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ANNUAL JOURNAL OF THE LITHUANIAN STUDIES
SOCIETY AT THE UNIVERSITY OF TASMANIA



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Volume 21 - 2007

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COVER PHOTOS:

Several Lithuanian folk dancing groups are active in the larger centres of Australia. These amateur dancers practise regularly and entertain ethnic groups as well as non-ethnic audiences. *Pictured, on front and back covers: Melbourne folk dancing group "Gintaras" (Amber), performing The Forest Crossing dance, at the 2006 Lithuanian Dance Festival.*

- Photos: Vytautas Krivickas.

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Applications close on Friday, 16 November 2007

Queen Elizabeth II in Lithuania

Her Majesty the Queen of the United Kingdom of Great Britain and Northern Ireland, Elizabeth II, and His Royal Highness the Duke of Edinburgh paid an official visit to Lithuania on 16-18 October, 2006. The Queen was enthusiastically received by the people of Lithuania, and she responded with the following speech at the Seimas (Lithuania's Parliament) on 17 October, 2006.



Thank you for your warm welcome and for the opportunity to address the *Seimas*.

The exhibition I have just seen has reminded me both of Lithuania's long history as a European nation and of the drama of your country's recovery of Independence some fifteen years ago. It is an honour to stand here where so many risked their lives in the struggle for freedom.

Prince Philip and I begin today in Vilnius our first visit to the Baltic States to mark the achievements of all three nations in these recent years.

You have emerged from the shadow of the Soviet Union and blossomed as sovereign states, taking up your rightful places in the international community and as respected members of the European Union and NATO.

It is a transformation - political, economic and social - for which there are few parallels in the history of Europe.

But we should never forget what Lithuania has suffered along the road to freedom. The years of murder, torture, deportations and exile during much of the twentieth century are amongst the darkest passages in the history of our continent.

Here in Vilnius we cannot forget the tragedy of the holocaust. There are many in the British Jewish community whose families lie buried in Lithuania and I pay tribute to all who stood up against tyranny, so often making the ultimate sacrifice.

During the years of occupation contacts between the United Kingdom and the Baltic States were limited. But before 1939 our relationship stretches back to mediaeval times so in the last fifteen years we have been rediscovering each other.

We value the great diversity that is a defining characteristic of Europe and you enrich our continent with your distinctive language, culture and experience.

I am pleased that the relationship between Britain and Lithuania is developing at such a pace. We face many of the same challenges and opportunities as we work together in the European Union and NATO.

Despite our different histories we see many things in the same light. We share an interest in building a Europe which is outward looking, open and confident. We are not afraid of change and reform. We are committed to ensuring that the benefits of freedom, democracy, and the benefit of open markets which we enjoy in the EU and NATO are extended to our neighbours who are ready and willing to join.

We both believe that we have a duty to help resolve conflicts in the wider world. Trade and investment is growing in both directions and new opportunities are being created by the freedom of movement of labour.

Above all I am delighted that contacts between our people, especially the young, have flourished in recent years. Many Lithuanians are now visiting Britain and the number of British people coming to Lithuania is increasing rapidly.

Hundreds of years ago it was the Scots and the merchants from the North East of England who established themselves in your country. Today, too, people from these parts of Britain are again notably active in exploring new partnerships with Lithuania - it was a particular pleasure to welcome your President to Edinburgh in July this year.

Lithuania has a fresh and energetic spirit, born out of your struggles and achievements, to which British people respond. And I believe Britain has much to offer Lithuanians.

In the future I hope young people will continue to travel between our two countries, learning about each other, whether working, studying or as tourists. Lithuania's millennium in 2009 and Vilnius' term as a European Capital of Culture that year offer new opportunities, including collaboration with Liverpool which will be a Capital of Culture in 2008.

We also look forward to welcoming Lithuanians to London for the 2012 Olympic Games, as competitors and spectators.



During their visit, Queen Elizabeth II (*left*) and Prince Phillip (*behind her*) attended a historic exhibition in *Seimas*, Lithuania's Parliament House. Among their hosts were the first deputy speaker (sometimes also known as the deputy chairman) of *Seimas*, Česlovas Juršėnas (*right*) and the speaker, Viktoras Muntianas (*second from right*).

Mr. Speaker, I hope my visit will demonstrate the importance we attach to the relationship which now exists between Britain and Lithuania. We welcome Lithuania as a new partner and ally and want to see our relationship flourish in every sphere.

We admire the speed with which you have moved from being a recipient of international aid to being a generous donor, from an importer of security to a country contributing materially to the security of others.

We salute your dynamism, your creativity and your commitment to freedom and democracy which has so much to offer to your partners and to the world.

And Mr. Speaker, if I may quote from your national anthem as we walk together down the challenging path into our new century, "May the light and the truth accompany our steps".



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I Missed out Knowing My Grandad

John MAŠANAUSKAS

Melbourne

It would begin with a 4000km journey to hell and end after three years of misery in a Siberian labour camp. This is my grand-father's story.

On June 14, 1941, half the world is at war. Australian troops take part in an allied invasion of Lebanon and Syria which are controlled by the Nazi-backed French Vichy regime. The United States is still six months from entering World War II, but on June 14 President Franklin D. Roosevelt orders all German assets frozen.

Meanwhile, in Varėna, Lithuania, my grandfather Ksaveras Mašanauskas, an army veterinarian, is arrested by Soviet occupying authorities. "I am searched, my gun is among various things to be confiscated," says his journal entry. "Even my eternal fountain pen is taken. When I ask why, they say I won't be needing that where I'm going."

So began my grandfather Ksaveras's hellish journey into the Soviet gulag: he served three years in Siberian hard labour camps. Despite enduring back-breaking work, hunger and other physical and mental deprivations, Ksaveras somehow survived. Dozens of his fellow inmates did not.

I never knew my grandfather. He died in Soviet-occupied Lithuania in 1962, thousands of kilometres away from my cosy existence in Melbourne. But his wartime experience helped shape my life by bringing home the horrors of totalitarian regimes.

Ksaveras documented his repression by the communists in a journal written after his return from the camps. It is a straightforward and stoic account of his ordeal. There is little emotion in those pages. Yet it is powerful testimony to an infamous but little known crime against humanity.

On the night of June 14, 1941, tens of thousands Lithuanians, Latvians and Estonians were rounded up and deported in cattle

A TORTURED HISTORY

1918: Lithuania declares independence after 123-year rule by Tsarist Russia.

1940: Absorbed by USSR under secret deal with Nazi Germany.

JUNE 1941: Mass deportation of Lithuania's citizens by Soviet forces.

1941-1944: Mass killing of Jews under Nazi rule.

1945-1953: Hundreds of thousands of people deported or killed under second Soviet occupation of Lithuania.

1991: Lithuania's independence recognised after collapse of Soviet Union.

2004: Lithuania joins European Union and NATO.

JOURNEY TO HELL

June 14, 1941. Arrested Varėna, Lithuania

Taken on freight train to Vilnius, capital of Lithuania

June 16. Taken east to Babinino, 200km from Moscow. Marched 30km to Juchnov labour camp

June 28. Taken by train to Krasnoyarsk, 4065km east of Moscow
Taken by barge up Yenisey River to Dudinka and on to Norilsk

February 15, 1944: Released

September 6, 1946: Returned to Lithuania

September 1957: Returned to family

1962: Died

trains to work camps in Siberia and other far-flung areas of the Soviet empire.

Men, women, children, single people and whole families were taken away. It was an operation to try to break the spirit of the Baltic peoples, who had lost their freedom a year earlier when Stalin's tanks rolled westward under a secret pact with Nazi Germany.

Under order No. 001223, signed by General Ivan Serov, deputy People's Commissar of USSR State Security, "the deportation of anti-Soviet elements from the Baltic Republics is a task of great political importance".

**Right: Ksaveras
Mašanauskas.**

In reality, most of the deportees, or "enemies of the people", were not political activists. Their only crime was to hold some position of authority or respect in society: perhaps a school teacher or a priest, or a reasonably well-off farmer or businessman. Of course, the catch-all phrase "enemy of the people" meant you could be deported because someone didn't like the look of your face.



The goal of the Soviets was to instil fear into the remaining population and to ensure their invasion of the Baltic countries would not be strongly resisted. About 30,000 Lithuanians were deported in the week following June 14, 1941.

The Soviets had intended to arrest hundreds of thousands more, but Hitler's surprise attack on the USSR a week later upset those plans. My grandfather, then 48, had been a lieutenant-colonel in the army of independent Lithuania, but following the nation's incorporation into the Soviet Union was drafted into Stalin's Red Army.

Never Saw Him Again

This didn't help him on the night of June 14: together with about 500 other officers he was tapped on the shoulder while away from his family at a military camp. My father Jonas, then 15 -- Ksaveras's second eldest son -- would never see his father again.

Following his arrest, Ksaveras was taken by freight train through Vilnius, the Lithuanian capital, to a station on the outskirts of the city. The carriages had no seats, only a bare floor and a bucket for a toilet. The only window had iron bars.

On June 16, the train headed east through Russia and came to a halt at Babinino, about 200km from Moscow. The prisoners were removed from the train and forced to walk about 30km to Juchnov labour camp. They were put in barracks and later about 540 Latvians and 270 Estonians arrived, all officers from the Territorial Corps.

Around June 28, the prisoners were marched back to the station and put on trains for the 10-day journey to the Siberian city of Krasnoyarsk, 4065km east of Moscow. For some weeks, my grandfather was put to work at Krasnoyarsk, loading cement and bricks on a wharf. Then his group was taken by barge up the Yenisey River for 12 days until they reached the northern Siberian town of Dudinka, a freezing place beyond the Arctic Circle.

The final destination, 112km from Dudinka to the east was Norilsk, where they were given new camp clothes and three days' rest. It was the calm before the storm. Work initially involved pulling up the tundra and loading crushed rock for a railway line. Ksaveras's brigade was then transferred to a sand quarry where the men worked 12-hour shifts, but often were forced to stay longer as punishment for not meeting quotas.

Frozen toes and Heels

"About the start of November I got sick," he told his journal. "My big toes and both heels froze because my felt boots were small and full of holes. And still I was accused of malingering."

Ksaveras's journal listed twenty-eight prisoners whose names he remembered: eight of them died during this period. My grandfather spent a month in the camp hospital and on his return was ordered to work at a nickel mine.

But his strength never returned and after three months he was almost finished. "Eventually I could hardly pick up an empty shovel," he wrote. "A few times I was escorted from work by my hand, like a small child."

Over the next few months, Ksaveras spent more time in hospital and was officially designated a second order invalid. But invalids had to work, too, and had their own brigade: during a 10-day stint cleaning the railway each man was given only 700g of bread to live on.

On July 4, 1943, Ksaveras was sent back to Dudinka, stripped of most of his clothes, including underpants, and put on a barge with 400 others for a 52-day trip back to Krasnoyarsk.

"It was an incredibly difficult and tiring journey," he recalled in his journal. "Lice, hunger and thieves tormented us mercilessly."

Final Humiliation

A final humiliation happened while my grandfather was walking to the station at Yeniseysk, north of Krasnoyarsk. He had contracted diarrhoea and badly soiled his trousers. "I had to travel in the train with such full pants for a day and a half," he wrote. "I stank horribly, so I was tossed from one person to another until I was forced to skulk in the corner of the carriage."



* Invalids had to work, too. In this Siberian carpenters' workshop in the Olonki camp (Bochan rayon, Irkutsk district), disabled deportees had to work without any protective clothing or eyewear. Injuries were serious and frequent. (1957 photo).

-Photo: *Naikintos, bet nenugalėtos kartos kelias*. Vilnius: Vyzdys, 2003.

