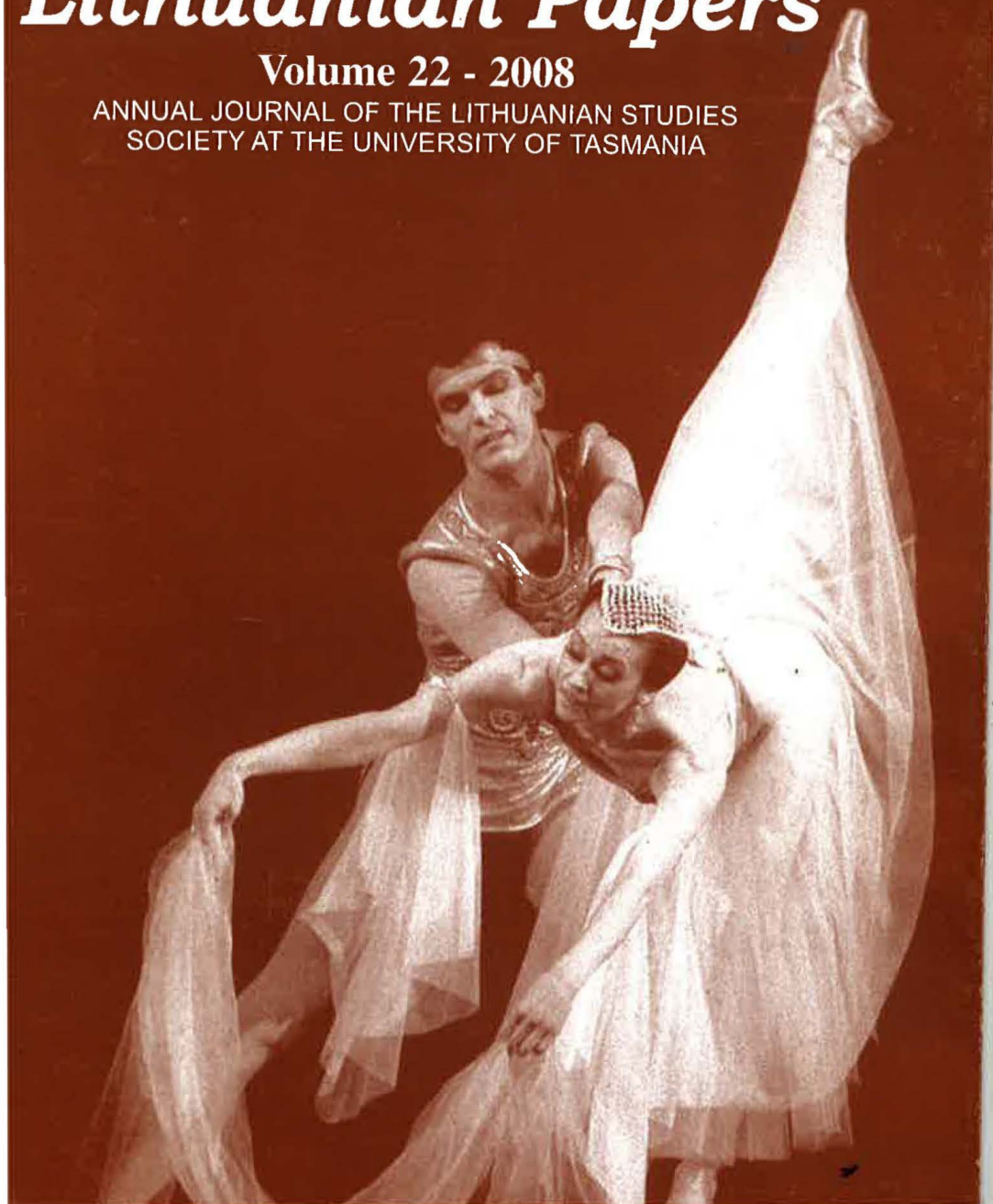


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Lithuanian Papers

Volume 22 - 2008

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



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Volume 22 - 2008

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COVER PHOTOS:

Front cover: Petras Skirmantas, former principal artist of the Lithuanian Ballet, with Nelė Beredina in „Raymonda“, 1995. Skirmantas will make his first visit to Australia with young Lithuanian ballet stars later this year, and the stars will give one performance at the festival in Sydney on Sunday 28 December, 2008. (See Page 17 in this issue, for more details).

Back cover: „Saduto“ London Lithuanian folk group who will perform in Sydney during the Twenty-fifth ALD Sydney 2008 festival.

From the Prime Minister



It gives me great pleasure to provide this message of congratulations to the Lithuanian Studies Society and to send my greetings to the editors and readers of the 2008 edition of the Lithuanian Papers journal.

I commend the excellent work of the Lithuanian Studies Society, spanning over two decades, in promoting academic interest in Lithuanian culture and history and producing this collection of diverse and informative papers.

The annual Lithuanian Papers journal is highly regarded with readership spanning many countries and linking Lithuanian communities around the world.

It is also a fine example of the way Australians from diverse backgrounds can share their varied traditions to enrich our modern multicultural society.

I take this opportunity to reflect on the significant contribution which Australians of Lithuanian descent have made to this country's economic prosperity and rich social tapestry.

The Lithuanian community in Australia also plays an active and vital role in strengthening bilateral ties between Australia and Lithuania.

I congratulate all those involved in the publication of this year's journal and commend it to its readership.

The Honourable Kevin RUDD, MP
Prime Minister of Australia.



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Lithuanian Missionaries in Africa

Ieva PERNAVAITĖ and Jonas MIKALIŪNAS

Vilnius

We are two Vilnius University students, also Scouts. In the summer of 2007 we did some volunteer work at St Kizit's Youth Camp in Rwanda, which was founded by the Lithuanian priest Fr Hermanas Šulcas. We also visited a Lithuanian nun, Aušra Kuodytė, who is a missionary in the Democratic Republic of Congo. We would like to share our unforgettable memories from our volunteer work with you, dear readers.

Although all the countries of Africa are quite different from one another in terms of their past, their traditions, their landscapes and even their way of thinking, Rwanda is quite different in every way. It is not a big country, but its name is now known by most people. In 1994, one of the worst cases of genocide in human history took place there. This has left a deep imprint on the life of the Rwandese to this day. People are afraid to talk, and things that we take for granted, such as security and justice, still barely exist there.

About 30 years ago, a Salesian priest Fr Hermanas Šulcas came to do mission work in Rwanda. The start of his Youth Camp is inseparably linked to his several years spent living in a tent, and to the pigs that the local young people raised to earn money for survival; as well as to his Scout helpers.

After 15 years, the camp had about 40 boys in full time residence and each day about another 80 children came to the camp, but... then the war started. "The camp was demolished, and most of the young people were killed; from 120 only 12 were left alive. It was horrible; and it was very hard to recover", recalls Fr Hermanas.

The priest came within a hair's breadth of being killed himself. After that, he had to start all over again. Over the years, with the help of many people, he has managed to rebuild St Kizit's Youth Camp, which is now a permanent home to about 100 orphans. He has built a high school, in which about 400 of the area's teenagers are studying.



° Father Šulcas (*left*) with a local resident.

He has created a regional network of support for the poor, which gives financial assistance to about 800 families every month. He has established a medical centre that supplies good quality medicine to several thousand local residents. Fr Šulcas also visits more remote areas, camping out for several days while visiting old people and invalids and offering them all sorts of assistance.

He delivers medicine for malaria and parasites, tobacco as a treat to cheer them up, even money, plus attention and a cheerful disposition. In order to gather all the aid required for the Rwandese, Fr Šulcas has to travel the world visiting benefactors and organisations that support missionary work. A lot of support is received for the Youth Camp and the College in Rwanda from the Salesian parish in Milan, Italy.

It should also be mentioned that, a good decade ago, Fr Hermanas Šulcas established a second Youth Camp, this time in Lithuania, in the Kretinga Region, on his grand-parents' land.

This land had been confiscated by the Soviet régime, and Fr Šulcas won back in a legal battle after Lithuania gained independence. The main purpose of this Camp is to help children of villages in the area who are having a difficult time at home to feel some human warmth and contact as they go about their daily routine (creative activities, domestic chores, training activities, games, looking after animals, etc.).

Fr Šulcas was encouraged to establish this Camp by his mother, who is very important to him. Fr Šulcas says, "My mother Elzé, who comes from the village of Abakai, near Kartena, was a true žemaitė [*žemaitė* or 'Samogitian' is a person from the northwest of Lithuania, including the Baltic Sea coast]. All her life she taught me by her example: patience, fortitude and determination. I constantly need these attributes in my daily life."

Fr Šulcas shared these thoughts with the readers of the newspaper *Pajūrio naujienos* ['Coastal News'], who named him "Kretinga Region's Person of the Year – 2007". In 2006 he was awarded the title of "Vocation of the Year", as part of the "Lithuania's Honour" project.



