Samogitian Crusade,* p. 10.

[30] Urban, *The Samogitian Crusade,* pp. 103-105.

by the second half of the fourteenth century, an era of chivalric pomp and splendour in the Baltic theatre flourished.[31] The Lithuanian people are a consistent feature and significant factor in the story of the Teutonic Order's Baltic enterprise.[32] Under the leadership of Mindaugas, Vytenis, Gediminas, Kęstutis, Algirdas, Jogaila and Vytautas, the Lithuanians proved to be both formidable and complex opponents – and at times also allies - to the Teutonic Order from the early days of their presence in the Baltic until the crushing victory of the Lithuanians at Tannenburg in July 1410.

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[1] See Urban, *The Livonian Crusade,* pp. 157-205 and pp. 227-265, for a gripping account of the Samogitian and Lithuanian Wars of 1341-1398 and 1399-1422 respectively.

[31] Urban, *The Samogitian Crusade,* pp. 117-120.

Bermondt's Last Stand:
Repeating History

World War One was still raging when diminutive Lithuania declared its independence on February 16, 1918. It was a brave move by the 20-member Council of Lithuania *(Lietuvos Taryba),* elected from various political and ideological groups.

Lithuania, a country of the same size as Tasmania, had a population of a mere 3 million, at the time. It was surrounded by three large powers: Russia, Poland and Germany. Each of these countries was trying to annex Lithuania, or at least a portion of it *(see the Map below).*

LITHUANIA
IN 1919-1920

INVASION LINE OF THE RED ARMY IN 1919

INVASION LINE OF THE POLISH FORCES IN 1919

BOUNDARY ACCORDING TO THE TREATY WITH THE SOVIET RUSSIA (JULY 12, 1920)

ADMINISTRATIVE LINE WITH POLAND AFTER 1920

THE TERRITORY OF KLAIPĖDA

SCALE

BY J. ANDRIUS
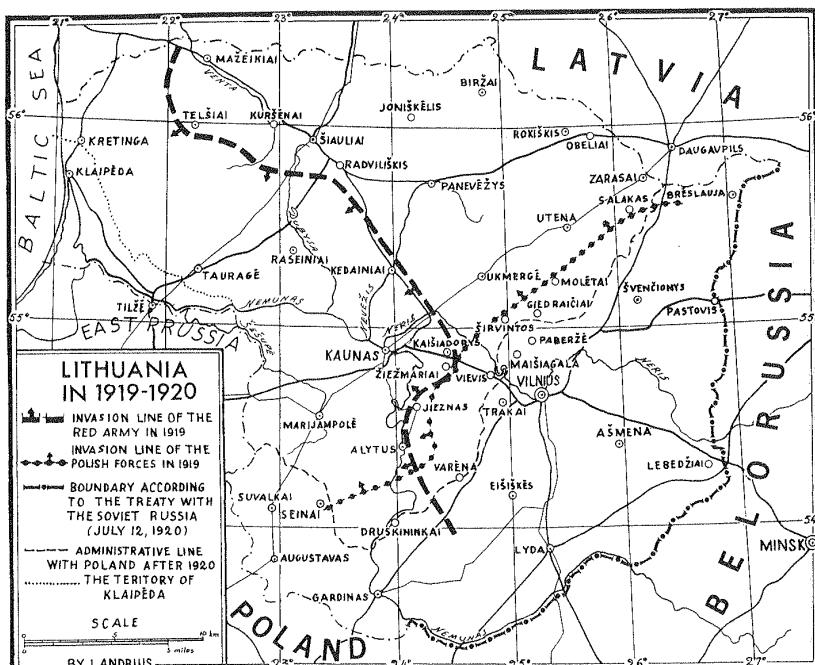
The exact area of the 1919 Bermondite incursion into Lithuania is not delineated on this map. However, it can be traced by embracing Bermondt's Southernmost strongholds in the North Lithuanian towns of Raseiniai, Šiauliai, Radviliškis and Biržai.

*   The photographs on this page and on the following three pages were taken in Radviliškis (Lithuania) last year. The occasion was a locally staged historical re-enactment of the 1919 Battle of Radviliškis.