Ksaveras was finally released from the camp system on February 15, 1944, and sent to work on collective farms in the same region. At the end of 1945, my uncle Liudas in Lithuania secured a permit for his father's return, but this was delayed for a year because veterinarians were in short supply in Siberia.

My grandfather returned to his homeland on September 6, 1946, more than five years after his arrest. But the punishment wasn't over. He wasn't allowed to live with his family: this privilege was only granted after September 1957 when Ksaveras was officially rehabilitated under the de-Stalinisation campaign of the new Soviet leader Nikita Krushchev.

In her book *Gulag -- A History*, Anne Applebaum estimated that between 1929 and 1953, about 18 million people were sentenced to work in a penal system comprising at least 476 labour camps.

"The prisoners worked in almost every industry imaginable -- logging, mining, construction, factory work, farming ... (they) lived, in effect, in a country within a country, almost a separate civilisation," she wrote.

A further 10 million people were exiled as forced labourers outside the camp system. Millions of innocents died in the camps or in exile, but the exact figure may never be known.

Fearing deportation himself, my father escaped from Lithuania in 1944 and eventually settled in Australia via Germany and England. My mother's family, who also had members deported, did the same. My aunt Marija, Ksaveras's only daughter, also settled in Melbourne.

My father and my aunt left their mother and two brothers, Liudas and Kazys, behind in Lithuania. My father started corresponding with Ksaveras after Stalin's death in 1953, but the Iron Curtain ensured he would never see his father again.

Ksaveras died aged 69 on December 13, 1962, from complications linked to his deportation.

My father got to see his mother again when she visited Australia in 1967 and during trips to Lithuania in the 1970s. He died in March 1989, just one year before his beloved homeland re-established its independence from the USSR.



* The Victims of Communism Memorial (pictured, above) was erected and dedicated in Washington, D.C. on June 12 this year. The project took 18 years and \$1 million to complete. The original plan was to build a much larger \$100 million museum, modelled on the U.S. Holocaust Memorial Museum. Unfortunately, it had to be scaled down to a \$1 million fixture when the Victims of Communism Memorial Foundation could not raise more than half a million dollars in the first 10 years.

Several Lithuanian survivors of the Soviet persecution were present at this year's Washington, C.D. dedication ceremony, including Nijolė Sadūnaitė and Monsignor Alfonsas Svarinskas.
- *Lithuanian Heritage*.

Ksaveras's journal was hidden for many years by my relatives in Lithuania. My aunt Marija brought a photocopy back to Australia after visiting her family in 1994. She has made type-written copies, some of which she will give to relatives.

Baltic communities around the world continue to commemorate the 1941 deportations every June.

Reprinted from *Sunday Herald Sun*, issue dated 20th May 2006,
Courtesy of The Herald & Weekly Times Pty Ltd.

John MAŠANAUSKAS, B.A., Dip.Ed.Psych. (Monash) is a senior reporter on the Herald Sun in Melbourne. An active member of the Lithuanian Community, he has previously worked at SBS-TV and The Age. In the late 1980s and early 1990s, he was sent by his employers to report on the rebirth of the Baltic States.

Compensation is Well Overdue

People who have suffered repression and deportation at the hands of the Soviet government are now going to battle for compensation for non-material damages. Two children and a grandchild of former Papilė village (Akmenė Region) resident, former deportee Ona Puskunigienė have initiated a lawsuit against Russia and are demanding that the Court award them Euros.500,000 (about 1.7 million litai). O. Puskunigienė has since died, but her children and granddaughter have estimated the harm she suffered to be worth E.200,000, and their own at E.100,000 each. "These people have taken into account their suffering due to loss of freedom, repression, deportation and persecution. This matter affected the whole family and continued for many years, causing much suffering", lawyer Kęstutis Žilinskas told the newspaper *Lietuvos rytas* ("Lithuanian Morning").

In 1951, when Lithuania was occupied by the USSR, Šiauliai District Court sentenced O. Puskunigienė to 25 years' loss of freedom for "anti-Soviet agitation" and exiled her to a concentration camp in the Perm district of Siberia. Later she was constantly harassed by the "Special Services" of the USSR.

In 2002 Lithuania's Supreme Court quashed O. Puskunigienė's "criminal record" - ruling that she had been illegally repressed and sentenced by the Soviet occupation regime. This is the first time that a lawsuit for compensation for damages suffered as a result of Russia's illegal occupation of Lithuania has been initiated. Lawyer K. Žilinskas acknowledges that it may be difficult. The suit will be heard by Kaunas District Court. Notice of the lawsuit will be communicated by Lithuania's Department of Foreign Affairs to the Russian Embassy, which will decide who will represent the Russian Government as defendant.

"It all depends on the Lithuanian courts. The case has a foundation not only in Lithuanian law but also in bilateral agreements with Russia, i.e. Russia has made official commitments. One of these is to recognise the outcome of cases in Lithuanian courts", explains K. Žilinskas, confirming that there is truly a possibility of damages being awarded.



* Thousands of innocent Lithuanian men and women were snatched from their homes and were taken to forced labour in Siberia. They had to cut timber, work in dangerous mines and carry out all kinds of other tasks under unbearable conditions. The women in this photo – Elzytė Janonytė (right) and her unnamed companions - were in charge of the animals and transportation (by horse and cart) at Taishet camp. (1955 photo).

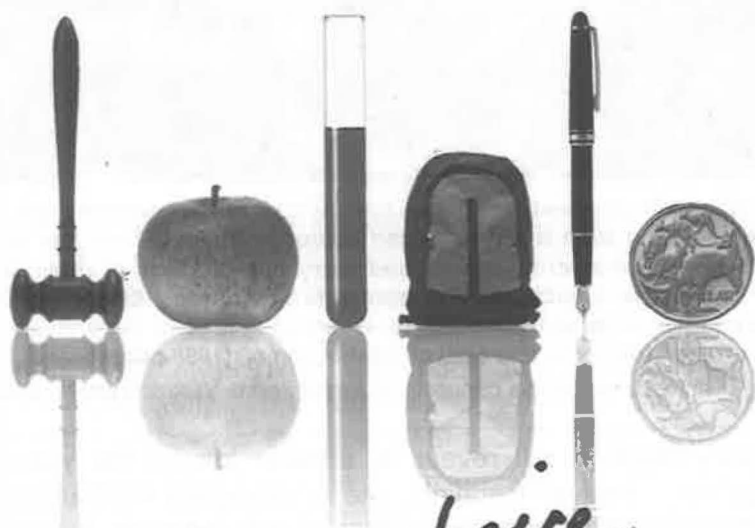
- Photo: Naikintos, bet nenugalėtos kartos kelias. Vilnius: Vyzdys, 2003.

"Russia's reaction will reveal its attitude toward the years of occupation," he says. "Certainly, one might expect that Russia will be reluctant to honour its obligations. If that happens, we will be able to appeal to the European Court of Human Rights", says the lawyer. He confirms that the European Court of Human Rights has already passed decisions unfavourable to Russia more than once. Its judgements are binding on Russia, and if Russia refuses to comply, it may incur serious sanctions.

According to lawyer K. Žilinskas, such cases make progress only when initiated by specific individuals, not when they are class actions on behalf of an entire nation. "It is most important that this case go forward. Perhaps later there will be more such plaintiffs, and eventually it may be possible to raise issues concerning the payment of damages to Lithuania for harm suffered because of the Soviet occupation".

Translated from the Lithuanian by Gintautas KAMINSKAS.

Reproduced by kind permission from *Lietuvos Rytas*, 19 Sept., 2007.



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Living on a Farm in Lithuania, 2007

Danutė Monika BALTUTIENĖ

Smilgiai (Lithuania)

Almost a third of Lithuania's population lives and works in the rural areas, compared to 8 to 10 per cent for the rest of Europe. Since joining the European Union in 2004 village population is decreasing, as more and more young people leave the countryside for more lucrative work in the EU countries.

It is estimated that 100,000 Lithuanians now live and work in Ireland and approximately the same number is in the United Kingdom. Spain is another popular country with contemporary Lithuanian migrants. As for the U.S.A, young Lithuanians have been migrating there in substantial numbers for many years: some have green working visas, others work as illegal immigrants.



* In the meadow". A woodcut by Lithuanian artist Petras Rauduvė.

With the introduction of the EU subsidies to Lithuanian farmers, the standard of living in the rural Lithuania has improved substantially. This is verified by the government statistics published by the Lithuanian Agricultural Economics Institute.

Many millions of euros have been invested in the Lithuanian farming sector. Most went to such development programmes as Young farmers' subsidies for land acquisition, building projects and farm technology, also to the upgrading of the dairy industry infrastructure, e.g., new milking lines, and to subsidies for improved imported bloodlines of beef and dairy cattle. Subsidies for ecological farming, forest planting on farming land, and for grain crops grown on poorer soils have helped farmers to balance their budgets. Yet there is a large section of country people eking out a miserable existence.

Gintautas Šniukšta, director of the Parliamentary Committee for Rural Affairs, stated at a recent conference that the main reason for the uneven development of the agricultural sector is a lack of government policy on rural affairs, and the problems associated with the never-ending land reform. Millions of Euros have gone to some regions such as Šakiai and Zarasai for numerous development programmes, whilst other regions have received minimal grants from the Lithuanian government and the European Union.

An estimated one fifth of the Lithuanians live below the poverty line. These are mainly older people living on a pension, small landholders (3ha and less) and young families with three or more young children, also the so-called antisocial families (*asocialios šeimos*), living mainly on state subsidies and EU food parcels.

One of the problems of the rural sector is the small size of the Lithuanian farmers' landholdings. The Government Department of stated in 2002 that 36 per cent of farmers owned farms of 1-3ha, another 46 per cent of farmers had 3-10 ha, while 10-20 ha holdings belonged to 4.6 per cent of landowners. Only 0.8 per cent of farmers owned properties of 100 ha and more. In 2006, the average farm in Lithuania was smaller than 12 ha. The Minister for Agriculture, Professor D.K Prunskienė, stated recently that this average size should rise to 20 ha by the year 2013.

The economies of scale associated with large farms are the decisive factor in this game of government subsidies to farmers. Only larger landholders have surplus income from their farming activities and government subsidies for investing in new technologies and for meeting the requirements of the EU Agricultural Development programme.

Small farmers are cut off from most of the large-scale government or EU subsidies since they do not have the resources to prepare and lodge costly project submissions. These submissions are essential prerequisites for claiming government or EU grants most of which are on a 50/50 basis: the farmer pays a half, and the government contributes the other half.

The subsidies for the 3-ha farmers (approx. 390 Lt /ha) are too small to leave scope for investing in new farming technologies. Most do not have the required collateral to obtain bank loans. In the main, they remain subsistence farmers with limited access to government-run schemes for farm renovation and restructuring, let alone for buying imported breeds of beef cattle such as *limousines*¹.

As it is, a large majority of these small farmers live on government subsidies, e.g., age pensions, invalid pensions and child care subsidies. Half of the people living in the Lithuanian countryside are over sixty. Despite government efforts to remove these pensioners from active farming by giving them subsidies for not utilizing their land and for selling their milk quotas back to the state milk quota bank, majority of older people prefer to keep their two or three cows and rear a couple of pigs.

The Lithuanian Government has initiated a variety of schemes to improve the quality of life of those living in the country. In the past few years it has been running courses on alternative farming in the countryside. However, turning their small farms into ostrich, snail, herb or berry farms, or establishing woodcraft workshops has had a limited appeal to the country people. In general, Lithuanian farmers, and in particular the older

¹ *Limousine* is a popular breed of cattle in Europe. No connection with *de luxe* cars.



* The flour mill of Biržuvėnai Estate (North-West Lithuania).