° The authors, with Rwandan children.

Many of the world's Presidents or Heads of Government have thanked this missionary priest for his work in caring for Africa's orphans. Father H. Šulcas, the only white missionary in the Musha district of Rwanda, calls himself the "rebel priest", because since the genocide he has had no official permission to care for local people in Rwanda. He says: "Since the massacres life is much harder; people need a lot more help".



◦ Lithuanian nun Aušra Kuodytė (*right*) is trying to build a school for these children in the Congo.

We had a unique opportunity to visit the mountains of the Congo, not far from the Rwandan border, where Lithuanian nun Aušra Kuodytė, a member of the Order of Servants of Most Holy Mary, is doing mission work. We could not believe our eyes, what we saw there! The situation appeared to be rather different, even more brutal and more difficult than in Rwanda. Aušra Kuodytė has been serving in the missions in the Congo for three years, and before that she served for two years in Rwanda.

She also teaches girls and women (up to 40 years) to sew. However, when she realised that these women do not possess

even the most basic skills, she began to hire additional teachers to teach them reading, writing, arithmetic and some general knowledge.

She also runs a little shop in which it is possible to buy everything that is needed for simple African life. In addition, Sister Aušra runs a sponsorship program, whereby people living in Lithuania or elsewhere can allocate to a specific child in Africa a certain sum of money, which may be small but is still very meaningful. The money pays for the child's schooling, for some clothes or exercise books, or even to purchase sugar and salt.



◦ Wedding dresses are in frequent demand.

The Congolese are very happy that for the price of just one chicken they can hire a wedding dress from Sister Aušra, whereas it would cost \$50 in the city. The most popular wedding dress in Sister Aušra's selection is very pretty indeed, but unfortunately it is a little yellowy and torn by now...



So, our dear readers, if you have wedding outfits you no longer need, or if you know anyone else, Sister Aušra and the Congolese people would be very happy to receive your outfits as a gift. (The convent in Panevėžys could arrange delivery of them!)¹ Aušra has millions of plans in her head; all she needs is energy and time, although as far as we could see she doesn't even always get the time to sit down and have dinner uninterrupted.

If you would like to know more about our volunteer activities (how we came to grips with Rwandan culture, felt the slower rhythm of life, organised a huge Scout centenary function and weekly Scouting activities, and visited the Congo gold mines and a social centre for children who had been the victims of witchcraft), we invite you to visit our website <http://akademikai.lt/~jonis/africa>.

We sincerely thank all those who have supported us and funded us, especially the Lithuanian Catholic Religious Aid organisation, the Jesuit Community of Lithuania, Father Hermanas Šulcas and Sister Aušra Kuodytė.

Translated from the Lithuanian by Gintautas KAMINSKAS.

Ieva Pernavaitė and Jonas Mikaliūnas are both students at the University of Vilnius: Ieva is a Master's candidate in Management; Jonas is studying Medicine: <http://akademikai.lt/~jonis/africa/kontaktai/> Gintautas Kaminskas, B.A. Hons. (Flinders), M.A. (Monash) is a professional translator and presently lives in Kaunas, Lithuania.

¹ The convent's postal address is: PAMI, Sodų g.10, LT-35209 Panevėžys, Lithuania. Tel.+(45) 431602. <http://panevezys.lcn.lt/vienulijos/moteru/pami/>

Siberia Revisited: Documenting the Lives of Deportees Ieva BUTKUTĖ University of Washington

"Mission: Siberia" - was the name of a project that captured the Lithuanian public two summers ago. Organized by the Lithuanian Youth Council, the project consisted of several youth expeditions to Siberia, during which young Lithuanians were to visit the cemeteries of Lithuanian deportees. The goal of these expeditions was to bring the historic events of mass deportations closer to a young generation, born and raised after the Independence. *Over one thousand young Lithuanians sent in their applications hoping to be a part of this truly historic mission. Less than thirty people were selected, and I was fortunate to be one of them.*

My introduction to Siberia had started long before I boarded the train bound for Russia in August, 2006. It had started with Adam and Eve – not the biblical couple, but Adomas and Ieva, my great-grandparents.



° Adomas and Ieva, with their two daughters.

An adventurous and light-hearted man, my great-grandfather Adomas was born in the late nineteenth century to a family of Lithuanian farmers. Since he was not the eldest son in his family, he did not inherit his father's land. So, in search for his share of fortune he headed West, to America, joining the ranks of many East European immigrants in Boston. With no language, no applicable skills, Adomas worked for a sewing factory for several years. But, judging from a few remaining pictures and my grandmother's stories, Adomas quite enjoyed his American life.

After several years in Boston, Adomas decided to return to Lithuania for a visit. It must have been Ieva who pulled him back – a girl from a neighboring village, across the River Nemunas, on whom Adomas had his eyes set even before the departure to Boston. Even though Adomas' trip home was supposed to be temporary, he never again set foot again in America. The World War I started, and the borders closed.

Adomas married Ieva, and their four children, including my grandmother Marta, were soon born. The money that Adomas had brought back from Boston was enough to buy some land and build a house. But their life, as everyone else's in Lithuania at that time, was not meant to be simple.

The short-lived independence of Lithuania ended with the Soviet occupation of 1940, and since Adomas had lived in the West and was exposed to "dangerous capitalist ideas," he was immediately regarded as an "anti-Soviet" element, a danger to the Communist regime. In 1948, Adomas was arrested and deported to the Krasnoyarsk region in Siberia, with his wife Ieva and their daughter, my grandmother Marta. In exile they spent eight long years.

The incredible life journey of my great-grandfather, taking him from a relatively well-to-do life in America to dark years as a deportee in Siberia, captured my imagination since I was little. That is why I was so eager to board that train to Siberia, and to see, to experience those distant places that played such an important role in the life of my great-grandfather, thousands of other Lithuanians and the history of the country itself. Besides me, there were five other people in our 2006 expedition.



° Adomas in Siberia.

All of these "expeditioners" had their own motives for embarking on a journey that would take us thousand of kilometers away from home, to places that rarely or never see any visitors.

Our first destination in Siberia was Tomsk, where we spent several days searching for the traces of Lithuanian deportees. With some assistance from the locals we found the site of an old Lithuanian village formerly inhabited by deportees. There were no Lithuanians living in it anymore. The last one had moved to the city several years ago, while others had died. All that remained now were the empty houses, surrounded by long grass, and a nearby cemetery. When we found the cemetery it was clear that nobody has visited it for decades.

The first impression of the tall, falling crosses, standing silently amidst the dense Siberian forest will stay with me for a long time.

Though in the final stages of decay, the crosses were still telling the stories of people whose memories they guard.

“To Return to our Homeland” (*“Sugrįžti į Tėvynę”*) was the final wish of many buried there. After documenting and recording what we found, we cleaned the area of fallen trees, branches and grass.

We tried as much as we could to respect the peace of those who were laid to rest there, but our own peace was disturbed. Here we were, in this long forgotten cemetery in a *taiga*, visiting those, whose dreams and lives were meant to be ignored; who were destined for a life and death in exile for holding “wrong” political beliefs, or for owning land, or for making random political remarks, or sometimes for no reason at all.

It was obvious that another five, ten years will go by, and not a mark will be left to show that these people had even been here. So in order to honour their memory, we left a commemorating plate saying “The Lithuanian Deportees Are Laid to Rest Here” (*“Čia ilsisi Lietuviai Tremtiniai”*).

We did similar work in several other Lithuanian cemeteries in the Tomsk region. At times it seemed that the entire taiga, a Siberian forest, was nothing but one big cemetery – you never knew when you would find another cross.

From Tomsk we headed to Taishet, where we visited several families of Lithuanian deportees. One man named Petras was deported for helping the partisan (freedom fighters’) movement.

Sent to Siberia as a schoolboy, he has remained in Russia ever since, marrying another deportee, Danutė. As we entered Petras’ modest home, I immediately noticed the picture of the Grand Duke Vytautas hanging on the wall. Soon we found out that both of Danutė and Petras’ sons were named after the Lithuanian dukes Algirdas and Kęstutis.

Looking at them, I was thinking of my own grandmother Marta, the one who was deported. After she came back from Siberia and got married, she named her three sons after the Lithuanian Grand dukes.

Perhaps it was just a coincidence. Or perhaps it showed that being away from home only strengthened one’s sense of national identity.

Our next stop was Ilanka – a beautiful village in the footsteps of taiga. Many Lithuanian deportees had once lived in that village, and we were determined to reach it, even though it took an entire day of hiking to get there. When we arrived at the village it seemed as if it was as far from civilization as one could get. There were no Lithuanians in Ilanka anymore, but wooden crosses in the nearby cemetery bore many Lithuanian names. Local residents, about fifteen families altogether, were living in tiny sheds, making their livelihood from the forest. They were very surprised to see us. After all, the last time they had visitors was some thirteen years ago, when a group from Japan was looking for the Japanese cemeteries in those areas.