* **DRESSED FOR BATTLE:** As in real life 93 years ago, last year's actors were dressed in all kinds of "hybrid" uniforms. Did this sometimes make it difficult to work out who was after whom?

* **TECHNOLOGY:** "...And what kind of a machine gun is this one? A Maxim, Hotchkiss, Schwartlose, Lewis, Vickers or Browning?..."

One of the larger enemy groups was known as Bermondt's Troops, or Bermondtists (*bermontininkai,* in Lithuanian). They were a mixed German and Russian army, stationed in the Baltic region and largely funded by German industrialists (Kruup and others).

Bermondtists numbered 52,000 soldiers. Their name was derived from the army's nominal chief, Colonel Pavel Bermondt-Avalov who was born in 1881, in Siberia. The real leader, however, was a German, General Rüdiger von der Goltz (1865-1930). His headquarters were in Liepaja, Latvia. Before joining *bermontininkai,* van der Goltz had assisted C.G. Mannerheim to defend Finland (1918). A little later (April 1919), he helped to topple K.Ulmanis' government in Latvia and set up A.Niedra's rule.

The Armistice Agreement signed by the Western Allies on November 11, 1918, allowed a "German army" (that is, Bermondt's Troops) to remain temporarily in the Baltic region, for the purpose of blocking Bolshevik advancement and stopping the Bolsheviks from seizing the eastern Baltic coast.

At this time (1918-20), Russia was torn by an internal war between the Communists and the Whites (anti-Communists). Some of the Whites were aided by the Allies, others - by the Germans. Simultaneously, the Germans' real ambition was to establish themselves, with Russian help, in the Baltic region and form the so-called Northern Russian Army.

Meanwhile, Bermondt's men did not sit still. They invaded Lithuania on July 26, 1919 and gradually captured the North-Western part of the country. The Lithuanians counter-attacked on

November 21-22, 1919 and defeated Bermondt's Troops in the battle of Radviliškis. The enemy left behind a large amount of armaments: 14 trench mortars, 100 machine guns, 30 aircraft, one tank, 10 cannons, about 50,000 bombs and artillery shells, etc.

Further fighting was stopped by the Head of the Allied Military Mission, French General Henri Albert Niessel (1866-1957). The Bermondtists were ordered to leave. They withdrew from Lithuania and Latvia on December 15, 1919.

Pavel Bermondt-Avalov published his memoirs in 1925, *Im Kampf gegen den Bolschewismus.* Von der Goltz wrote his book, *Meine Sendung in Finnland und im Baltikum,* in 1920.

More in: Encyclopedia Lituanica, Vol.1 (Boston:LE, 1970, pp.335-336).

*   VICTORY AT LAST: Bermondt's troops were using the Radviliškis flour mill as their headquarters. Once the mill was conquered by the Lithuanians, *bermontininkai* surrendered.

* TURNING BACK THE CLOCK: About 2,500 spectators turned up in the town of Radviliškis (Lithuania) on November 21-22 last year, to watch the amateur re-enactment of the victorious 1919 Battle of Radviliškis.

Letters to the Editor

Lithuanian Debaters

Your article on the "Champion Debaters from Lithuania" (LP 26/2012) has reminded me of the time when I was teaching English to a class of very bright 4th year students at the Vilnius Pedagogical University in 1992.

On one occasion, when I announced to the class that we were going to have a debate, I was surprised to hear that none of the students knew what a debate was. Apparently in the Soviet Union, which had collapsed only the year before, students were not encouraged to debate issues.

After I'd explained what was involved, the students themselves chose a topic, organized two teams and enthusiastically threw themselves into their first debate. The debate actually went very well. After debriefing, they were clamouring for another one!

John STAPLETON,

Vista, South Australia.

Misleading

Earlier this year, an exciting news item flashed across the Internet, It claimed that one of the biggest US newspapers *The New York Times (NYT),* had published a highly positive article by Theodore S. Thurston about the Lithuanian language. Unfortunately, the article attributed to the NYT actually contained excessive and misleading statements; for example, that Sanskrit, Greek and Latin had developed from one common source, Lithuanian.