Photo: Algirdas Žebrauskas / Lithuania Today.

generation, are very conservative and slow to take up innovative ideas.

Small farm holders would greatly benefit from government-subsidized cooperative schemes, however many people even today associate cooperatives with Soviet time collective farms and there is a great mistrust of any kind of shared ventures, for fear of the malpractices witnessed by them in the Soviet times.

Another government scheme to improve the standard of living of the country people has been to encourage small business operators to move their plants to the country. However, the business sector has encountered a variety of problems in setting up their plants in the villages. These problems range from the lack of infrastructure - water, sewerage, made roads and energy supply - to a shortage of qualified workers.

On the whole, country people show a greater resistance to change and to modernization than do the city dwellers. Age and education are important factors.

Only 4.9 per cent of the village population have a higher education, compared to 40 per cent for the country as a whole. After completing the 10-year rural schools most young people migrate to the cities and larger towns where the rates of pay and the living conditions are much better. Alternatively, some move abroad, to EU countries.

Country schools are closing down because of a shortage of students. Most kindergartens closed many years ago for the same reason. The birth rate for Lithuania stands at 1.5 per cent and is one of the lowest in Europe. The loss of young specialists through migration is a grave problem at present.

Injection of young blood into the country areas of Lithuania is the aspiration of the agriculture minister who has recently launched a heavily subsidized young farmer programme. Funds are available to people under 40 years of age who have farms of 10ha or more, and some farming experience. These funds are earmarked for investment in the farming infrastructure, equipment and stock.

Another programme is for older farmers to hand over their farms to their sons and daughters and get government subsidies for their transferred land and animals. This programme has been gaining popularity in the past two years.

The size of farms in Lithuania will undoubtedly increase in the next decade. The sale of farming land has increased, following the rising price of land. It has risen from as low as 500lt (Litas) per ha five years ago to 3000lt (Litas) and more at present. People with cash want to consolidate their landholdings and move into large scale farming and are buying land wherever available. Some are moving into ecological farming which is heavily subsidized by the European Union at present.

However, there are still many unanswered questions about the EU rural subsidies under the 2008-2013 EU plan. It is planned to change the subsidy system from subsidies for the types of cultures grown as at present, to subsidies per hectare of land under cultivation.

The Minister for Agriculture has debated the negative consequences of the new subsidy programme with the EU officials.

Under this scheme badly managed landholdings could obtain the same amount in subsidies as landholders using good farming practices. By the same token, negligent farmers would lower the total output of farm produce. Whether Mrs Prunskienė will win on this important issue, is yet to be seen.

Small farmers place great store by the current subsidy programme but fear that the picture will change in the future. Without subsidies, the agriculture in Lithuania would suffer a great setback. The uneasy feeling is that E.U policy, though not clearly stated, is geared to the elimination of small landholdings. The soon to be introduced farming hygiene regulations and heavy fines for badly managed farms could see the beginning of the end of the 3ha farmers in Lithuania.

Given another ten years and the picture of Lithuanian countryside is likely to consist of well managed 300-500ha farms, growing beef cattle and dairy cows of new bloodlines e.g., *Aubracks*, *Sharole* and growing large fields of monoculture crops, such as canola, wheat, barley and oats.

Danutė Monika Baltutienė is a University of Melbourne graduate who has moved to Lithuania and is now managing a farm at Smilgiai, in the district of Plungė, Lithuania.



Photo: Aldona Žemaitytė.

The EU—Russia Energy Link and the Baltic Transit Corridor²

Eiki BERG

University of Tartu

It is no secret that Western Europe has suffered from a chronic deficiency of energy resources already since the 1960s. In the days of world economic crises in 1973—5, caused by rocketing oil prices in the world market, the EU used to import most of its oil from the Middle East, being thus extremely vulnerable and easily affected by whatever political turbulence occurred in the area. Meanwhile, the discovered new oil reserves in the North Sea only temporarily met the demand of the rapidly developing industrial countries of Europe. Even today, the EU relies on imports for almost 80 per cent of its oil supplies and about 43 per cent of its gas consumption.³ At the same time, Russia has gained the second position in crude oil production globally after Saudi Arabia, by a share of 11 per cent. What seems to be even more important is Russia's possession of almost one third of the world's natural gas reserves, making it the world's most important producer and exporter in this sector.

The persisting instability in the Middle East leads the EU to increasingly rely on Russia's energy resources. Especially this concerns the new EU members in Central and Eastern Europe, who import 80 per cent of their oil and 75 per cent of their gas from Russia, compared with 15 per cent and 20 per cent for the 'old' EU-15.⁴ Given that these energy poor countries serve as

² This article is an extract from a book chapter "The Baltic Gateway: A Corridor Leading Towards Three Different Directions?" in Pami Aalto (ed) *EU, Russia and the Dialogue on Northern Energy Resources*. Aldershot: Ashgate Publishers (forthcoming in late 2007). Reproduction by the permission of Ashgate Publishers

³ Debra Johnson, 'EU—Russia Energy Links', in Debra Johnson and Paul Robinson (eds), *Perspectives on EU-Russia Relations* (London: Routledge, 2005), pp. 175-95.

⁴ 'Ivan at the Pipe: Special Report on Russian Energy Firms', *The Economist*,

transit corridors, implies that Russia may use a variety of political tools against those who are in the way of its commercial interests or foreign policy goals. Russia often stresses that state control over the nation's oil and natural gas pipelines will be a key tool for maintaining its economic and political influence beyond its borders, thus establishing itself as a great energy power in compensation for the blow to its international status it suffered when the Soviet Union collapsed.⁵

In this respect, the new EU members fear the special relations developing between the EU and Russia and which extend far beyond commercial considerations. Out of the central and east Europeans, the distrust of Russia is strong enough in the Baltics where the ex-prime ministers in 2006 had warned against Russia's energy weapon which is used to impose leverage on the neighbouring countries in the West via a differentiated price policy.⁶

According to Vahtra and Liulto, the internationalization of Russian oil and gas majors and their entry into the markets in different regions is often marked by the political ambitions of the Russian government, pushing these 'patriots' to execute the Russian foreign policy through their foreign operations.⁷ Insofar as the oil and gas industry fails to operate on the basis of the free markets' principle in the exploration licences and transportation quotas questions, the companies in the sector continue to carry out the political ambitions of the Russian government. A similar view is presented by the political commentator Paul Goble, who links Russia's oil and gas industry directly with the state, saying that energy is a potentially powerful weapon that can be used by Russia to press its national interests and exercise its political influence abroad while avoiding military confrontation with NATO.⁸

⁵ Isabel Gorst, 'Russian Pipeline Strategies: Business vs. Politics, in *The Energy Dimension in Russian Global Strategy* (The James A. Baker III Institute for Public Policy of Rice University, 2004)

<http://www.rice.edu/energy/publications/russiaglobalstrategy.html>

⁶ Delfi uudised, 'Ekspeaministrid hoiatavad energiarelva eest', 17 January 2006

<http://www.delfi.ee/archive/print.php?id=12019776>

⁷ Vahtra and Kari Liulto, *Expansion or Exodus?*

⁸ Paul Goble, 'Julgeolek sõltub ka energeetikast', *Päevaleht*, 5 May 2005.



* Butingė: Another Russian investment on the Baltic Sea.

Photo: Viktoras Kapočius.

With an eye on Russia's foreign investments in the Baltic States, Vahtra and Liulto put Lithuania to the third place among the ten new EU member states in terms of attracting Russian investments (288 million US dollars).⁹ These include the acquisition of a 54 per cent stake in Mažeikių Nafta by the Russian oil giant Yukos, including a refinery and oil terminal in Butingė. In addition, Yukos had also obtained a majority of stakes in the oil pipeline from the Belarusian border to the Baltic Sea, before the ownership of these facilities was questioned after the bankruptcy of Yukos (see also chapter 3).¹⁰

Correspondingly, Gazprom acquired a 34 per cent stake in the gas utility Lietuvos Dujos. (Lithuanian Gas). The three biggest Russian investments in Latvia are Latrostrans (transit of oil products), Latvijas Gaze (gas supply) and Lukoil Baltija (transit of oil products and their trade).¹¹ These three investments (171 million US dollars) cover over 60 per cent of the Russian foreign

⁹ Vahtra and Kari Liulto, *Expansion or Exodus?*

¹⁰ Smith, *Russian Energy Politics in the Baltics, Poland, and Ukraine*.

¹¹ Vahtra and Kari Liulto, *Expansion or Exodus?*

direct investment (FDI) in Latvia. Energy companies are also behind the majority of Russian FDI in Estonia (78 million US dollars), investing mainly in gas supply and chemical production.

Surprisingly enough, this has alarmed neo-conservatives in the US rather than political actors in the EU, who tend to take a pragmatic approach towards their important energy supplier.¹² Indeed, the EU today consists of 25 member states with all having their own independent interests in energy issues. Some EU countries, especially Germany, France and Italy, view Russia as an indispensable partner necessary for increased energy supplies, which leads Keith Smith to conclude that individual European governments prefer to deal with Russia on a bilateral basis.¹³

The EU's focus is on increasing energy supplies from Russia, yet this leaves relatively free hands for the member states to pursue their own agenda with Russia on a bilateral basis.

As long as common EU policy in energy issues is missing, the EU Commission can only follow the game from the backbenches: for example, how the personal relationship between Russia's president Putin and Germany's ex-Chancellor Schröder develops into a deep cooperation in the business sphere, bypassing the interests of the Baltic states and Poland by projecting the NEGP gas pipeline from Russia to Germany (see chapter 5). What is an even more worrisome tendency in the minds of many leaders of new EU member states is the leniency towards Russia's violation of central WTO principles such as non-discrimination and equal treatment, for example, in connection to Russia's differentiated tariff policy on the railways.

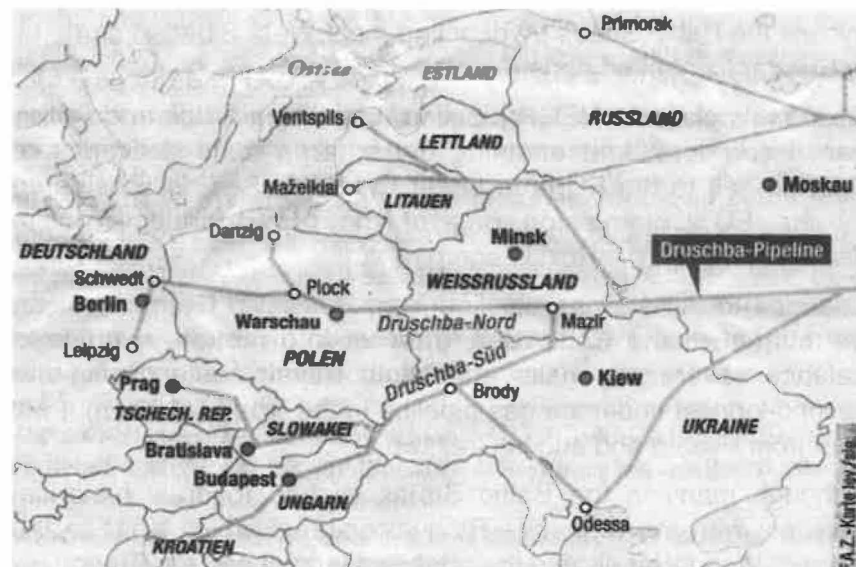
The Baltic States are tied to Russia by pipelines, rail lines and refineries. Geography alone dictates that Russia will likely remain the nearest and the least costly supplier of oil and gas to the Baltics. But geographical facts may give the determinists a good reason to think whether the Baltic States' position in the geopolitical crossroads should be rather taken as a challenge in terms of the prevailing power equilibrium and interstate relations.

¹² Johnson, 'EU—Russia Energy Links'.