° One of many Lithuanian cemeteries, scattered across Siberia. Once tended with love and care, these last resting places are now neglected and slowly rotting away. This is particularly painful to the Lithuanians who over the centuries, had strong traditions respecting their dead.

Our final stop on a Trans-Siberian railroad was Reshoti – a former deportee distribution center in the Krasnoyarsk region. It was from here that many deportees from Lithuania, including my own great-grandparents, were sent to various areas across Siberia.

Near the town we found yet another cemetery of Lithuanian deportees and the remains of the former forced labour camp. Thousands of such camps were situated along the railroad; only some old bunk beds and pieces of wire were left standing now.

With the trip to Reshoti, our project "Mission: Siberia" ended. It was a mission accomplished: we visited the sights of numerous cemeteries of Lithuanian deportees, we learned about their lives from survivors and the locals, and we brought back stories and pictures to share with others.

We also gave a new stimulus for discussions in Lithuania about the fate of those who were deported. Most importantly, we experienced history from really close quarters. A history of our country, and a history of our families.

Like many other deportees who survived, Adomas and Ieva were able to return home to Lithuania after the death of Stalin. Their land and their house had been taken away, so they left their village and moved to a nearby town. Eventually, they saved up enough money to buy another house; a house in which my family still lives to this day, and in which I grew up listening to endless stories about Adomas' experiences in the East and in the West.

I never met my great-grandfather, as he died shortly before I was born. During this trip, however, I thought a great deal about him. Would he have ever imagined that decades later I would be tracing his steps in Siberia? Or that I would be sharing his life story with the Lithuanian communities across his adored America where I currently live? His imagination would probably not have stretched this far.

Ieva BUTKUTĖ is a recent graduate of the University of Washington School of Law and the Department of Scandinavian Studies.

She may be contacted at ievabutk@u.washington.edu

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Sajūdis: Born 20 Years Ago

This year marks the 20th anniversary of the founding of *Sajūdis* (the Reform Movement of Lithuania).¹ It was the political organization which led the struggle for Lithuanian independence in the late 1980s and early 1990s. *Sajūdis* was established on June 3, 1988 and was led by Vytautas Landsbergis. Its goal was to seek the return of independent status for Lithuania.

In the mid-1980s, Lithuania's Communist Party leadership hesitated to embrace Gorbachev's *perestroika* and *glasnost*. The death of Petras Griškevičius, first secretary of the Communist Party of Lithuania, in 1987 was merely followed the appointment of another rigid communist, Ringaudas Songaila. However, encouraged by the rhetoric of Mikhail Gorbachev, noting the strengthening position of Solidarity in Poland and encouraged by the Pope and the U.S. Government, Baltic independence activists began to hold public demonstrations in Riga, Tallinn, and Vilnius.



^o *Sajūdis*, sometimes together with other organizations, used mass meetings to advance its goals. *Pictured*: Some of the Lithuanian crowd who gathered in Gediminas Square, Vilnius on September 29, 1988. This peaceful meeting was initially arranged by LFL (Lithuanian Freedom League), to mark the anniversary of the secret 1939 Nazi-Soviet agreement. The meeting was later broken up by Soviet forces.

¹ Its full Lithuanian title was: *Lietuvos Persitvarkymo Sajūdis*.

Members of Sajūdis Initiative Group

Regimantas Adomaitis	Justinas Marcinkevičius
Vytautas Bubnys	Alvydas Medalinskas
Juozas Bulavas	Jokūbas Minkevičius
Antanas Buračas	Algimantas Nasvytis
Algimantas Čekuolis	Romualdas Ozolas
Virgilijus Čepaitis	Romas Pakalnis
Vaclovas Daunoras	Saulius Pečiulis
Sigitas Geda	Vytautas Petkevičius
Bronius Genzelis	Kazimira Prunskienė
Arvydas Juozaitis	Vytautas Radžvilas
Julius Juzeliūnas	Raimundas Rajeckas
Algirdas Kaušpėdas	Artūras Skučas
Česlovas Kudaba	Gintaras Songaila
Bronius Kuzmickas	Arvydas Šaltenis
Vytautas Landsbergis	Vitas Tomkus
Bronius Leonavičius	Zigmas Vaišvila
Meilė Lukšienė	Arūnas Žebriūnas
Alfonsas Maldonis	

At a meeting at the Lithuanian Academy of Sciences on June 3, 1988, Communist and non-Communist intellectuals formed the Sajūdis Initiative Group (in Lithuanian: *Sajūdžio iniciatyvinė grupė*) to organize a movement to attain independence, or at least some degree of independence, for Lithuania. Many members, including the chairman, Vytautas Landsbergis, wanted nothing less than the full Lithuanian independence. Some thought that this aim was too ambitious and not realistic and that under the circumstances, Lithuanians should be satisfied with a wide ranging autonomy, particularly in the culture, language, ecology and economy of their country – Lithuania.

The group was composed of 35 members, mostly artists. 17 of the group members were also Communist party members. Its goal was to organize the Sajūdis Reform Movement, which became known subsequently simply as Sajūdis.

One thing they were solidly in support of, was that the means to achieve these aims, to whatever degree it was possible, should be entirely peaceful, using all the legal avenues open to them at the time.

One of these avenues, was the interpretation of the reforms of the so-called *glasnost* and *perestroika*, which the then leader of the USSR, M. Gorbachev had started.

To defend themselves against the local Communist ideologues and zealots, they grasped fully the means of starting their activities under the guise of the support of *perestroika*. Hence the original name, The Movement for the Reform. In time, the name became just "The Movement", dropping the shield of Reform or *Perestroika*.²

On June 24, 1988 the first massive gathering organized by Sajūdis took place. At this meeting, the delegates to the 19th All-Union Conference of the Communist Party of the Soviet Union were instructed about Sajūdis goals. Some 100,000 people in Vingis Park greeted the delegates when they came back in July.

Another massive event took place on August 23, 1988 when approximately 250,000 people gathered to protest against the Molotov-Ribbentrop pact and its secret protocol.

On June 19, the first issue of samizdat newspaper "Sajūdis News" (in Lithuanian: *Sajūdžio žinios*) was published. In September, Sajūdis published a legal newspaper, "*Atgimimas*" (in English: rebirth). In total about 150 different newspapers were printed supporting Sajūdis.

On October, 22-23, 1988, Sajūdis held its Constituent Congress, at the Vilnius Sports Palace. More than 1,000 delegates took part. The Congress elected its 35-member executive council. Most of the counsellors were members of the initiative group. Vytautas Landsbergis, a professor of musicology who was not a member of the Communist Party, became the council's chairman. The council met each Tuesday, to map out strategy.

² A stricter translation of *perestroika* from the Russian, is "Rebuilding": the prefix „pere“ having the same meaning as „re“ in English; while „stroika“ is building, from the verb „stroit“ – to build.



* Of the 42 delegates (pictured) who travelled to Moscow in May 1989 to represent Lithuania at the USSR Supreme Soviet's deliberations, 36 had been supported by Sajūdis. The Lithuanian delegates pressed for, and finally succeeded in, having the 1939 Molotov-Ribbentrop secret pact declared null and void.

- Photo: Kovo 11 Lietuvos valstybingumo raidoje, 2006.

Sajūdis's demands included the revelation of truth about the Stalinist years, protection of the environment, the halt to construction on a third nuclear reactor at the Ignalina nuclear power plant, and disclosure of the secret protocols of the Nazi-Soviet Non-aggression Pact signed just before the World War II, in 1939.

Sajūdis used mass meetings to advance its goals. At first, Communist Party leaders shunned these meetings, but by mid-1988 their participation became a political necessity. A Sajūdis rally on June 24, 1988 was attended by Algirdas Brazauskas, then the Lithuanian Communist party's secretary for industrial affairs.

In October 1988, Brazauskas was appointed first secretary of the Lithuanian Communist party to replace Songaila. Communist leaders threatened to crack down on Sajūdis, but backed down in the face of mass protests. Sajūdis candidates fared well in the elections to the Congress of People's Deputies, the newly created Soviet legislative body. Their candidates won in 36 of the 40 districts in which they ran.

In February 1989, Sajūdis declared that Lithuania had been forcibly annexed by the Soviet Union and that the group's ultimate goal was to achieve independence. The Lithuanian Communist Party leader Algirdas Brazauskas was recalled to Moscow. On his return to Vilnius, the Sajūdis press was restricted and several officials sympathetic to the movement were purged. But the Sajūdis kept surging ahead. Lithuanian sovereignty was proclaimed in May 1989, and Lithuania's incorporation into the USSR was declared illegal.

On 23 August 1989, the 50th Anniversary of the signing of the Nazi-Soviet Molotov-Ribbentrop Pact, a 600-kilometre, two million strong human chain reaching from Tallinn to Vilnius focused international attention on the aspirations of the three Baltic nations. This demonstration and the coordinated efforts of the three nations became known as *The Baltic Way*.