A check of NYT records, going back to 1851, has revealed no trace of Mr Thurston's article.

An author by the name of Theodore S. Thurston did exist some 70 years ago. In 1941, he published, with the help of Corine Coulson, *Lithuanian history, philology and grammar.* This 39-page booklet was printed by "People's Printing Co." in Chicago, but it contained a number of plagiarisms.   **Dalia CIDZIKAITĖ,**
Editor-in-Chief, *Draugas,* Chicago, IL, USA.

Learning English

More and more schools in Lithuania are using our Lithuanian Papers *journal, as a supplementary reading text for their English language lessons. A total of 1,100 copies of this publication were donated to 22 schools and colleges last year (2012); and the demand is still rising.*

Learn everything you can, any time you can, from anyone you can- there will always come a time when you will be grateful you did.   *Sarah Caldwell.*

We are writing on behalf of the members of Šiauliai English Teachers' Association, a branch of LAKMA (Lithuanian English Teachers' Association) which unites teachers from the region. We thank you personally, Tasmania University Union Lithuanian Studies Society, the Editorial Board and all those who have taken part in the *Lithuanian Papers for Lithuania* project.

This project has allowed us to work more creatively, made our lessons and extra activities more interesting and useful to our students. M. Adler has said, "The purpose of learning is growth; and our minds, unlike our bodies, can continue growing as long as

we live."

Thank you again for the donation of *Lithuanian Papers,* which is assisting the teachers here, in Lithuania. The Association appreciates all your help, great support and attention. Please accept our deep gratitude.

Wishing you the very best in the joint effort to improve Educational Reform in Lithuania.

Augutė VAIČIULIENĖ
Head of the English Teachers' Association
Julius Janonis College, Šiauliai

Lithuanian Lady

A number of readers have written to us, asking if the lady weaver pictured on our front cover last year (left) *could be named?*
Yes, she is Mrs.Viktorija Važnevičienė who lives in a village in the district of Trakai.

Lietuvybė Revisited

Years ago, when reading about the history of Lithuania, I learned of a region in the Baltic States called Livonia. Livonia has long since faded away. Lithuania appears to be headed in the same direction.

Deportation, brain-drain after WWII, emigration after independence and membership of the EU. Reportedly, 600,000 of 3 million Lithuanians have emigrated between 2000 and 2010. Many more may have emigrated due to visa-free travel, or lack of opportunity in the Lithuanian economy. Inter-marriage in areas that have large resident foreign populations. Foreign support for foreign language political parties. Lithuania's politicians obligating themselves for foreigners. Lithuanian voters supporting politicians of foreign heritage whose policies are inimical to the interest of the Lithuanian nation. Low birth rate. And 33% of the Lithuanian population is looking favourably upon the Soviet occupation.

John W. KUNCAS,
Export, PA, USA.

Children of Siberia: Many Thanks

In mid-2012, the English translation of *Children of Siberia* stalled because of a lack of funds. As soon as this became known in Australia, people from all walks of life came to the rescue.

Donations totalled $7,888 - it was enough to complete the task. Translation was resumed, and the 327-page book has since been published in English. In Australia, it is available from the Lithuanian Studies Society (LSS) in two separate versions: English and Lithuanian. To order, please use the coupon below.

The initial list of *Children of Siberia* donors was published in last year's *Lithuanian Papers*. On behalf of the *Naujasis Lankas* publishing house in Kaunas/Lithuanian, we now thank the remaining supporters for their contributions of $10 or more, received up to June 30, 2013:

Anonymous $1,000; A.Grikepelis, $123; J.Naujalis, L.Baltrėnas, Sydney Lithuanian Women's Soc. Services Assoc, $100 each; P.Auksorius, $80; Senator the Hon. Eric Abetz, R.Samsonas, $60 each; J.Bernotas, D.Demertsis, M.Didzys, J.Dryža, S.Eimutis, I.Jodelienė, M.Kaitinis, G.Kazokas, Bruce King, L.Kozlovskienė, A.Kulys, P.McGrath, J.Petraitis, B.Samulis, T&B.Stankevičius, V.Šeštokas, V&V.Šliūpas, S.Tamošaitis, $50 each; A.Cwalinski, A.Milvydas,