¹³ Smith, *Russian Energy Politics in the Baltics, Poland, and Ukraine*.

One may easily conclude that the Baltic—Russian relations are on a downward curve, regardless of the fact that all three states have achieved their strategic objectives of joining the EU and NATO.

Almost constant tensions in bilateral relations are interpreted in the Baltics as a manifestation of Russian neo-imperialism and as attempts to exert leverage in the post-Soviet space, while in Moscow the reference is to the nationalist tones expressed by some politicians in Estonia and Latvia in order to gain domestic political capital. Irrespective of the content of specific problems ('thematic hotspots') in bilateral relations, the key point is to understand that these incidents to a large extent remain symptomatic of a wider conflict. The broader underlying conflict has to do with the incompatibility of the dominant self-conceptions and historically based identity-narratives in Russia and the Baltic states.



* This recent German map shows the twin Russian *Druzhba* (Friendship) oil pipelines. The Northern arm runs through Belarus to Poland and Germany, terminating in Leipzig. The Southern pipeline supplies Slovakia, Hungary and the Czech Republic. Another branch line takes in Lithuania and Latvia. Further energy links are now under construction or in the planning stages.
- F.A.Z. Karte / Die Raute.

Both parties deny each other's narratives of *self* and *the other* – e.g. Russia as a 'liberator' of the Balts in the Second World War vs. Russia as an 'occupier' during its course and the Soviet era – and thus problematize their role recognition by the international community.

Due to the complicated nature of the Baltic—Russian relationship, the Baltic States are often perceived as a bottleneck rather than a transit corridor. This is also something that Putin's administration knows well while forcing Russia's major energy companies to export their products through Russian ports, and thereby weakening any potential political or financial leverage over Russia by the country's neighbours.

Current tariff structures mean that the cost of sending rail cargo to the Baltic States is up to three times higher than the cost of sending it to St. Petersburg.¹⁴

The construction of the Baltic Pipeline System (BPS) which carries oil to the port of Primorsk is designed specifically to bypass the Baltic States by directing most West Siberian crude oil to Russian-controlled ports.¹⁵

Gazprom's planned NEGP pipeline, bypassing Baltic and Polish transit corridors, and enabling direct large-scale deliveries of Russian gas to the EU area under the Baltic Sea, is considered by the EU Commission one of the top priorities for the development of EU—Russia energy link.¹⁶

The idea to build a gas pipeline from Russia to Germany along the bottom of the Baltic Sea was set into motion in order to balance sovereignty risks and avoid transit costs. Being the second-longest undersea gas pipeline in the world (1189km) it will start from Vyborg and end in Greifswald.

Although many in the Baltic States wished to draw historical parallels with the Molotov—Ribbentrop Pact which prior to the Second World War divided the northern parts of eastern Europe

¹⁴ B. Nimmo, 'Russia's Ports a Challenge, Not a Threat', *The Baltic Times*, 18 February 2005.

¹⁵ Smith, *Russian Energy Politics in the Baltics, Poland, and Ukraine*.

¹⁶ Vahtra and Kari Liuhto, *Expansion or Exodus?*



* A section of *Mažeikių Nafta*, Lithuania's oil refinery and its industrial complex. *Mažeikių Nafta* was recently sold to Polish oil company PKN ORLEN.
- Photo: Olga Posaškova / LR Seimas PR Dept..

into German and Soviet spheres of influence,¹⁷ hence terming the project a Putin—Schröder Pact, these must be seen as exaggerated.

In contrast to the alarmist interpretations it can be argued that as long as there are consultations with all the coastal countries of the Baltic Sea – and provided that there will not be any fluctuations in gas supply and that environmental issues will receive the needed attention – then energy security will not be weakened for any directly or indirectly involved parties.

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¹⁷ Delfi uudised, 'Poola minister võrdleb gaasijuhet MRP-ga', 3 May 2006.
<<http://www.delfi.ee/archive/article.php?id=12801526>>

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Where was mediaeval Lithuania?

Stephen C. ROWELL
Lithuanian Institute of History
Vilnius

According to the saying, if you ask a silly question, you get a silly answer. Anyone who reads learned journals with any regularity knows how true this is. Sometimes it is claimed that Lithuania was not part of Europe in the Middle Ages, while other writers propound at great length with sesquipedalian words and tortuous phrases the curious views that in the Middle Ages there was no Lithuania at all, or the Middle Ages "happened" there at a different time. This is all very 'intellectual' prestidigitation, using terminology to qualify objects out of or into existence at will, but hardly very intelligent. To mediaeval scholars Europe was a continent of Christian nations converted from (mostly) Indo-European paganism (the term is not theirs) to Christianity under Roman or schismatic (Orthodox) obedience (that term *is* theirs). Europe spread from England and Spain in the west to the River Don and the Caucasus mountains in the east¹. And Lithuania was part of it.

By the second half of the fourteenth century Lithuania was already fixed firmly on the European list of sights, at first as a battle scene in the war for souls, or a distant market place for Hanseatic traders², and later as a land where local customs and tradition were worthy of note by curious western noblemen on pilgrimage or in search of curiosities³.

¹ A. Kem, *Der "Libellus de notitia orbis" Johannes III. (de Galonifontibus) O.P. Erzbischofs von Sulthanyeh [Archivum Fratrum Praedicatorum, vol. 7] (Rome, 1938), p. 122, lines 24-25.*

² Here we have in mind the presence of Vilnius on a Bruges mercantile and pilgrim itinerary dating from ca 1380 – J. Hamy, *Le livre de la description des pays* (Paris, 1898), Appendix Four, p. 161-216. Merchants traveled by land via Lübeck and Hamburg to Gdańsk in Prussia and then made their way south-eastwards to the Lithuanian town.

³ C. K. Zacher, *Curiosity and pilgrimage* (London, 1976); see also. W. Paravicini, "Fürschriften und Testimonia. Die Dokumentationskreislauf der spätmittelalterlichen Adelsreise am Beispiel des kastilischen Ritters Alfonso Mudarra 1411-1412", *Studien zum 15. Jahrhundert. Festschrift für Erich Meuthen*, ed. J. Helmuth *et al.* (Munich, 1994), 909-911 and *Idem.*, "Von der

In other words, Lithuania became an integral part of western Christendom (as opposed to being a pagan area of transition between eastern and western Christianity) at a time when western European knights were becoming more interested in travel for the sake of enlightenment than war for the sake of salvation.

In 1387 a group of German knights traversed Aragon as pilgrims to Compostella with a supplementary aim of learning about local customs, while in 1415 the grand marshal of Hungary sought to explore "various holy sites and see the world". Poles also travelled on pilgrimage to the Spanish shrines⁴.

Lithuanians also are known to have travelled on pilgrimage to central, western and southern Europe and Asia Minor; they also sought to establish new pilgrimage sites within the Grand Duchy itself. Aleksander Soltan travelled to Rome and Jerusalem in 1468; pilgrims travelled to pilgrimage sites in Germany (such as Wilsnack) as well as to particular churches in Lithuania (such as Vilnius cathedral, the Franciscan friary in Vilnius, Šiluva, Deltuva and other parishes), which were endowed with the right to grant indulgences to their visitors.

Grand Duke Casimir's 1447 charter for the Grand Duchy made provision for noblemen to travel abroad in search of self-improvement. In other words such connections were not only west-east but also east-west and between Europe's north and south.

Heidenfahrt zur Kavalierstour. Über Motive und Formen adligen Reisens im späten Mittelalter", *Wissensliteratur im Mittelalter*, 13 (1993), 90-128. N. Ohler, *Pilgerleben im Mittelalter. Zwischen Andacht und Abenteuer* (Freiburg-Basel-Vienna, 1994); C. Hippler, *Die Reise nach Jerusalem. Untersuchungen zu den Quellen, zum Inhalt und zur literarischen Struktur der Pilgerbericht des Spätmittelalters* (Frankfurt-am-Main -Bern-New York, 1987), 55-101; U. Ganz-Blättler, *Andacht und Abenteuer. Berichte europäischer Jerusalem- und Santiago-Pilger (1320-1520)* (Tübingen, 1990). See also: H. Dziechcińska, "La noblesse polonaise aux XVIe et XVIIe siècles face aux voyages", *Voyager à la Renaissance. Actes du Colloque de Tours 30 juin-13 juillet 1983*, ed.. J. Ceard, J-C. Margolin (Paris, 1987), 193-201. M. Wilska, "Curiositas jako element kultury dworskiej w XV w.", *Kultura średniowieczna i staropolska. Studia ofiarowane Aleksandrowi Gieysztorowi w pięćdziesięciolecie pracy naukowej* (Warsaw, 1991), 695-701.

⁴ J.N. Hillgarth, *The Spanish Kingdoms 1250-1516* (Oxford, 1978), II, p. 121.

Researchers often concentrate more on the end of such journeys than on the route which was taken. The route to a well-known site could be just as important as the journey's end. The territory of the Grand Duchy of Lithuania was also a route for such pilgrims. Perhaps the best known literary pilgrimage to Prussia and the Baltic lands is Phillipe de Mézières' allegorical work, *Songe du vieil pelerin*, which tells how Lady Verity travelled eastwards with her servants. Among other incidents the author describes the funeral of an unknown grand duke of Lithuania. This route was fixed in *belles lettres* as much by de Mézières as an anonymous fourteenth-century Spanish Franciscan who describes what was probably an invented journey through Poland, Lithuania and Rus' in the 1340s⁵.

This is an important indicator that a journey through Lithuania was already a fixed part of cultured mentality in the late Middle Ages. Many people of various social strata heard of Lithuania even if the information they received was sometimes fantastical, to put it mildly.

The renowned fourteenth-century English traveller, Sir John de Mandeville noted that one of the routes to Jerusalem, which he had not taken personally, stretched through Russia, Livonia, the Kingdom of Cracow, and Lithuania.

° Lithuania was listed for the first time by its proper name in Michael Kuzniet's map of Central Europe in 1491. A later edition of this map (about 1513) is shown here. — A.Bumblauskas, *Senosios Lietuvos istorija, 1009-1795*.



⁵ P. de Mézières, *Songe du vieil pelerin*, ed. W. Cooplund (Cambridge, 1969) I, 235-7; *Libro des conosciemento de todos los reinos*, ed. C. Markham (London,

He described the Baltic lands according to Bartholomew, the thirteenth-century English Franciscan bishop of Magdeburg but added new details, such as how Lithuanian spies raise the alarm when they see Christians coming to their land. He even cites a Lithuanian word ('kera': *karas, kariai*)⁶. The usual description of Lithuania after 1387 was of a "very broad land", the personal inheritance of the king of Poland, where the Christian population was small and the many forests were replete with wild animals. This country extended from Polish-controlled Ruthenia to Tartary⁷.

For some Christians such as the Dominican missionary and archbishop, John of Sulthanyeh, writing in 1404 Lithuania lay to the west of Ruthenia, "a small country, where the people were once pagan but are now, albeit not all of them, Christian, thanks to Christ's Grace". However, he decides not to tell us more. He spares his pen for much more exotic places further south and east⁸.

On the other hand it suited others, mainly the Teutonic Knights and their supporters to perpetuate old stories, apparently confusing Christian Lithuania with pagan Babylon. A fifteenth-century map from circa 1430 still refers to the Teutonic Knights'

⁶ "I have been in other lands that march thereon, as the land of Russia and Nyffland and the kingdom of Cracow and Lettow ... but I never went by that way to Jerusalem, and therefore I may not well tell it. For, as I have understood, men may not well go that way but in winter for waters and marshes that are there, which a man may not pass, but if he have right hard frost and that it be well snowing above ... And, when spies of the country see Christian men come to werray upon them, they run towards the towns and cry right loud, 'Kera, kera, kera'.", *Mandeville's Travels. Texts and translations*, ed. M. Letts, t.1 [The Hakluyt Society, Second series, t. 101] (London, 1953), 92-93. Of the properties of things. John Trevisa's translation of Bartholomaeus Anglicus, *De proprietatibus rerum. A critical text*, ed. M.C. Seymour, II (Oxford, 1975), 777.