Economic views were divided inside Sajūdis and within the Lithuanian Communist Party. Some were in favour of an immediate secession from the Soviet Union. Others thought that Lithuania would need perhaps ten years of economic development before it would be ready to stand on its own feet.

In December, 1989, the Communist Party of Lithuania seceded from the Communist Party of the Soviet Union and agreed to give up its monopoly on state power. In February 1990, Sajūdis representatives won an absolute majority (101 seats out of 141) in the Supreme Council of the Lithuanian SSR. Vytautas Landsbergis was elected Chairman of the Supreme Council. This led to the declaration of independence on March 11, 1990.

In 1993, Sajūdis reorganised itself into a public association (*visuomeninė organizacija*) and withdrew from political activities in Lithuania. Some of its members joined other political parties. Little was heard from Sajūdis in the following years, as it failed to maintain unity among people with different political beliefs.

Sajūdis is still active in Lithuania now. It has 3,000 members, but it has lost most of its influence, inside or outside the country. Sajūdis did regain some of its public attention this year, when many functions and celebrations were held, in Lithuania and abroad, to mark the twentieth anniversary of Sajūdis's foundation.

The functions generated many speeches, memoirs and some conflicting opinions. Regimantas Adomaitis, a founding Sajūdis member, declared that Sajūdis was finished, that it had fulfilled its mission. Some (like Saulius Stuoma) argued that, while the original Sajūdis was dead, there was a new need for a second Democratic Sajūdis. And the honorary chairman of Sajūdis, Dr Vytautas Landsbergis, who was invited to address the 11th Congress of Sajūdis earlier this year, has urged Sajūdis members to participate in the next election of *Seimas* (the national parliament) on October 12, 2008.

SOURCES: *B. Keller (NYTimes), Wikipedia, A.P.Kabaila, R.Slavickienė.*

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° **TANKS VERSUS PEOPLE:** Lithuania regained its independence on March 11, 1990. Ten months later, Russian tanks tried to crush the free state of Lithuania and forcefully install their own pro-Moscow National Salvation Committee (*pictured*). The unarmed people of Vilnius came out and defended their Parliament and other democratic institutions, with their bare hands. 13 civilians were killed and hundreds were wounded; but Lithuania remained free. – Photo: *Lithuania in 1991*, published in 1992 by LSS.

The World's First Nazi Trial

Lithuania was the first country in the world to prosecute Nazi conspirators. It happened in 1934-35, that is, more than ten years before the Nuremberg trials. The case dealt with a secret Nazi plot to snatch the Baltic port of Klaipėda and its surrounding area from Lithuanian control and annex this territory to Hitler's Germany.

An underground cell of the German national socialist Party (NSDAP or Nazi) was established in Klaipėda as far back as 1928. The group grew and took part in the regional election on May 22, 1933, under the guise of the Christian Socialist Workers' Party (*Christliche – Sozialistische Arbeitsgemeinschaft*, abbreviated CSA). The CSA's chairman was Pastor Sass, assisted by Ropp, Gaebler and others.

Before long, however, R. Hess in Berlin demanded that Sass be replaced by a stronger leader, veterinary surgeon Dr. K. Neumann. When Sass refused to step down, a second Nazi party was established in Klaipėda on July 6, 1933: *Sozialistische Volksgemeinschaft*, or SOVOG for short. SOVOG claimed to be loyal to the Lithuanian government, but was in fact working against it.

Both parties actively recruited new members, using propaganda, threats, promises and cash. The latest available data showed 2,258 members in CSA and 5,986 in SOVG. Both parties had secret Sturm Kolonnen (storm troopers, abbr. SK) who received military training twice a week. SKs were structured along the lines of the Nazi SA and SS units. They were expected, amongst other duties, to gather intelligence and to carry out terrorist acts.

By early 1934, both parties were busy organising an armed insurrection. Many members were sent to special NSDAP schools in Germany. SA troops were stationed at the Lithuanian frontier. Word was spread systematically that „it was time to liberate the Klaipėda region from the Lithuanians“. Cash for subversion kept coming in from Germany.

The Lithuanian authorities started their enquiries on February 24, 1934. A total of 1,104 illegal firearms were seized from 805 CSA



° The port of Klaipėda, in 1930. - Photo: B.Buračas.

and SOVOG members. Just one of them, the leader of SOVOG in the city of Klaipėda, Mr Rademacher, was discovered to have hoarded 18 unlicensed guns.

Then, on March 23, 1934, four SOVOG members assassinated Georg Jesuttis, a sergeant-major in the district court of Klaipėda. Jesuttis had been clandestinely dealing with the Nazis since 1928. During the 1934 investigation, he was questioned by the Lithuanian security police.

The local German Vice Consul, Dr Strack, and Mr Moser, the Nazi chief of Tilsit, felt that Jesuttis had to be silenced before he divulged too much of the Nazi plans for Klaipėda. Jesuttis was murdered on March 23, 1934 and his body was thrown into the Jūra river.

On May 14, 1934, two SOVOG members also tried to kill another fellow member of their party, Wilhelm Lopps. He was accused of supplying information to the Lithuanians. This attempt on Mr Lopps's life was not successful.

The judicial case opened on December 14, 1934 and concluded more than three months later, on March 26, 1935. A total of 126 persons were charged, with their alleged offences extending over a wide range of crimes, including murder, attempted murder, conspiring against the state, and keeping illegal weapons.

Thirty-five persons were found to be not guilty and were acquitted. The four killers of Sgt Jesuttis were identified and were sentenced to die. This verdict was later commuted to life imprisonment. Dr Neumann and Bertulaitis were gaoled with hard labour for 12 years. Sass and Ropp received 8 years' imprisonment each. Most of these prisoners were amnestied on September 8, 1937.

The entire process became known as the Neumann-Sass case, after the names of the two Nazi leaders. Throughout its duration, Germany conducted a relentless large-scale anti-Lithuanian campaign. Abuse, smears and outright lies were broadcast non-stop from Berlin to the entire world.

From the outset, the German Government also resorted to Lithuania's economic repression. The Germans imposed a high customs tariff duty on all Lithuanian agricultural imports; then, at the end of 1934, Germany cancelled all trading treaties with Lithuania.

The small republic of Lithuania was hit severely, but did not give in. Lithuanian poultry farmers were stuck with thousands of geese, originally earmarked for export to Germany. The Lithuanian government came to the farmers' rescue, by requiring all civil servants to buy the unwanted poultry. The number of geese to be purchased was directly related to each employee's salary grade: the higher the rate of pay, the more geese the employee had to take home for his or her Sunday dinner.

At least one of the participants in the Neumann-Sass case had an Australian link. Young Lithuanian lawyer Antanas Mikaila worked as an assistant prosecutor at the Sass - Neumann case in 1934-35. Five years later, Russia - which was Nazi Germany's closest partner and supporter at the time - occupied Lithuania (1940-41). Mikaila was promptly gaoled by the Soviets, his only transgression being that he had been employed in a judicial position in independent Lithuania.

Then, during the German occupation of Lithuania that followed (1941-44), Mikaila was again wanted by the Nazis, but he managed to go into hiding and so escaped a second imprisonment.

Antanas Mikaila migrated to Australia in 1949 and died, before he could write his memoirs.

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The Palm of a Giant's Hand

The Lithuanian folklore is very rich: it consists of thousands of fairy tales, legends and folk songs. The following is but one story about the giants who lived on Earth before us.

Long long ago, only giants lived on Earth: big men as well as big women. When they walked through the woods, trees got bent and collapsed under their feet, much like grass gives way under our feet now.

Once a giant wanted to take a drink from the Veiviržis River. He drank it all to the last drop, but he was still thirsty. He then went to the Minija River and left that stream dry, as well.

Two giants were walking along the banks of the Nemunas River, felling trees: one on the one bank of the river and the other on the opposite bank. They had only one axe between them, so they kept passing it to each other, across the river.

Another giant scooped some water from the Baltic Sea at Palanga with the palm of his hand. He then strolled inland and spilt the water, near the town of Telšiai. This formed Lake Mastis: the lake is still there today.

The church of Simnas, in Southern Lithuania, was once built by giants. People described how, in the old days, giants would stand beside the church, leaning on the roof and chewing tobacco. Before the organs became fashionable, the church music in Simnas was played on two old violins which belonged to the giants. Even now, older parishioners are quite convinced that the two violins are still tucked away somewhere in the church, although nobody has managed to find them, so far.

All giants finally moved from the Earth to the moon, so that human beings could have the Earth all to themselves. If you now look at the moon, you can see two giants on the moon: one standing upright, and the other lying down. They may not look particularly big, but that's because they are so far away from the Earth.

Arranged from: VĖLIUS, Norbertas, compiler (2000), Lithuanian Historical Legends. Translated from the Lithuanian by Birutė Kiškytė. Vilnius: Vaga, p.40.