G.Pranauskas, G.Renetzeder, P&K.Terts, $40 each; Adelaide Lithuanian House Library, A.Balbata, P&S.Dumson, P.Gasiūnas, I.Grant, AN.Kaitinis, M.McCausland, D.Michalka, V.Navickas, SP.Niaura, J.Pakalniškis, V.Palavi-kas, T.Reissar, P.Repsys, V.Rupinskas, L.Scrivener, R.Urmonas, A.Vilčinskas, C.Zivol-Panton, $30 each; JA.Meyer, $25; E.Sagatys, $20.

- - - - - - - - - - - - - **BOOK ORDER**- - - - - - - - - - - - - -

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Book Reviews

The Fate of the Church

STREIKUS, Arūnas, *The Church in Soviet Lithuania*. Vilnius: Genocide and Resistance Research Centre of Lithuania, 2012. - ISBN 978-609-8037-19-7.

This little book by Arunas Streikus traces the fate of the Roman Catholic Church in Lithuania under two phases of occupation by the Soviet Union, the first beginning in June 1940. During that month the Concordat with the Vatican was broken, a portent of things to come with the abolition of religious classes and the removal of chaplains from the army, schools and prisons.

The Second World War lead to Nazi occupation. The author concedes that public and even Episcopal sentiment regarded it as "the lesser of two evils" during which there occurred what he calls the "annihilation of certain social and national groups". The Soviet Union suffered terribly at the hands of the Nazis. Did the Church weaken its moral authority to resist the determined attack on the Church by Soviet authorities?

There is no doubt that the deep impulse for the repression of the Church came from the dynamism of atheist ideology ruthlessly implemented, largely under the auspices of the Council of Religious Affairs.

It is interesting to observe the parallels with similar oppression of the Church over the centuries and in contemporary times. The liquidation of the monasteries and the severing of links with Rome had already been seen in the 16th century reign of Henry VIII in England! The C.R.A.'s control over the location of parishes and the appointment of priests to minister there (so that large areas of newly industrialised suburbs and towns were left without the sacraments), and the persecution and exile to gulags of bishops who were regarded as "treasonous" in their relationship with Rome, finds an only too familiar echo in the current policies of the Chinese and Vietnamese governments towards the Church.

The author gives proper emphasis to the forbidding of publications (not a single religious work was printed from 1945 to 1954!) and the suppression of education in the faith at every level. The number of seminarians was drastically reduced, as was the quality of the instruction they received. This lead to a Catholic piety which was largely formal, and to an isolation from the currents of theology which would underpin the Second Vatican Council.

Nevertheless, that Council's decrees, especially "Dignitatis Humanae" on religious freedom, did lead to a more active resistance to the regime. By 1972, petitions to various authorities, the publication of the first issue of the "Chronicle of the Catholic Church in Lithuania", the circulation of underground periodicals, and even the working of an underground seminary, gradually eroded the grip of the atheist regime on the life of the Church.

This was an important element in the more widespread social resistance under the banner of *Sąjūdis* in the late 1980s, which is where the author leaves this brief outline of the main events and personalities in this dark saga of Lithuanian history.

The Genocide and Resistance Research Centre of Lithuania is to be congratulated on this publication. Apart from the printed word, photographs rescued from various archives make this booklet quite fascinating. One is of a poster entitled "Light overcomes darkness" featuring an electric current severing a cross. We are indebted to Arunas Streikus who has well recounted the overcoming of the darkness of atheistic occupation by "Christ our Light", not without that cross which is inseparable from His victory.   **Reviewed by Rev. Michael TATE.**

Rev Professor Michael Tate, AO is a Parish Priest in the Archdiocese of Hobart. He was previously an Australian Senator, Federal Minister for Justice and Australian Ambassador to the Netherlands and the Holy See.