⁷ Jakub z Paradyża, *Wybór tekstów dotyczących regormy Kościoła*, ed. S.A. Porębski [Texta et studia historiam theologiae in Polonia excoltae spectantia, VII] (Warsaw, 1978), pp. 189-190. Jacobus de Paradiso (ca 1380-1464) was a Cistercian theologian, preacher and canon lawyer. From 1452 he taught canon law in Erfurt – J. Stoś, *Jakub z Paradyża* (Cracow, 2004).

⁸ See above, n.1 and S.C. Rowell, "Naujieji kryžeiviai: LDK ir Bizantijos santykiai XIV-XV a. sandūroje. Ar Vytautas Didysis buvo Lietuvos kryžiaus žygių prieš turkus bei totorius pradininkas?", appendix (forthcoming)

"continual wars" with pagans in Prussia (even though the Lithuanians had long converted) but depicts the pagans in caftan-like apparel, which was indeed the Lithuanian fashion⁹.

Many an encounter was more peaceful. Vytautas wrote that he was pleased to learn that a German prince wished to visit Lithuania en route for the Holy Land, even though conditions in Lithuania at the time would not be conducive to a convenient journey¹⁰. In Casimir Jagiellonczyk's day the Italian diplomats Barbaro (1450) and Contarini (1474-1477) travelled to Persia via the Grand Duchy and Muscovy¹¹. Thus, Oskar Halecki was mistaken when he was surprised by the "quite unusual route" taken by the Burgundian envoy of Henry V (of England and France) to Jerusalem in 1413 and 1421¹². In the late Middle Ages there was a serious two-way route between Persia and Western Europe and the Byzantine and Catholic worlds via the Grand Duchy of Lithuania¹³.

Dr Stephen C. Rowell is a Senior Research Officer at the Lithuanian Institute of History, Vilnius. He is now researching the history of the Grand Duchy of Lithuania in the 15th century (1385-1506), mostly the reign of Casimir (1440-92). His most recent publications have been on the afterlife of Wladyslaw of Varna, felonious clerics of the Vilnius diocese, the battle of Vorksla as part of global religious policy propagated by Vytautas and Jogaila, and the work of the Dominicans in the Grand Duchy in the 15th century.

⁹ The Vatican Library's map, Borgia XVI - K. Zalewska-Lorkiewicz, *Illustrowane mappae mundi jako obraz świata. Średniowiecze i początek okresu nowożytnego* (Warsaw, 1997), p. 91, and accompanying volume of illustrations, Plate VIII: "Hic sunt confinia paganorum et Christianorum, qui in Prusia ad invicem continue bellant". To be fair to the German cartographer, we should remember that Lithuania did not make peace with the Teutonic order as a whole until 1435.

¹⁰ A. Lewicki, *Index actorum saeculi XV ad res publicas Poloniae spectantium* [= *Monumenta Medii Aevi Historica res gestas Poloniae illustrantia* XI] (Cracow, 1888) Nr. 5051, J. Caro, *Liber Cancellariae Stanislai Ciolek* I [= *Archiv für osterreichische Geschichte* XLV] (Vienna, 1871), Nr. 85, p. 157. An undated letter brought by Rudolf von Tyrol Erhold to Vytautas.

¹¹ E. Ch. Skrzhinskaia, *Barbaro i Kontarini o Rossii. K istorii italo-russkich sijazei v XV v.* (Leningrad, 1971), pp. 134-135.

¹² O Halecki, *Od Unii Florenckiej do Unii Brzeskiej*, tr. A. Niklewicz, I (Lublin-Rome, 1997), p. 52

¹³ M.N. Tikhomirov, "Puti iz Rossii v Vizantiu v XIV-XV vv.", *Vizantiiskie ocherki*, ed. M. N. Tikhomirov (Moscow, 1961), pp. 3-33, with map, p. 9.

All You Wanted to Know

Australia's only university-based collection of books on Lithuania and Lithuanians is now open to readers. Located in the School of Government at the University of Tasmania, the collection consists of 1,000 books in English, plus a smaller number of volumes in other languages.

A comfortable reading room is available for the connoisseurs of these books, on the 5th floor in the Arts building. Anyone wishing to have access to the Lithuanian collection should first telephone Louise Darko on (03) 6226 2331; or Nilar Hlaing (03) 6226 2329; or see either of them in Room 517, Arts building.

* * *

This extensive collection covers all fields of knowledge, including many little known facts. For example: The oldest links between Australia and Lithuania go as far back as 1784. It was in that year that Johann George Adam Forster – generally known as Georg Forster – was offered, and accepted, the Chair of Natural History at the Lithuanian University of Vilnius.

A decade earlier, Georg and his father Johann Reinhold Forster had accompanied Captain Cook on his Second Voyage (1772-75), as Cook's official scientists and biologists.

On his return to Britain, Georg Forster published an account of his experiences, under the title of *A Voyage round the World*. It was soon acclaimed as one of the most popular travel books of the time.

Georg Forster became famous. He was made a fellow of the Royal Society at the age of 23, and was honoured by other learned societies. He worked as a professor in Kassel/Germany for five years, before moving to Lithuania.

It was at the University of Vilnius that Georg Forster consolidated his fame all over Europe, as "the Pacific expert" of the late 18th century. In Lithuania, he wrote influential papers on Australia and on the surrounding regions. One of these was Forster's essay on "Cook the Explorer", a preface to Forster's translation of the description of Cook's third voyage.



* The 1,000-volume collection of Lithuanian books attracts visitors and readers from all over Australia – and beyond.. Last November, this group came all the way from Lithuania: (from left) Algimantas Šiukšta, Algimantas Taškūnas (guide), Rožė Vaičiulevičiūtė (President, Lithuanian Community in Hobart), Vytautas Valančiauskas, Rūta-Zita Sanktauskienė, Algirdas Reimontas, Aldona Reimontienė, Vladas Stanevičius, Nijolė Paškevičienė, Algirdas Budreckas, Virginija Budreckienė, Onutė Šiukštienė. Part of the Lithuanian Collection is visible in the background.

In Vilnius, Forster also wrote his important article on "New Holland and the British Colony in Botany Bay" (1787). This was the first detailed information the Germans and the general European public had received about the founding and the future prospects of a settlement in Australia.

Forster continued writing in faraway Lithuania, correctly predicting the rapid growth and the final emancipation of all colonies. He believed that a flourishing, highly civilized Australian community would have a decisive effect on the whole area of the Pacific and the Asian nations.

Forster had itchy feet. In 1787, he moved to Germany, then to Paris. His wife ran away to Switzerland with another man. Georg became involved in French revolutionary activities and died in 1794 of a disease contracted during his voyages.

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The Forests of Lithuania and Tasmania: A literary analysis of variation in the representation

Claire JANSEN
University of Tasmania

In Australia, only one scholarship is available to encourage Lithuanian studies at university level. It is the \$5,000 Lithuanian Honours Scholarship, offered every year by the University of Tasmania. The winner of this scholarship in 2007 is Claire Jansen, an Honours student in the University's School of English, Journalism and European Languages. In this article, she describes her current research.



A real forest grows crooked towards the sunlight. Each tree wanders its roots out towards water, and each species is home to a different kind of bird, beetle, mammal, epiphyte, fungi or fern. Forests do not grow naturally in straight lines. Uniformity for trees means plantation and monoculture. The many manifestations of trees in wild forests all over the world are matched by the various representations of such forests in literary texts; poems, prose, newspapers, policies and science.

In my research project, Lithuania and Tasmania serve as case studies to illustrate a collection of diverse representations of forest. This includes reading forests through various cultural media and investigating the symbolism of forests at work within Lithuanian and Tasmanian societies.

In Lithuania, forests have historically been held in reverence. Since the conquest and settlement of Tasmania by Europeans, forests have typically been represented as sites of danger and suffering, and in more recent times controversy, confusion and ambivalence.

This project will provide insight into how the one phenomenon can mean different things to different people in separate cultures. Meaning is not constructed like the cold, concrete tree sculptures you sometimes see in city centres. Like an ecosystem, meaning is a structure of dynamic relationships and processes that are subject to change.

Representations of forests are fluid and reflective of the society in which they are constructed. The role of writing is central to the processes of ongoing redefinition of forests.

My primary text, a Lithuanian poem called *The Forest of Anykščiai*, is an example of such writing. It is a book length poem written by Antanas Baranauskas in the middle of the nineteenth century. I will use two English translations of the poem. The first version was completed in 1934 by Lithuanian-born Nadas Rastenis. The second is by Peter Tempest; published in 1985. Both translations use rhyming couplets, but differ greatly in regard to syntax, diction and the clarity of folk and pagan allusions. *The Forest of Anykščiai* will provide an intellectual point of departure from which to analyse a variety of forest representations in Tasmanian texts.

In studying these representations I am looking to discern the role of a cultural text such as *The Forest of Anykščiai* in informing a national perspective on forests in Lithuania. How does this contrast with the prolific dissemination of representations of forests in Tasmania since European arrival? What is the political and cultural future of representations of forests in Tasmania and Lithuania? And does this bear any relation on the actual forests in those two places?

Effective communication requires cultural sensitivity and an openness to the multiplicity and variety of meaning. This study is worth undertaking because it will illustrate the need for this sensitivity by exploring a culturally diverse range of representations of forests within and across Lithuania and Tasmania. Communication about forests is just one example where cultural sensitivity should be invoked and ethnocentrism set aside.

Undertaking a textual analysis of the representations of forests will uncover a multitude of views and provide insight into how these views are constructed so as to be able to communicate better about the meaning of forests within society and between societies. I believe that this is a particularly important topic to analyse due to the controversy of forest politics in Tasmania, and the centrality of forests to Lithuanian nationalism, especially in the nineteenth century at the time when Antanas Baranauskas wrote the *The Forest of Anykščiai*.



* *The Forest of Anykščiai*, by Lithuanian artist A. Žvilnius (1985).

Archives of Emigration: Problems and Cases

Jolanta BUDRIŪNIENĖ

Martynas Mažvydas National Library of Lithuania
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In the middle of the 20th century, historical events caused a huge wave of forced emigration of intellectuals from Lithuania and the other Baltic States to Western Europe. These refugees eventually settled in Great Britain, Australia, Canada, the United States and other countries. During the subsequent five decades, a great cultural and intellectual heritage was accumulated there.

According to the latest bibliographical information, nearly 10 000 books were written by Lithuanian migrants (in Lithuanian and in foreign languages) between 1945 and 2000. Their public, religious, and political organizations published newspapers, magazines and information leaflets of different periodicity.

An impressive amount of other documents has been produced by the various groups, describing their activities. There are also important and interesting personal archives revealing the background of the individual people, such as artists and scientists.

A great deal of important information has been found in the personal libraries of active public members of society, Lithuania supporters, and fighters for the Lithuanian freedom. It is a pity that, with the passage of time, people's interests change and the appeal of this material may wane.

Looking at the future, it is important to understand and appreciate this treasure of information, especially if the historical events are to be recorded correctly and objectively. A discussions of these topics was inspired by the International Conference 'Baltic Archives Abroad', which was held in Tartu, Estonia in June, 2006.

The organisers of the conference – the Literary Museum of Tartu, National Archives of Estonia and the Karl Ristikivi Association - were able to bring together one hundred and twenty participants from ten different countries: Australia, Canada, Finland, Germany, Latvia, Lithuania, Sweden, Russia, U.S.A., Estonia.