ELENA KARNAUSKAITĖ

walking in the rain

*Why does it rain why
is there so much rain in Vilnius
this year the raindrops fall
on our dusty hair like sores
into our dusty hearts
but nothing can be erased
and nothing can be changed
is this why we hide behind
our black umbrellas why we
are wrapped in heavy coats
so nobody would see our tears
tears of regrets.*

*the hospital ward*

*As I talk to you I look
through the window at falling leaves
I hear other patients in your ward
talk to themselves and I am gripped by fear
is that what's left at the end of life
your life and my life
and my son's life?
the old folks mumble and
their blue-veined arms
reach into the night
and beg for mercy.*

**Translated from the Lithuanian by Marija Gražina Slavėnas.
Illustrations: Laima Lekevičiūtė.**

Elena KARNAUSKAITĖ (b.1964) resides in Palanga, Lithuania, and is the author of three collections of poetry: Briede jūroj, Tiltas iš pelenų, Iš smilčių. Her poetry has been translated into English, Latvian, Swedish, German, Polish, Russian, Italian.

M.G. Gražina SLAVĖNAS, Ph.D. (State University of New York/ Buffalo), is the translator and editor of Degutytė's Poems (Vilnius:2003). She is presently the associate editor of Litanus: Lithuanian Quarterly of Arts and Sciences.



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Single and Dual Citizenship

Algimantas P. TAŠKŪNAS

University of Tasmania

On June 30, 2008, the Parliament of Lithuania (*Seimas*) passed the country's revised Citizenship Bill. 78 parliamentarians voted in favour, four voted against and nine abstained. The remaining 50 representatives in the 141-member Seimas were absent and did not vote. The bill had stipulated, *inter alia*, that certain Lithuanian citizens, as defined in seven groups, could simultaneously hold another country's citizenship; but this option was explicitly denied to the remainder of Lithuania's citizens.

The country's President, Mr Valdas Adamkus, vetoed the Bill and referred it back to Seimas. The President stressed that the proposed Bill was contradicting Lithuania's Constitution as well as the Constitutional Court's recent ruling, by making dual citizenship available to too many Lithuanian citizens. (The Constitutional Court had ruled in the autumn of 2006 that dual citizenship [in Lithuania] must be permitted only in exceptional cases). Seimas then did a complete about-face, accepted the President's objections, and voted, on Tuesday July 15, 2008, in favour of the President's changes: with 65 votes for, 10 against and 7 abstained.¹

Becoming a citizen. *Citizenship* is a person's franchised membership of, and formal allegiance to, a sovereign state. *Nationality*, on the other hand, is a person's ethnic identification with a defined group of people sharing the same language, culture and history. The two terms must not be confused when discussing citizenship and other related topics.²

It is an internationally accepted principle that the conditions governing citizenship are determined by the domestic laws of

¹ This article went to press on July 15, and the latest details of the amended bill were not yet available to the author. For further developments, readers are referred to progress reports in the daily press.

² Two other words, *country* and *state*, will have the same meaning here. Where the personal pronoun *he* is used, it covers both genders (i.e., *he* and *she*).

each individual country. That is why citizenship laws differ a great deal among countries. A person can be a *dual citizen*, if more than one country can claim him as their citizen, according to each country's own domestic laws.

There are several ways in which a person may become the citizen of a state, such as: by birth, by naturalisation, by marriage, by state succession, etc.

Citizenship by birth can be established along two different routes: (1) *ius sanguinis* (blood relationship), whereby a child's citizenship is determined by his parents' citizenship, irrespective of the locality where the child was born; and (2) *ius soli* (place of birth) whereby any person born within a state's boundaries is a citizen of that state, regardless of the parents' own citizenship. Countries vary considerably: some follow only one of these rules, some have a combination of both.

An alien who settles in another country may be granted the latter country's citizenship, subject to satisfying certain conditions of the new country. This procedure is known as *naturalisation*. However, naturalisation does not always cancel a person's previous citizenship: it depends on the domestic law of each country.³ If such duplication is allowed by the domestic laws of both countries, the person becomes a *dual citizen*.

The *state succession* means that, upon change of sovereignty, the inhabitants of the territory concerned lose the citizenship of the predecessor State and become *ipso facto* citizens of the successor.⁴

Citizenship confers some advantages as well as certain obligations. The advantages may include some, or all, of the

³ For example: Lithuanians who were naturalised Australian citizens and visited Soviet-occupied Lithuania in the 1970-80s discovered, to their dismay, that, once branded a Soviet citizen, a person always remained a Soviet citizen, under the Soviet law. In this case, the visitors were deemed to be Soviet citizens, while they remained inside the Soviet-controlled territory, under the principle of state succession.

⁴ cf. O'CONNELL, D.P., *The Law of State Succession*, Cambridge, 1956, p.246

following: a citizen's eligibility to coveted state positions, preferential employment, property rights, protection by the state, passport and visas, consular assistance and so on. The obligations also vary from country to country, such as military service and compulsory voting.

Regrettably, public discussions of citizenship do not always fully consider the accompanying privileges and duties. Sometimes, these important aspects are overlooked altogether.

Some people who actively seek dual citizenship, are motivated by a variety of personal reasons. For instance, there are some Lithuanian expatriates who have obtained Lithuanian passports to facilitate their travel in EU countries and perhaps even work there. But are such „dual citizens“ always fully committed to their „other country“? Will they go to Lithuania, for example, and serve in the Lithuanian army if they are conscripted tomorrow?

The original 2008 Lithuanian law. The Lithuanian citizenship law of June 30 contained a great deal of detailed information. It stated, *inter alia*, that a person seeking the Lithuanian citizenship had to satisfy certain conditions. These conditions were:

- ° The candidate had to pass a language examination prescribed by the state;
- ° At the time of his application, the candidate had to have a document confirming his eligibility to reside permanently in the Republic of Lithuania;
- ° He must have lived in the territory of the Republic of Lithuania for the past 10 years;
- ° He had to have legal means of subsistence;
- ° He had to pass an examination on the Foundations of the Constitution of the Republic of Lithuania.

Dual citizenship. Lithuania's new citizenship law initially allowed persons in seven groups (but no one else) to have a dual citizenship, i.e., retain their foreign citizenship and obtain the Lithuanian citizenship, as well: (1) Lithuanians who are also citizens of EU or NATO member states; (2) the children of at least one parent who is a Lithuanian citizen; (3) [former] political deportees or prisoners, and three generations of their children; (4) persons who left Lithuania during the Soviet occupation in

1940 - 1990,⁵ and three generations of their children; (5) dense communities of Lithuanian origin residing beyond Lithuanian frontiers, in countries adjoining Lithuania; (6) citizens of a foreign country and stateless persons who are granted the Lithuanian citizenship as an exceptional case, by the President's decree; (7) citizens of other countries which have signed an international agreement with Lithuania on dual citizenship.⁶ [So far, Lithuania has not signed any such agreements.]

The new law had thus split Lithuanian citizens into two *de facto* castes: the haves and the have-nots, that is, those who are allowed to have a second citizenship, and those who are not.

This did not augur well for quite a few Lithuanians who had believed to be the sons and daughters of Lithuania. For example, the new law did not cover Lithuanians who came to Australia after 1990 and were granted the Australian citizenship after 2006.

The citizenship laws of Lithuania have a long and varied history; early practices date back to the 13th century. With 800 years' experience at their disposal, Lithuania's legislators should now be in a better position not to repeat their predecessors' errors.

Algimantas (Al) Taškūnas OAM, PhD (Tas.) is a Research Fellow in the School of Government, at the University of Tasmania.

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⁵ This wording is ambiguous, because Lithuania was under German occupation from the end of June, 1941 to 1944. It was in this period, mainly in 1944, when thousands of Lithuanians left their country to escape another Soviet occupation.

⁶ ⁶ This list is based on newspaper reports, e.g., *The Baltic Times* and *Mūsų Pastogė*. For the precise wording (and possible refinement of some translations), see the original *Seimas* documents.

A Tribute to Janina Čiunovas

Internationally renowned Lithuanian ballet teacher, 1914 - 2007

by Ramona RATAS – ZAKAREVIČIUS

Sydney



Janina Drazdauskaitė-Čiunovas, the former Lithuanian Ballet soloist and internationally renowned teacher of the Russian and The Royal Academy of Dancing (RAD) methods, was described as “one of the world's 10 best ballet teachers in the 20th century” in the book “The Art of Teaching Ballet – Ten 20th Century Masters”, 1996, by author Gretchen Ward Warren (University Press of Florida, Tampa).

This recognition to Madam Cunova (as she was often called) was for her work with teachers and students in conducting ballet seminars and workshops at universities and schools throughout the USA, South America, Japan, the Caribbean, New Zealand and in her adopted homeland, Australia.