The Oldest Burial Monuments

BUTRIMAS, A. 2012, *Donkalnio ir Spigino Mezolito-Neolito Kapinynai: Seniausi Laidojimo Paminklai Lietuvoje* [*Donkalnis & Spinigas Mesolithic-Neolithic Cemeteries: the oldest burial monuments in Lithuania*], **VDA, Vilnius. [A4 format, 254 pp., illustrated: ISBN 978-609-447-066-0. price: 35.5 Lt @ www.humanitas.lt]**

This mongraph, produced by Dr. Adomas Butrimas of the Vilnius Art Academy, is generously illustrated by maps, photographs, detailed drawings of skeletal remains and ornaments, and tables. Whilst the body of the text is in Lithuanian, there is a succinct and useful 17-page summary in English.

The region around lakes Biržulis and Lūkštas, some 60 km inland from Klaipėda in western Lithuania, has yielded traces of human occupation dating back at least 9000 years ago. As soon as the ice sheets had retreated sufficiently, groups of hunter-gatherers, moving out of central Europe, began to exploit the forests, rivers and Baltic Sea for sustenance and later settlement.

The text gives a detailed account of the series of archaeological excavations that have been conducted in the region since the 1930s and then in the post-War years, especially on the sites of Donkalnis and Spinas a few kilometres north of the town of Varniai.

Donkalnis, literally 'hill in/on the water', would have been an excellent habitation site, the lake well-stocked with fish and eels, the local soil fertile to sustain grain cultivation and nearby forests teeming with game. The site would have been defensible against intruders and also the inhabitants would have ready communication routes with both coastal and upland populations, the graves revealing evidence of inter-site trade.

Death may be unwelcome, but has given rise to particular codes of human behaviour. The Mesolithic graves at Spiginas peninsula, first excavated in 1938, displayed the decorative use of red ochre, and were associated with hearths and sacrificial pits. As at similar sites in Germany and Sweden, bodies were decorated with bone ornaments and traces of clothing of a ritual nature are described.

There is also evidence of broken bones and even of scalping, which may have been a ritual behaviour. Burial postures are varied. Such phenomena indicate a complex and changing social organisation.

Neolithic sites dating from about 4300 years ago are associated with different funeral practices, evidence of pottery and the use of flint in the manufacture of knives and arrow-heads. The text links these Neolithic burials to the intrusive Corded-Ware or Battle-Axe Culture, which is supported by recent genetic evidence, and could be linked to the arrival of speakers of Indo-European languages in north-eastern Europe and displacement or absorption of previous populations.

For those wanting to follow the most recent developments in this field, P. Diekenes conducts a well-researched and archived website, www.diekenes.blogspot.com.au, with today's entry being a summary of Brotherton et al. on the Mesolithic-Neolithic disjuncture evidenced by mtDNA haplogroup H.

This monograph has been carefully and thoughtfully prepared, setting an exemplary standard that one would hope other archaeological organisations here in Australia would be able to follow.   **Reviewed by Edward REILLY.**

Illustration (*above*): Soothsayer's skull, Donkalnis #2

Edward REILLY, MA (Deakin), PhD (VU) is a former secondary teacher and curriculum consultant, now sessional lecturer in literary and education studies at VU. Member, AABS. Editor of Azuria.

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Our Thanks

Rising costs have finally caught up with us. We now have to pay $7.90 postage on every copy of this journal mailed outside Australia in a prepaid Australia Post envelope. If we use our own packing and conform with the size and other conditions prescribed by Australia Post, the single copy rate may be $4.65 if sent to closer Asian Pacific countries, but $6.45 to the rest of the world.

Most other costs have doubled or trebled since 1987, when *Lithuanian Papers* first appeared in Australia. Voluntary helpers have become very scarce indeed. We simply cannot afford to continue publishing at a financial loss. So, reluctantly, the annual subscription to *Lithuanian Papers* will have to rise from $7 to $10 in Australia; and from $8 to $15 in all other countries. The new rates will take effect on January 1, 2014. Our free lists will have to be curtailed or suspended.

In the meantime, we thank our supporters for the following donations of $10 or more, received since our last year's issue:

Australian Lithuanian Foundation, $2,500; Lithuanian Cooperative Credit Society *Talka*, $1,500; Lithuanian Catholic Women's Society of