The participants of the Conference were representatives of the three Baltic States' institutions, as well as members of the Baltic organizations abroad. The most important topics of the Conference were: the collection of the handwritten or published archives, their arrangement and systematizing, creating the best conditions for safekeeping, and finding the ways of transferring these documents into digital format.

There were intensive discussions about bringing the archives back to Lithuania. Three different opinions emerged. Some participants of the Conference argued that, since the need to study these archives abroad is decreasing, it would be reasonable to move the archives to their historical Motherland. The expatriates, especially from the countries where the community members are generally active, shared a different opinion. They felt that they could keep and preserve the archives *in loco*. It was clear that such a decision required special conditions for housing the archives, creating the catalogues, restoration, microfilming and so on. There was a third opinion: that the archives of emigration in a certain country could become a part of the host country's historical and cultural heritage and might be kept at its own state archives.

Almost everyone at the Conference agreed that it was necessary to put handwritten and published materials into digital format.

In the meantime, new technologies may be created for the preservation of data, but every new process does require large amounts of money, agreements between institutions and people and much coordination.



June 27-July 1, 2006

Estonian Literary Museum

Tartu, Estonia

International Conference on
the Baltic Archives Abroad

Right: Conference logo.

During the past 15 years, Baltic migrants and expatriate organizations have shipped many packages of their documents, archives and libraries back to the Baltic States. The consignments were spread all over the country and kept in different institutions. They landed not only in the archives, libraries and other institutions of big towns, but also at the periphery. Researchers looking for information of this kind are often experiencing difficulties, but their difficulties become even bigger, when the information is in the archives abroad. That's why the question of creating an electronic gateway, which would present the information on archives, their content and their location in the Baltic States and abroad was raised at the conference.

The Lithuanian representatives at the Conference included the major archivist of the Central State Archive in the Department of sound and video documentaries, Daina Venskevičiūtė, the chief of the Department of rare books and handwritten documents of Martynas Mažvydas National Library of Lithuania, Jolita Steponaitienė; Dr. Linas Saldukas the scientist from the Lithuanian Emigration Institute of Vytautas Magnus University; and Jolanta Budriūnienė, the author of this article.

The problems raised in the reports of the participants of the conference, as well as their reflections and suggestions were summarized and passed during the last session at the declared memorandum. The text of this memorandum can be found at the web site of the Literary Museum of Estonia http://www.kirmus.ee/baltic_archives_abroad_2006/memorandum.html

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New Book

In 1999, the Lithuanian Studies Society at the University of Tasmania published a booklet, in Lithuanian, on unnecessary foreign words in the Lithuanian language. The publication enjoyed a great success and was sold out within three weeks. The Society is now planning to publish a much larger new edition in mid-2008.

Book Review

Degutytė's Poetry, in English Translation

Janina DEGUTYTĖ (2003), *Poezija / Poems*. Selected and translated by M.G. Slavėnas. Vilnius: Lithuanian Writers' Union Publishers. ISBN-9986-19-297.

With more and more translations appearing both, from Lithuania and beyond, English speaking readers now have the possibility of discovering Lithuanian fiction. Poetry, however, is slower in emerging, since rendering it into English presents formidable obstacles. But even this genre is now increasingly becoming accessible to the non-Lithuanian audience.



Thanks to the renowned translator, Professor Marija Gražina Slavėnas, an archetypal selection of the poems by Janina Degutytė (1928-1990), one of the most important lyrical poets of Lithuania of the latter part of the 20th century, has now been published. Even though Degutytė's poems have already appeared in French, German, Latvian, Polish, Russian, Spanish, Ukrainian, and in a few English translations, her name is so far barely familiar to the wider literary world. Yet, she deserves attention.

Degutytė was born in Kaunas, in independent Lithuania. But it was the Nazi and Soviet oppression, juxtaposed with personal tragedy that formed her inner being. In 1942 the Nazis executed her beloved father; for years her alcoholic mother subjected her to relentless physical and psychological abuse - yet Degutytė never abandoned her. After graduating from the University of Vilnius in 1955 with a degree in literature, Degutytė taught for three years, then became a fiction editor at a state publishing house.

That profession armed her with an intuitive awareness of what a Soviet censor's pen will allow.

Degutyté's poetry has to be read on several levels. But to do that, one has to step into her Soviet political, psychological, and cultural existence that typically is so foreign to the Western experience. Writing under the strictures of social realism, Degutyté had mastered obliqueness, metaphor, and symbolism. That became her mantle.

Her retreat to mythological and other characters from the ancient world (such as *Antigone*, *Scheherizade*, *Judas*) allowed her to express her unbearable pain of oppression – hers and that of her people. She embodies the spirit of survival and the voice of dissent, and readers of her own time and place understood her subtexts well. When her poetry cries out in anguish against the horrors of Auschwitz (*Yellow Stars*, p.31), is it Auschwitz or is it Siberia?

In her melancholic lyricism, she mingles serenity, pain, love, loss, hope, forgiveness and horror, and she does so inextricably:

*“Wind talks to clouds
Tree talks to birds
The old wayside cross
At the edge of the field
Talks to rocks
The small window in our house
To the sunset.
The threshold – to fading steps
And I talk to Father's coat
pierced by a bullet.”* (Untitled, p. 137)

Degutyté eloquently portrayed the strength and resilience of woman. Her almost mystical relationship with nature was the source of her inner life and this affinity evokes solace but also an implicit accusation:

*They walk tall
On Neringa's quicksand shore,
Tilted by westerly winds,*



*Tall, mute, branchless pines,
With ravaged tops,
Battling a relentless assault
Of seagull screams
And surf*

*Like age-corroded copper-green monuments,
Like an immense, intense, solemn assembly,
They move inland, the slanted Neringa pines,
From the sea, on soggy, shifting ground,
My sisters,
Tall.*

(Neringa Pines, p.57)

Marija Gražina Slavėnas is a professor of literature, a well-recognized and prolific translator of Lithuanian poetry and a writer in her own right, living in the United States.

With this volume, she has superbly enhanced our comprehension and appreciation of Degutyté's work, as well as Lithuania's recent poetry. For her sources, Slavėnas used anthologies of Lithuanian poetry, some 30 collections of Degutyté's own works for adults and for children, as well as some unpublished manuscripts written shortly before Degutyté's death. Altogether, Slavėnas selected 102 of the more known or representative poems dating from 1959 to 1988.

Slavėnas devoted over a decade to rendering this selection into English. As she remarks in her Translator's Comments (p.294), "English has a very different emotional tone and there is always the danger of sliding into sentimentality or pathos. A turn of phrase or an exclamation which may be just right in one language can produce an entirely different effect in the other".

Indeed, comparing the original to the translations, one might argue about her choice of certain terms, but never about her capturing the sense of the phrase, the voice of the poet. Slavėnas has made an absolute effort to downplay the characteristically Eastern European sentimental tone, yet without detracting from the depth of the language or the intensity of the emotion.

Both, in content and in physical appearance, *Janina Degutyté. Poezija/Poems* is an extraordinary book. It represents the first comprehensive presentation of Degutyté's poetry to the English-speaking world. The introduction by the foremost scholar of Lithuanian poetry, Professor Rimvydas Šilbajoris, as well as the extensive comments by Slavėnas, are insightful, informative, and a valuable addition for a fuller understanding of the poet and her times.

It is particularly laudable that the publication is bilingual. The fact that the original poems appear parallel to the translations, provides a truly "multifaceted crystal" with which to perceive the poet's words.

Reviewed by Ina BERTULYTĖ BRAY.

Ina BERTULYTĖ-BRAY, M.L.S. (UC Berkley) is a retired Librarian in Seattle; and an active member of the Lithuanian-American Community, Inc.

Janina DEGUTYTĖ

Cassandra

*I could tell you:
At the stroke of midnight
White stallions
Rise from the depth of the lake
And gallop across spruce tops
Like clouds.
But who will believe me?*

*I could tell you:
Behind the grey fog
Shimmer steeples and ships...
Cascading rains
Erode the foundations
Of burial mounds
(dug deep into the ground
to preserve the light of
the northern sky).
But who will believe me?*

*Our shadows walk
In the valleys of the Moon.
The rivers of Earth flow
Into our veins as into trees.
I could tell you:
When it dawns, every bell
In the world begins to sound.
And for one instant the sun
Lifts the heavy stone.
But who will believe me?*

Etudes from the Sea

2

*With a whisper – with a cry
silence my lips.*

Words are false.

*Let there be just the sound
of surf on this sandy beach,
from heartache to joy.*

*With a whisper or with a cry
touch my shoulders as they cease
To fear the harsh load of reality
(it grows harsher as the end draws near).*

*With a whisper – with a cry
illumine this night:*

*I will dive into
the ghostly abyss of silence
to search through terror and bliss
for your traces
in ourselves.*



3

*Look deep into our eyes.
Therein sail your ships. There
a cloud throws a fleeting shadow
like a bird.*

*Listen to our silences.
Will we not hear ourselves?
Will we not recognize our own
pain and pride? When we
pour broken waves into
our hearts as in a game,
when we are alone with the galaxies,
alone before eternity,
we absorb the light and the wind
so we can face the unknown,
we tame lightning and darkness
so that we may hear
in our hearts, as in a conch,
your distant voice.*

Antigone

*Farewell, my bridegroom, I never kissed you.
Farewell, my son, who never was.
Love brought me here and love will show me out...
In a reaching palm the flutter of a morning gust.
But I will come again.*

A thousand times.

Across red sand,

On soggy clay, dead firesites.

I will be back.

To bury my brothers in the night.

I will walk barefoot.

I will be unarmed. With empty hands.

Their temporary laws are not my law.

And let them

Shrug me off, or curse me,

Or have their courts condemn me

For the thousandth time,

I cannot be condemned.

I shall be back, a ghost,

to walk this salty ground,

This battlefield,

in which to bury brothers –

black and white.

While sea and land are shadowed

by a tyrant's hand,

While names of slaves scorch

our faces with the marks of shame,

*I must return,
a thousand times.
To breathe the air
which shrouds the dead,
To hold your helpless head,
To place the sword by your side...
Condemned a thousand times,
your sister,
your Antigone.*

Untitled

*I am bringing a poem.
A tiny white-cloud cottage
for you to come by and warm up
or just be alone with yourself.
No silver spoons will be served,
no red carpets spread out,
I just don't want you to be
without a refuge
tonight.*



River

(Mother)

*Perhaps your reason for living
Was to mark my forehead
With everflowering pain.*

*From you, through you, I received life,
As a gift of fire from unknown
Ancestors. While you stayed behind in your circle of darkness,
A mother more than a daughter,
I now touch your bent, white,
Helpless head... All your strength
You were meant to pass on to me.
All you had was a circle of darkness.
Forgive me.*

*I did not know how to rescue you.
And I thank you
For the light of stars above our
Sleepless eyes, for the bird
Singing in my dreams...
Be assured, there will not be another
Hell. (We two have had our hell).*

*A mother more than a daughter
I touch your head – we are so far
Apart. We are like the beginning and
The end of a river...
But which one?*

**All poems translated from the Lithuanian
by Marija Gražina SLAVĖNAS.**

Photos: Antanas Sutkus.

Lithuanians in Australia

Algimantas P. TAŠKŪNAS

University of Tasmania

In Australia, Lithuanians have always been a tiny minority: they have never approached even 0.01% of Australia's total population. However, their impact on the Australian culture has been far greater than their numbers suggest.

A few Lithuanian migrants started trickling into Australia 170 years ago, but most of the earlier information is sketchy and anecdotal. Some early Lithuanian migrants had resettled from England to Australia during the 19th century, but nothing further is known about them. One hundred and eighty-seven persons were evacuated from the three Baltic States (Lithuania, Latvia and Estonia) in October 1940 and arrived in Brisbane two months later, in December 1940.