Janina Drazdauskaitė was born in 1914 to Marija and Julijonas Drazdauskas in Kaunas, Lithuania, where she attended “Aušra” Ladies' College. She had the natural build and talent for dancing. After nine years in the Kaunas State Ballet School, she was accepted into the Lithuanian Ballet Company in Kaunas in 1934.

She married Boris Čiunovas, a fellow dancer and founding member of the Lithuanian Ballet. As the Lithuanian Government was supporting the company at that time, they were able to invite world-class choreographers, ballet masters and dancers to stage their impressive productions.

In 1934-5, the Lithuanian Ballet, under its administrator's name of 'René Blum Ballets Russes', was sent on its first overseas tour to London and Monte Carlo. Its large repertoire included *Raymonda*, *Giselle*, *Swan Lake*, *Coppelia* and *Carnaval*. Janina worked, observed and rehearsed with noted choreographers such as Alexandra Fokina, Vera Karalli, principal dancers Vera Nemtchinova, Anatoli Obuhoff and artistic director Nicholai Zverev. On the occasion of Prince Rainier's birthday in Monaco, Janina and all the female dancers were given a beautiful engraved powder compact at the reception after their performance.

Janina and Boris's daughter, Inga, was born in 1938. In 1944, Russia occupied Lithuania. The Čiunovas family, together with Janina's younger sister Regina (also a dancer), Regina's artist husband Vaclovas Ratas-Rataiskis and their daughter Ramona, left all their possessions and fled to Vienna. There they joined the Vienna State Opera Ballet. They later moved to Augsburg in West Germany, where they formed a Lithuanian Dance Company, and performed classical ballets such as "*Coppelia*". They toured and entertained US troops in West Germany until they migrated to Australia as refugees.

Janina, her husband Boris and sister Regina were photographed as they arrived in the ship "*Amarapura*" in Fremantle on 22 July 1949. Their photo appeared as 'migrant ballet dancers' in a W.A. morning newspaper. Soon they were contacted by the Briner family, as Dr. Hans Briner was a Musical Director living in Perth. By 16 November 1949, Janina, Boris and Regina were leading dancers in the ballet of W.A. Opera Society's production of "*Die Fledermaus*" at His Majesty's Theatre in Perth. Janina began teaching ballet at Linley Wilson Ballet Academy, danced with W.A. Ballet Caravan and choreographed "*Coppelia*" for Kira Bousloff, who started the West Australian Ballet Company in 1953.

The culture shock for Janina came when she realised the main ballet method taught in Australia was R.A.D. (Royal Academy of Dancing), which meant she had to learn this new method, to make a living.

Coming from Europe with a Russian Vaganova training, where classical ballet was a highly disciplined art form, based on tradition, graceful movements, strong technique, discipline and good manners, Janina had a different attitude to bad posture, slouching, poor grooming or poor manners (as 'yup' for yes). All were unacceptable to her, even in this beautiful free country. "Ballet is an art form, not just having fun."

She always acknowledged her debt, "Our teachers told us ..." Her knowledge of languages - Lithuanian, Russian, German, English and ballet French - was a great help all her life.

She moved with her family to Melbourne in 1958, became a member of RAD and taught at Edouard Borovansky Academy, and later at Ballet Victoria, The Australian Ballet School and The Victorian College of the Arts.



° The State Ballet Theatre of Lithuania, in the city of Kaunas, in 1938. Janina Čiunovas is pictured, in the centre of the front row.

She was sought after in every major capital city in Australia. In 1985 she performed the cameo role of 'Ballet Mistress' in "Gaitée Parisienne" with The Australian Ballet.

In Melbourne, Janina met the noted former German dancer and ballet master Juergen Schneider at her retiring age in 1978. He was impressed with Janina's teaching. He had trained in Moscow and St. Petersburg, and was the ballet master of the American Ballet Theatre in New York. He invited Janina, with all expenses paid, to come to New York to help him develop lecture material based on the teaching methods of masters – a logically developed system which carefully builds up technique with the correct position alignment to avoid injuries.

From this grew a seminar and workshop program TE-WO (Teacher Workshop, USA), which was sponsored by universities throughout the USA. The international faculty included Ninel Kurgapkina, Lupe Serrano, Irina Kolpakova, Audre Deckmann-Mendel, Mikhail Lavrovsky, Eugene Mills, dance historian Carol Lee with Jurgen Schneider and Janina Cunova. These yearly TE-WO university summer workshops throughout USA earned her recognition as "one of the world's 10 best ballet teachers in the 20th century".

During a sentimental journey to Lithuania in 1997, she gave master classes to the Lithuanian Ballet and School, and became an Honorary Life Member of Friends of Lithuanian Ballet, which was established in Australia in 1998.

Janina's easygoing disposition, together with her ability to speak to other faculty members in their native Russian language and adapt to new challenges, further developed her vast knowledge of ballet. She loved ballet as much as her own family. Ballet kept her mentally alert and active. She never had to wear glasses. Instead, she did daily eye-exercises, blinking and rolling her eyes, sometimes to the amusement of other bus or train passengers.

She was my Aunt, whom I loved dearly and with whom I shared my passion for ballet! For all of us dancers and students, she was like a mother, interested in our whole wellbeing, not only in our ballet.



◦ Janina on her 90th birthday.

She had friends who would ring her from all around the world. Her last overseas trip, to conduct the "Ballet Paradise" workshop in the Caribbean, was to Bayamon, Puerto Rico in 1998.

She lived part of each of her last three years on the Gold Coast, enjoying the company of her granddaughter Ingrid and her great grandchildren Darcy and Tiara. She attended Lithuanian community functions when in Melbourne or on the Gold Coast. Janina was passionate to see a closer bond between The Australian Ballet School/The Australian Ballet, and the Lithuanian Ballet School / Lithuanian Ballet. Her dream now may become a reality this December. The Lithuanian Ministry of Culture and Lithuanian Institute is paying three Lithuanian ballet dancers' fares to Australia, to fulfil just that vision. The legacy of Janina's abilities will live on with the many ballet students and teachers whose lives she touched. She continued teaching in Melbourne until ten days before she died on August 1, 2007.

Ramona Ratas – Zakarevičius was a Founding Member of The Australian Ballet.

After seven years abroad:

What does *Lietuvybė* mean to me ?

Vita HENDERSON

New Mexico, USA

Lietuvybė is a way of thinking that makes you feel that you are a Lithuanian: you speak or you understand Lithuanian; you live or were born or your roots were from Lithuania; you care about what is going on in Lithuania; you have fun meeting with Lithuanian people; if you don't live there, you visit Lithuania often or you would like to visit it; when you hear the word "Lithuania" your heart beats harder...

This is how I understand *Lietuvybė*. It is your cultural identity. It does not always match the official understanding of *Lietuvybė* made by Lithuanians living in Lithuania. They say, to be a "real Lithuanian" you have to live in Lithuania and if you don't, you are "a Lithuanian migrant".

What is Lietuvosybė outside Lithuania where Lithuanians have been founding their new homes since the earlier emigration waves in the 1920's?

Many Lithuanians today are very concerned that migrants (I hate this word, but sometimes I use it as there is no better one) will forget the Lithuanian language. They fear that that their children will not go to Lithuanian schools, that at home they will not speak Lithuanian, that in their written Lithuanian they will not use correct Lithuanian letters with all the dots and other little things that make the written language correct Lithuanian, that when socializing with other Lithuanian emigrants, they will not speak Lithuanian, etc. Lithuanians in Lithuania think that if migrants follow everything above, they will be carrying on the traditions of Lithuania.

We know that in the larger Lithuanian communities outside Lithuania a few generations of Lithuanians still dance Lithuanian folk dances and sing Lithuanian folk songs because they are proud of their heritage. They celebrate their Lithuanian heritage because they support *Lietuvybė*. It is in their blood and in their hearts.

Lithuania has now been independent for more than 18 years. It is not necessary any more to hide while listening to any radio station you wish. Decades ago, when I lived in Soviet-occupied Lithuania, I remember my Dad listening to the Voice of America from Washington. It was difficult to hear because the Government of the USSR "jammed" the broadcasts. My Dad would ask everybody at home to be quiet: he did not want to have the volume up, in case somebody would hear it and report it to the Police....

Everyone can now sing "*Lietuva brangi*" (a patriotic Lithuanian song), without changing its words. During the Soviet years, some words were changed because they sounded "too Lithuanian". We have freedom and independence in Lithuania that was paid for with the blood of 14 young people¹. When the walls fell down, they opened many doors and windows to the WORLD. Those events also brought freedom and access to any of a new big world of technologies. One of them is the virtual space/internet where a new generation literally "lives". Almost all of them go to school, learn how to read and write.



* The concept of *lietuvybė* is closely linked with Lithuanian places. Above: The writer of this article, pictured in Old Town Vilnius.

¹ cf. Satter, David, They stand for freedom, in: Taškūnas, A.P. ed. (1992) *Lithuania in 1991*. Sandy Bay, Tas.: TUU Lithuanian Studies Society, pp.81-96.

But what has happened to their Lithuanian language? Have you ever read their comments on the *Delfi* or *Lietuvos rytas* websites? More than a half of those comments are written in horrible Lithuanian. Have those "writers" attended at least an elementary school? The Lithuanian language has never been tortured so much. The "Real Lithuanians" who were born in Lithuania inflict it on their mother tongue today. Do they think they are cool and fashionable? It is certainly not done by some migrants who may have failed to install their Lithuanian language fonts in their computers... Is there a way to teach a new generation to care about our old language that survived through so many ups and downs of Lithuania?

Have you ever experienced walking by the taxi ranks in Vilnius where the drivers chat outside their cars and enjoy Russian pop music from their car radios? Have you ever sat in a taxi with the Russian pop music blaring at you at full volume while you tried to shout your destination at the driver? Do you think all taxi drivers can speak Lithuanian – after all, it is the official language of the country?

Does anybody ever think about the customer service generally, in Lithuania? Courtesy and service should be an integral part of *lietuvybė*. Are they not? Is there customer service training in Lithuania for those who work in service industries? Do the owners of customer service companies (taxi, restaurants, cafes, shops, etc) prescribe a "must smile" in their employees' job descriptions?

Do you know, when and where you can normally hear an old Lithuanian folk song in Lithuania? Most of the time you can hear such songs sung at a party where everybody has a certain amount of alcohol. Do you think that at restaurants that serve Lithuanian traditional food you can hear that old folk music? Yes, you may hear Lithuanian music but it might be pop-rock-disco music with few understandable words...

Have you ever been to the Palanga resort on the Baltic Sea? Basanavičius Street is the main thoroughfare crossing the town towards the sea. The street is packed with small street side cafes and restaurants that play very loud music. Most of the music is

rock-disco Russian music to attract Russian tourists who have loved the Baltic Sea resorts since the Soviet years.

Now I ask you: is everything measured by the amount of money in the new independent Lithuania?

I don't know about you, but I can hardly find the old *Lietuvybė* in today's Lithuania. The culture has changed a lot since I left and is not the same what I had experienced as a child and a young adult, the culture that runs in my veins. I left Lithuania only 7 years ago. Where, when, and why did it go? Why is *Lietuvybė* pushed away by the Lithuanians who live there? Won't they miss it sometime later? Is it a result of independence? It looks like the forbidden fruit that is desirable only when you cannot have it...

If you don't place a seed of *Lietuvybė* in the heart of a child right from the start, where will it come from afterwards?

I recently spoke to an American Lithuanian who had spent all her adult life outside Lithuania and could understand a lot in the Lithuanian language, but had difficulty speaking it. She asked me about the present-day Lithuania. She wanted to know if the Gedimino Avenue and the National Library were still there in Vilnius. Her eyes were shining with tears and I felt that, although not fluent in the language, she was more than a 100 percent Lithuanian and her heart was still there.

Then, there are those émigré Lithuanians who travel to their homeland occasionally to visit their relatives and do not find the Lithuania that is in their memories, or in their grandparent's stories, or in old pictures... Do not get angry with them. They will not find the Lithuania that they have loved from a distance, all their lives. There is no way of finding the same old peasant country because it is now surrounded by new structures and new people. The young country is a member of the European Union and NATO, and is very much commercialized.

I don't want to be a pessimist. I fear, however, that the *Lietuvybė* identity, the Lithuanian culture and everything else that you and I love so much will simply stop existing one day. Everybody will be citizens of the world.

It seems that you can care about *Lietuvybė* so dearly and deeply but the time comes and it will disappear in the dust of the universe.... So, knowing all that, we, who call Lithuania our homeland, must ensure that the future citizens of the world will respect their Lithuanian ancestors.

Vita Henderson, BA (Vilnius University), MA (Moscow Finance Institute) has retired from Los Alamos County, New Mexico, USA; and is now enjoying life in two countries: she visits Lithuania and the US in turns every year (Contact email avevita@valornet.com).



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Lithuanian Heritage in Tasmania

Vincas J. TAŠKŪNAS

President, TUULSS, University of Tasmania

By their very nature, universities are important depositories of knowledge. However, it is sometimes incorrectly assumed that the universities should possess *all* available knowledge. Their original name, the Latin word *universitas*, had nothing to do with universality: it simply referred to a group of people organised for a common purpose.

Australia today has 38 state-funded and 4 private universities. They operate on 150+ campuses and teach well over 700,000 students. Most Australian universities are geared for large scale mass-production; consequently, they avoid offering low-demand subjects. This is one of the main reasons why no Australian university has a Chair of Lithuanian; and why no Lithuanian tertiary courses are formally offered anywhere on this continent.

As for the universities' library holdings, the librarians tend to concentrate on buying and stocking the books needed for the courses taught on their campuses. Since Lithuanian is not on anyone's syllabus, few books on Lithuania are normally held in the universities' main library collections.

Ten thousand Lithuanians migrated to Australia after World War II, and they have made considerable positive contributions to this country. However, there is no purposeful institutional mechanism in Australia to record, in English, their contributions and heritage. As a result, many aspects of this unique cultural wealth are fast being forgotten.

In the meantime, a students' society named Lithuanian Studies Society (LSS) was established at the University of Tasmania in 1987; and it has been active ever since. The Society's principal aim has always been to initiate and to promote Lithuanian academic research in Australian universities.

Nevertheless, the LSS has covered a wide range of activities and, in doing so, it has made significant contributions in the areas of the Lithuanian heritage and Lithuanian identity.

1. Academic research. There are few Lithuanians living in Tasmania. So, more than a half of the Lithuanian research at the University of Tasmania is undertaken by non-Lithuanians. Interested Honours and postgraduate students are usually encouraged to conduct their research in the teaching department of their major subject, but specialise in Lithuanian topics. In this way, 15 Lithuanian dissertations and major research reports have been completed to date, in eight departments of the University of Tasmania (Commerce, Education, English, Journalism & European Languages, Geography/ Environmental Studies, History, Law, Political Science, Sociology).

Some of this original research investigated the recent past (Shuey, 2004; Vincas Taškūnas, 1998; Taylor, 1998; Waldren, 1993). Some students dealt with contemporary Lithuania (e.g., Banks, 1990, 1997; Simon Taškūnas, 1997, Rozentals, 2003). Several other dissertations documented the Lithuanian migrants' identity and heritage in Australia (Boas, 1999; Kazokas, 1992; Boas, 1999; A.P. Taškūnas, 2002)

It is this latter group of material that provides a valuable source of heritage facts. Many of them are still untapped by other researchers, in Lithuania as well as elsewhere.

2. Lithuanian language courses. At the University of Tasmania, Lithuanian language courses are not run annually, but only as required. In 2006, the beginners' course attracted 12 students. Enrolments in the earlier years were usually smaller.

The University of Tasmania provides classrooms and other facilities, free of charge. However, the Lithuanian courses are not recognized for credit by the University, at this stage: that is, a student completing the course cannot count it toward his/her degree.

Language courses are an excellent bridge into another nation's culture. Perhaps the Lithuanians in Australia should consider this path to share their heritage more widely.

3. Publications. Notwithstanding its small size and limited resources, the Lithuanian Studies Society at the University of Tasmania has published a wealth of books and periodicals.



° The castle of Trakai (*pictured*) is one of many medieval buildings in Lithuania. Illustrated descriptions of this and other architectural monuments are among the 1,000 books on Lithuania, preserved at the University of Tasmania. The rare English-language collection, dealing just with Lithuania, is housed in the University's School of Government.

A list of unnecessary foreign words in the Lithuanian language was printed in 1998. It proved popular, and was sold out quickly in Lithuania and abroad. Written in Tasmania by A.P. Taškūnas, this collection highlighted the impurities in contemporary Lithuanian language, as viewed from some 12,000 kms away.

This was the Society's only publication in the Lithuanian language. All other LSS books and periodicals were in English: 21 issues of a 72-page journal (*Lithuanian Papers*) and 7 books. These publications aimed at informing the readers about Lithuania, its history and recent events. Altogether, 180 original articles appeared, written by over 120 authors from 22 countries.

Lithuanian Papers journals are currently in use in nine high-schools in Lithuania. Current and past issues are used by English language students for reading practice and study of the contents.

The LSS books and the 21 volumes of the Society's journal contain the largest amount of Lithuanian heritage materials, published in English by one Australian publisher. It is a pity that the Lithuanian educational authorities have made no effort, to date, to reprint these valuable texts and make them available more widely.

4. Book Collection. In 2005, an English-language Collection of Lithuanian Books and Journals was established in the School of Government, at the University of Tasmania. (The University of Tasmania is the fourth oldest university in Australia).

This Lithuanian Collection now has 1,000 books and journals about Lithuania and its people, mostly in English. More books are needed, and the organisers have made a worldwide appeal for donations.