It was not until the late 1940s and early 1950s that larger numbers, i.e., approximately 10,000 Lithuanian migrants, came to Australia. Most of them were refugees, who had fled from Lithuania in or around 1944, to escape the second Soviet occupation of their country (1944-1990). These immigrants initially saw Australia as a temporary stopover, because they were hoping to return home soon. Their hopes were not fulfilled

Most post-war Lithuanian immigrants came to Australia as indentured labour; that is, every migrant over the age of 18 had to enter into a two year contract with the Australian government which obliged the migrant to work wherever directed. The contracts were strictly enforced, even if it meant that families were split up.

On completion of their Government contracts, some Lithuanians found the climate too trying; numerous others could not gain due recognition of their qualifications and training. Up to 2,000 of these people re-settled to the U.S.A. Smaller numbers went back to Germany, or left Australia permanently for other countries where their qualifications were recognized.

By 1996, the number of Lithuanians in Australia had dwindled down from 10,000 to 4,222, i.e., 0.00024% of the total Australian population of 17,752,882 (Potts, 2001, pers. comm., 24 January). Apart from the re-settlement just mentioned, the drop in numbers was caused by two further factors: natural deaths and the reluctance by some members of the second generation to register as Lithuanians.

There are very few Lithuanians in Tasmania, an Australian island state that happens to have approximately the same landmass as Lithuania (65,300 sq km). Some 40-100 Lithuanians now live in Tasmania.

Generally speaking, Lithuanians are well integrated into the Australian society. They have achieved a high proficiency in English and are participating in Australian cultural activities. A considerable proportion of Lithuanian immigrants also maintain, to varying degrees, their national heritage and their membership of Lithuanian associations.

Lithuanian-language newspapers published in Australia were initially required to print a quarter of their content in English. Two main Lithuanian-language newspapers in Australia are still being published now, although circulation keeps falling: the weekly *Mūsų Pastogė* in Sydney and the fortnightly *Tėviškės Aidai* in Melbourne. In addition, local bulletins appear in Adelaide and Brisbane. At the same time, Lithuanian communities are taking advantage of modern technology. Weekly Lithuanian broadcasts are transmitted across Australia, through the SBS networks. Internet websites have been established in Sydney, Brisbane and Perth, with more expected to follow in other centres.

Assimilation or preserving own culture?

Unlike the 'guest-workers' in Europe, the migrants arriving in Australia after the Second World War were expected by the Australian Government to settle permanently and to assimilate. This official attitude was supported by many 'old' Australians' determination to retain their traditional Australian identity, even though such identity was difficult to define. Richard Boyer, the chairman of the ABC, complained in 1956 that, when 'invited by a group of new Australians to tell them what the Australian way of



* A group of early Lithuanian immigrants, at a picnic in New South Wales. (Date: not known)..

life was', he found 'putting it into words was one of the hardest tasks that ... [he had] ever faced'. (Ozolins, 1993, p.41).

Efforts to assimilate the newcomers quickly were not confined to government officials. English-born Lithuanian priest Rev Jonas Tamulis was not allowed by his Church authorities to return to his chaplaincy in Sydney because of his 'daring' plan to establish a nationality-based (Lithuanian) parish.

The obverse of assimilation, i.e., anti-assimilation, was discussed in the pre-war Lithuanian literature. Kazys Pakštas advocated the creation of a "Reserve Lithuania" (*Atsarginė Lietuva*) in Angola or British Honduras or at some other location, but his ideas were not realized (cf. Van Reenan, 1990, *passim*).

An attempt to preserve migrant cultures in Australia was initiated almost three decades ago, on 30 May 1978, when the *Report of the Review of Post-Arrival Programs and Services to Migrants* was tabled in the Federal House of Representatives. Commonly known as the Galbally Report, the document recommended, *inter alia*, 'that if our society develops multiculturalism through the broad concept of community education, it will gain much which has been lost to other nations' (Galbally, 1978, 9.8).

This recommendation was based on the observation that 'already our nation has been enriched by the artistic, intellectual and other attributes of migrant cultures' (Galbally, 1978, 9.8). Schools, ethnic affairs commissions and other community bodies, often buoyed by special-purpose Government funding, have since endeavoured to implement multicultural programs and greater ethnic awareness throughout Australia. Virtually nothing has been achieved, however, as far as the Lithuanians are concerned.

Contributions to Australian society

The initial two-year work contracts were the Lithuanian migrants' first major contribution to Australia. They helped to solve an acute labour shortage in Australia, especially in outlying areas. Along with other European migrants, they relieved the shortage of domestic staff in hospitals, increased the output of building material, helped to build Australian homes, saved fruit and sugar crops, maintained railways, worked in sawmills, brick factories, cement works, on sewerage projects, water conservation, salt and brown coal mining, clearing land, quarrying, etc. (Dunsdorfs, 1975, p.29).

When speaking of Lithuanian migrants' contribution to Australia, the politicians and others usually emphasise the newcomers' economic impact. This is true, but is only a part of the full story. On arrival in this country, the 10,000 Lithuanians had joined other migrants in the rebuilding of Australia's capital structures that were to serve the nation for many decades to come. However, that was not all. These migrants could have accomplished a great deal more, if the Australian authorities had made full use of their skills and knowledge, instead of treating them all as unskilled labour (Marginson, 1997a, p.17). In spite of that, their economic contribution was significant at a time when Australia needed it most.

Did Lithuanian migrants take away jobs from 'old' Australians? This accusation is levelled from time to time, not only at the Lithuanians, but also at all migrants. It may be true in some cases, under certain circumstances; but it can hardly be applied to the Lithuanian migrants in this country. The author's preliminary estimates suggest that the 10,000 Lithuanians who came to Australia have created at least 11,000 jobs.

After completion of their two-year contracts, many Lithuanian newcomers established large building companies, new factories, retail shops, service and repair centres; skating rinks, tailor shops and even a complete town (Eucla). Many others became self-employed in small business and in all kinds of trades.

It is worth noting, however, that, while a great deal of research has been carried out in Australia over the past 40 years on the general economics of immigration, nothing of substance has been published to date on the specifics of Lithuanian immigrants and their particular contribution.

The Lithuanian immigrants have strengthened Australia in several other ways. Research at the University of Tasmania (Kazokas, 1992) has shown that the comparatively small intake of 10,000 Lithuanian migrants has given Australia 137 **artists**. Many of these artists have gradually moved to the forefront of Australian sculpture, painting, photography and other fields of creative arts.

While the mainstream Lithuanian literature continued developing under the Soviet rule (Kelertas, 1992), expatriate Lithuanian-language **writers** in Australia branched out with their own work. At least 25 volumes of Australian Lithuanian poetry were published up to 1989 (Jūragis, 1989, p. 4). Most of this accumulated cultural treasure has not been translated into English. This is a great pity because Australian Lithuanian poets have written in depth on many themes, including their new home, Australia.

The following **ballet** dancers of Lithuanian origin danced in leading Australian companies: *Ramona Ratas* - The Elizabethan Opera Ballet Company (1957); Borovansky Ballet (1959 -61); and foundation member of Australian Ballet (1962), including the Ballet's first overseas world tour (6 months, 1965-66). *Regina Plokštis* - Borovansky Ballet (1959-61). *Joseph Janušaitis* - Australian Ballet (1966-82). *Sally Wicks* (Puodžiūnas) - current dancer with Sydney Dance Company (1995-2002). *Janina Cunovas* (also known as Čiūnovas and Čiūnovienė) was a renowned ballet teacher in Australia and overseas. In 1996, she was named one of the world's best ten ballet teachers (Ward Warren, 1996).

Gifted Lithuanian **musicians** like *Povilas Matiukas* (violin, Adelaide) and *Motekaitis* (cello, Sydney) were invited to join Australia's leading symphony orchestras - but only after they had survived their two years' manual labouring contracts, working away from active music making. Pianist *Irena Vilnonis* received early recognition in Newcastle and Sydney; she later went on to win the ABC Piano and Vocal Competition in 1958.

Especially in the larger centres, Lithuanian migrants continued to preserve their **culture** with folk-dancing groups, choirs, traditional instrumental music and folk crafts. Lithuanian repertory **theatres** were also formed in several cities. The Lithuanians have a very rich heritage of folklore: about 200,000 folk songs alone are known to have been recorded.

Every two years since 1960, Australian Lithuanians have been staging a festival known as the Lithuanian Days. The programme usually spans a week, between Christmas and the New Year's Day, and is held in turn in one of the larger centres. The Lithuanian Days provide the forum to the various folk-dancing groups, choirs, and theatres. Art exhibitions are held. Various Australia-wide organizations hold their meetings.



Australian Lithuanians have not kept these cultural treasures to themselves: they shared them with anyone who wanted to join in. 80% of the dancers in the Hobart Lithuanian folk dancing group in the 1970s were Australians of British stock. For many years, there was an all-Australian choir in Launceston singing a wide repertoire of Lithuanian songs, under the direction of Jonas Krutulis (Taškūnas, 2005).

Left: Lithuanian photographer, explorer and early conservationist, *Olegas Truchanas*. – An opera about him is now being written by composer *C. Koukias*.

On the last Monday night before Easter every year, there is an open **heritage** workshop at the University of Tasmania, demonstrating the traditional Lithuanian art of colouring and decorating Easter eggs. This is not a closed night just for the ethnics: it is an example of the Lithuanians sharing their heritage with everyone.

After arrival in Australia, the Lithuanians have passed on their love of nature. One of these **natural** Lithuanian environmentalists was *Olegas Truchanas*, known for his exploration of South-West Tasmania and for his beautiful photographs of Tasmania.

Lithuanian migrants have greatly valued **education and training**. They are said to have sent more children to higher education and trades than the national average (Martin, 1971, pp.100-101). At least 30 persons with Lithuanian names have graduated from just one Australian university, the University of Tasmania (*Lithuanian Papers*, 1997, p.66).

Many Lithuanian migrants have entered **professions**, mostly after years of arduous study and sacrifice. Some of the doctors, dentists, lawyers and others whose qualifications were not recognised in Australia, went back to universities here and qualified again. Some laboured in menial jobs during the day and studied at night. In some families, wives worked long hours, while husbands studied full-time; or vice versa (Metraštis I, 1961, p.267). Some qualified Lithuanian immigrants continued working well below the level of their training, while some became self-employed in new fields. In Geelong, for example, an experienced Lithuanian doctor was not allowed to practise, so he opened a successful grocer's business instead (Metraštis I, 1961, p.285). In Perth, another Lithuanian doctor retrained and became a pharmacist.

Most Lithuanian immigrants have become Australian citizens, and have proven they to be loyal members of the Australian society. They have a very low crime rate (Clyne, 1982). They have fought with the Australian forces in Korea and in Vietnam. Several Lithuanians have risen to important ranks in the Australian armed forces. Juozas Lukaitis is a Commander in the Royal Australian Navy Reserve.

Some twenty-five Lithuanians in Australia have since been honoured with Australian and British decorations. In Wollongong, steelworks employee and art collector Bronius (Bob) Šredersas donated his valuable art collection to the State of New South Wales. The collection consisted of 88 paintings and collections of curios. In 2000, the Šredersas collection was valued at \$1.5 million; and it keeps appreciating (Poželaitė-Davis, 2005, p.3).

At Lobethal, South Australia, Lithuanian migrant Jonas Vanagas researched the history of the early settlers in the town and district. He set up a municipal museum in 1956, of which he was later appointed curator. The museum was extended in 1961 (Metrašitis I, 1961, pp.159, 208).

Lithuanians acquired impressive meeting places: Lithuanian houses, halls and museums in Melbourne, Geelong, Sydney, Brisbane and Perth; they built two Lithuanian Houses and a church in Adelaide.

Each larger Lithuanian community in Australia has its own library, with the books paid for by the community members. Lithuanians are still footing the costs of publishing two newspapers (one weekly, one fortnightly) in Australia now, without any State or philanthropic subsidies.

Unfortunately, fellow Australians did not always welcome these initiatives. When the Geelong Lithuanian community bought two blocks of land in 1950 to build a community hall, an article appeared in the local paper, protesting that this would 'stop assimilation'. Difficulties were experienced in obtaining a building permit for a 'Lithuanian House' from the local authority, even after the original blocks of land were exchanged for new plots in another, non-residential area (Metrašitis I, 1961, p.202).

At least 26 former Lithuanian migrants have since risen to **academic** positions in Australian universities and research establishments. Seven Lithuanian sportspeople have represented Australia at the Olympic Games and in other important events. A second-generation Lithuanian, Adam Ramanauskas is prominent in Australian rules football: after a brave struggle with cancer, he continues to play for Essendon.



* On arrival in Australia, Lithuanians formed their own sports clubs. Some of these clubs are still in existence today. Pictured: Melbourne women's basketball team "Varpas" in the 1950s. - Photo: Metrašitis I.

In 1961, Melbourne Lithuanians formed their own credit co-operative *Talka*, to help with housing loans and other financial needs. The cooperative later expanded to Sydney and Adelaide. The three co-operatives are still operating successfully today.

There is also a separate Australian Lithuanian Foundation Inc. Its aims are to foster and financially support Lithuanian immigrants' cultural activities.

Soon after their arrival in Australia, Lithuanian women formed highly effective **self-help** social service committees in Melbourne, Sydney, Adelaide and elsewhere. This was back in the days when the Australian government-run welfare services were still in the early stages (M.Baltutis, 1981, p.35).

In 1975, the Lithuanian Women's Welfare Association Inc. in Sydney built a village for elderly citizens (V.Baltutis, 1983, p.394). In the 1980s, the Lithuanian Women's Association of South Australia (*Moteryų Sekcija*) established hostel type accommodation for the elderly and incapacitated Lithuanians in Adelaide.

Kee (1989, quoted in Clyne, 1991, p.69) has found that the Lithuanians in Australia have recorded low unemployment rates, even lower than English-speaking monolinguals.

Retaining the Lithuanian identity

All the evidence suggests that many immigrants of Lithuanian origin in Australia have been, in the main, very keen to maintain their Lithuanian identity and culture. The need to preserve one's Lithuanian identity (*lietuvybė*) was stressed at every opportunity. Endogamy, that is, marrying inside the Lithuanian ethnic group, was 'the right thing to do' (Vasta & Castles, 1996, p.153). In the case of the Lithuanian immigrants, however, this was easier said than done: the number of Lithuanian males in Australia was many times higher than Lithuanian women.

Some post-war Lithuanian migrants joined the existing Australian Lithuanian Society in Sydney, when they first arrived in Australia. In 1950, this Society was expanded and re-organized into a Federal body to be known as the Australian Lithuanian Community from August 1, 1950. According to the Community's constitution, all Lithuanian nationals in Australia and their families automatically became members of the Community.

The Community's statutes called upon its members to develop their Lithuanian national identity and to work for the restoration of Lithuania's independence (Straukas, 1983, p.13). Administratively, the Community was divided into geographical districts (*apylinkė*) and some smaller units (*seniūnija*).

The Federal Executive, elected for a two-year term by a Council of delegates, ran the whole Community. For the first 20 years, the Federal Executive was located in Sydney. Commencing in 1971, its headquarters started rotating among the larger centres of Adelaide, Melbourne, Canberra and Sydney.

The Australian Lithuanian Community, headed by its Federal Executive, concerned itself with many matters: publication of a weekly Lithuanian-language newspaper, *Mūsų Pastogė*, underwriting the production of some books, establishment of libraries, co-operation with other Lithuanian organizations (e.g., the Priests' Secretariat), collaboration with the Baltic Council of Australia and with the Lithuanian World Community.

In later years, especially in 1974-1978, the Community also engaged in political activism in Australia. Responsibility for the newspaper was transferred to a separate *Lietuvių Bendruomenės Spaudos Sąjunga* (Lithuanian Community Publishing Society Limited) in November 1977 (Baltutis, 1983, p.63).

There were many other Lithuanian organizations in Australia, ranging from Catholic parishes and Lithuanian Scouts to folk dancers, choirs and repertory groups. Some of these functioned under the auspices of the Australian Lithuanian Community, while others were quite separate and independent.

One of these independent bodies, the Australian Lithuanian Cultural Foundation, was established in Melbourne in 1948. It had branches in Adelaide and Geelong. The Foundation's aim was to prepare curricula for weekend schools, to collect books for Lithuanian libraries and to organize cultural events - locally, Australia-wide and internationally.

Until it ceased functioning in 1961-1962, the Australian Lithuanian Cultural Foundation had successfully established Saturday schools at all larger centres. Volunteer teachers taught Lithuanian language, history and culture, as a supplementation to the normal curricula the children learnt in Australian schools during the week.

In 1962, the Australian Lithuanian Community set up its own Federal sub-committee for cultural matters, the Federal Cultural Council (*Krašto Kultūros Taryba*). Responsibility for Saturday schools was gradually taken over by the local branches of the Community (Kazokas, 1992, p.60). A separate funding structure, the Australian Lithuanian Foundation Inc., was established in Melbourne in 1972 and incorporated in 1977, to foster Lithuanian migrants' cultural activities.

The Foundation's charter allows it to be active in many fields, but the Foundation tends to step in directly only when there is an obvious need that has not been met from other quarters (Baltutis, 1983, p.71).

In March, 1971, the teaching of Lithuanian to senior schoolchildren in Melbourne moved from the self-help community school to the Victorian educational system. The Victorian Department of Education approved the syllabi and hired teachers.

At the same time, the original community school continued teaching primary classes and the two-year advanced Lithuanian course. However, it took another four years and a lot of effort by Mr Petras Sungaila and other Lithuanian educationalists before H.S.C. Lithuanian was finally accepted as a matriculation subject by the Victorian authorities, similarly to other modern languages such as German and French. The Victorian Universities and Schools Examination Board initially examined interstate candidates in H.S.C. Lithuanian from South Australia and New South Wales. Later, those States established their own examination bodies for H.S.C. Lithuanian [Adelaide, 1978; Sydney, 1980] (Baltutis, 1983, p.282).

These developments show why the establishment of university courses of Lithuanian Studies was considered to be important by community members.

A separate in-depth study has since been completed at the University of Tasmania. It has identified and examines the institutional factors that had influenced the establishment, and the cessation, of Lithuanian courses in Australian universities.



* Most Lithuanian immigrants came to Australia under a two-year contract to the Federal Government. This often meant, they were allocated to heavy labouring jobs. Undeterred by their physical exhaustion, however, the Lithuanians promptly formed their own singing ensembles, folk dancing groups and repertory theatres. *Pictured: Combined all-Australian Lithuanian choir, performing in Sydney Town Hall on 28 December, 1960.*

The Tasmanian study has constructed a new model for the promotion of scholarship in Lithuanian Studies (Taškūnas, 2005). This model has already been introduced and practised successfully at the University of Tasmania, for the past 20 years. The same model can also serve as an alternative scheme for the maintenance of other low demand language and cultural studies in higher education.

Need for more research

More research remains to be done, to document the diverse cultures brought to Australia by migrants. Considerable data, so far unused, remain accumulated in ethnic libraries and in private collections.

Apart from their ethnic value, these documents are also part of recent Australian history - sometimes obscured and sometimes unknown altogether. Since, however, many of these source materials are written in ethnic languages, accessibility to them may increasingly become more difficult, especially if bilingualism is allowed to wane in Australia (Smolicz, 1992, pp.10-12).

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Lithuania - Main Facts

Location: in Europe, on the Eastern shores of the Baltic Sea. Lithuania borders Poland (103.7 km) and Kaliningrad (290 km) to the southwest and west; Latvia to the north (610 km); Belarus to the east and south (653.5 km) and 99 km along the Baltic Sea.

According to the National Geographical Institute of France (1989), the geographical centre of Europe is 24 km North-West of Vilnius.

Area: 65,300 square kilometres (25,212 sq. miles), about the size of Tasmania or West Virginia. Distribution: 54% agricultural lands, 30% forests, 2% roads, 3% developed lands, 4% waterland, 7% other.

Time: GMT + 2 hours or AEST less 8 hours. When it is 12.noon in Vilnius, it is 11.00a.m. in Stockholm and Frankfurt; 10.00 a.m. in London; 5.00 a.m. in New York; 8.00 p.m. in Sydney, Melbourne and Hobart.

Population (2004): 3,445,900 and decreasing. Distributed between urban 66.67% (2,297,400), and rural 33.3% (1,148,500). Women make up 53.3% of the total population. Average life-span 71.9 years.

Capital city: Vilnius (population 542,300).

Other largest cities (by population): Kaunas 379,000; Klaipėda 193,000; Šiauliai 133,900; Panevėžys 119,800, Alytus 71,500.

Ethnic groups: Lithuanians, 81.6%; Russians, 8.2%; Poles, 6.9%; Belorussians, 1.5%; Ukrainians, 1%; Jews, 0.1%; others, 0.7%. Altogether, people of 115 different ethnic backgrounds live in Lithuania.

Literacy rate: 98 per cent.

National language: Lithuanian, an ancient Indo-European language of the Baltic group. Lithuanians use a Latin-based alphabet of 32 letters.

Form of Government: Parliamentary republic. - Lithuania has been a member of the European Union and NATO since 2004.

Head of State: President (Valdas Adamkus, elected for 5 years, in June, 2004).

National assembly: Seimas (parliament), consisting of 141 members who are elected for 4-year terms. **Chairman** (sometimes referred to as "Speaker":) Viktoras Muntianas.

Religion: Predominantly Roman Catholic (estimated 80%). A number of other religions are also practised: Lutheran Evangelical, Reformed Evangelical, Russian Orthodox, Judaic, Old Believers, Sunni Muslims, Karaims (Karaites), etc.

Population density: 53.026 per 1 square km.



Chief Products: Agriculture, forestry, fishing, light industry.

GDP, % growth (2002): 6.1.

Exports (2002): 6,235m.euros. **Imports (2002):** 7.667 m.euros.

Per capita annual income: US\$7,300.

Greatest distances: East-West 373 km, North-South 276 km.

Highest points: Juozapinė (293.6 metres), Kruopinė (293.4m).

Major rivers: Nemunas (937.4 km, 475 km of which is in Lithuania), Neris (509.5 km, 234 km in Lithuania).

Largest lakes: Drūkšiai (4,479ha), Dysnas or Dysnai (2,395 ha), Dusia (2,334.2ha). Deepest lake: Tauragnas (60.5 m). Longest lake: Asveja (21.9 km). Altogether, there are over 4,000 lakes in Lithuania. Of these, 2,830 are larger than 0.5 ha, covering a total of 880 sq.km.

Visitors: About 3.5 million tourists visit Lithuania every year.

Climate: Temperate, between maritime and continental. Mean annual temperature is 6.7 degrees Celsius. Average January temperature in Vilnius is -4.9 degrees Celsius; July average, 23 degrees Celsius. Annual precipitation, 744.6 mm. Humidity, 78%.

National currency: Litas, equals 100 centas.. AU\$1 = 2 Litas (approx.). 1EUR = 3.4528 Lt.,

- **Sources:** S. Litvinavičienė, Ministry of FAL, D.J. Stacevičius (NZ).

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