The Lithuanian Collection at the University of Tasmania has excellent study facilities. Arrangements can be made for non-students to use it. A large heated reading room has all comforts. The books are on display, and are kept behind locked glass doors. Copies of all Lithuanian dissertations written in Tasmania are also preserved here.

It is significant that no other university in Australia, or anywhere in the Southern Hemisphere, has a separate Lithuanian Collection of this size.

5. Lithuanian Scholarship. In the whole of Australia, there is only one university scholarship designed to promote the study of Lithuania and its heritage. It is the AU\$5,000 per annum (US\$4,800) Lithuanian Honours Scholarship at the University of Tasmania. The scholarship has no financial backing, and the Tasmanian studies society has to raise the funds for it each year.

Introduced in 1997, the cash award has been offered annually to the best Honours (usually fourth year) student writing a dissertation on an approved Lithuanian topic. There is little doubt that nominated scholarships can assist in achieving the sponsors' aims. The winners of the Lithuanian Honours Scholarships have certainly accumulated a variety of Lithuanian heritage documentation, in the form of scholarly dissertations and monographs.

6. Conferences and Exchanges. LSS members' participation in interstate and overseas conferences has extended the "Lithuanian message" into the wider English-speaking circles. Positive publicity for Lithuania accrued from staff exchanges, such as Fulbright scholarships and a visit to Japan. Major studies prepared in Tasmania for larger audiences (e.g., *Dissidence in Lithuania*, by A.P. Taškūnas, for APSA 1984 Conference at the University of Melbourne) should not be lost to posterity.

A few Lithuanian migrants and their children have been in the forefront of all these achievements. At the same time, the University of Tasmania has encouraged and assisted them in many respects. The University has provided the premises, office facilities and the administrative backing for the Lithuanian scholarship.

Conclusion. This paper has presented a brief overview of the ongoing accumulation of the Lithuanian expatriates' printed heritage at the University of Tasmania. The full range of these rich Lithuanian heritage sources is readily available to all: students, staff, researchers and townspeople. However, little interest has been shown so far.

Manuscripts, on the other hand, are non-existent. Books, dissertations and journals have reached the Tasmanian collection points in their finished form; consequently, there has been no call for manuscripts to date.

Vincas Taškūnas, B.A. (Tas.), MPRIA, is General Manager, Public Policy and Communications of the Royal Automobile Club of Tasmania Ltd.; and President of the Lithuanian Studies Society at the University of Tasmania (TUULSS). He is also the Associate Editor of this journal.

The above paper was presented at the International Book Science Conference, held at the University of Vilnius on September 27-28, 2007. The central theme of the conference was the preservation of Lithuanian and other Baltic expatriates' manuscripts and the Baltic printed heritage. Please direct all LSS enquiries to: Lithuanian Studies Society (LSS), Post Office Box 777, Sandy Bay, Tasmania, 7006. Australia; or by E-mail: A.Taskunas@utas.edu.au

Lithuanian Research in South Australia

Daina POCIUS
Adelaide

The Varno family arriving on the ship the *Skjold* in 1841 has been credited with being the first Lithuanians to reside in South Australia. It wasn't until the 1920 and 1930's that another 20-30 Lithuanians called Adelaide home. Not much more is known about these people: it doesn't take long for information to be lost.

It is with this in mind that I have begun to record the history of Lithuanians in South Australia, with the idea of making the information gathered available on the internet.

Some history of post-World-War-II South Australian Lithuanians is well documented in the Lithuanian language. Using these and the resources available in the SA Lithuanian Museum I plan to place information on the internet, in the form of stories, photographs and digitized newspapers. I have established a database of Lithuanians in South Australia. I now have 1500 names. Some information is publicly available from sources like the National Archives of Australia and Birth, Death and Marriage records. While dates and facts are nice I hope that contributions about families will come, helping to create a picture of people.

At this time I have begun a *blog* (an online journal) where I place snippets of information gleaned from a variety of places. This will become the background information for the website which I aim to be available next year. I hope to trigger memories of life in the community and offer a space where these can be recorded. To view the *blog* go to www.salithohistory.blogspot.com

Daina Pocius, B.A. (Adel.), Grad.Dip. Museum Studies (Flinders), works as a Local History Officer of the City of Tea Tree Gully Council. She is also studying Archives and Record Management at Curtin University. For many years Daina has assisted in the SA Lithuanian Museum and has been involved with the community since a child. She can be contacted at riverhorse@virginbroadband.com.au

The Importance of Translation: *Anykščių Šilelis* and *The Forest of Anykščiai*

Claire JANSEN
University of Tasmania

Anykščių šilelis, by Antanas Baranauskas is an important Lithuanian national poem that can be understood in an international context through the process of translation. The rhyming couplet, book-length poem was first published in two parts, in 1860 and 1861 when Lithuania was a Russian-occupied province (Miežėlaitis 179). *Anykščių šilelis* was banned from publication, in Lithuanian language and within Lithuania, for the first forty years of its production (Subačius 2).

As a result, the text functioned as a song, and was passed down like folklore (Subačius 4). This was facilitated by an oral tradition described as a "unique expression" of the "national soul" (Būgienė 108). *Anykščių šilelis* has been subsequently published in thirty-five editions, not including reprints or translations (Subačius 3). These translations serve as significant texts; crucial to the analysis of the literature of smaller, postcolonial nations, such as independent Lithuania.

Anykščių šilelis has been translated into many languages, but the first English translation, *The Forest of Anykščiai*, was not completed in America until 1934, by Nadas Rastenis (Tininis 25). It functioned as a tribute to the Arcadia of a distant homeland coming under increasing pressure of Russification and added to a discourse of Lithuanian literature in exile. Characteristic of Rastenis's translation is his use of archaisms such as

*Therewith departing the sick to heal.
We, the plain people, could but adore
This heaven given shelter of yore. (37)*

Archaising was a typical strategy of translation prior to World War I that saw translation as a method of immersing the target language reader in the original by making the translation sound foreign (Bassnett-McGuire 71).

Archaising has been criticised for falsely conveying a "remoteness of time and place through the use of a mock antique language", contributing to relegating translation to a second rate literary activity, and attempting "to 'colonize' the past" (Bassnett-McGuire 72-73).

Rather than colonisation, I would argue that Rastenis's translation functions as a postcolonial reclamation of his Lithuanian heritage. That the text can be used in this way provides evidence that Baranauskas's *Anykščių šilelis* was significant to Lithuanian nationalism.

The second English translation, by Peter Tempest, published in 1985, is also prone to archaisms (that were perhaps used to make it rhyme). Peter Tempest worked as a foreign correspondent and translator throughout the old USSR (*Soviet Literature* 190). In contrast to Rastenis, Tempest's translation defuses political discontent towards Russia. As a consequence, the Tempest translation was appropriate for publication in Vilnius during the Soviet era. Comparing the persuasion, and diction of these translations demonstrates the multiplicity of meaning and the politics of analysing language.

In a comparative analysis of the future, Gayatri Spivak envisions offering "imperilled, struggling, or emerging languages [...] the solidarity of borders that are easily crossed, again and again, as a permanent from-below interruption [that contributes to] the irony of globalization" (Apter 201-202). Jacques Derrida considered translation to be the essence of readability (Roffe 108); however, historically, Western philosophy has paid little attention to translation in any sense (Roffe 103). It has been considered secondary, and "mechanical" instead of "creative" (Bassnett-McGuire 2). Edwin Gentzler suggests that the labelling of translations as derivative reinforces a status quo that privileges the "consumption of 'original' meaning" and relegates translation "to marginal status within educational and economic institutions" yet also positions it "as part of a counter-culture movement" (8). Promoting itself, translation studies attempts to dispel the notion that texts only produce "a single invariant reading" (Bassnett-McGuire 79).

When dealing with translation it is fundamental to recognize a multiplicity of meaning, demonstrated by the various English versions of *Anykščių šilelis*. In doing so, an infinite number of Lithuanian studies projects can be undertaken by non-Lithuanian students, further promoting Lithuania as an independent nation in the twenty-first century.

Claire JANSEN (B.A., Tas.) graduated with First Class Honours and received the University of Tasmania Medal in 2007. Her Honours dissertation featured A. Baranauskas's Anykščių Šilelis.

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Letters to the Editor

The Chronicle and Beyond

Please let me take this opportunity to acknowledge the outstanding role you and your publication have played over many years in informing the Australian public about Lithuania, its people, culture, economy and political situation.

Our paths first crossed in the 1980s thanks to the mutual interest and commitment we shared in publicizing the violation of human rights in Soviet-occupied Lithuania. Our efforts, yours in Tasmania and my own at the New York-based Lithuanian Catholic Religious Aid, included circulating the longest-running underground publication in the history of the Soviet empire. I refer to the samizdat *Chronicle of the Catholic Church in Lithuania* (1972-). Back then you may not have even been able to find it in the better public libraries. But it was perhaps the most impressive human rights journal in the world.

The remarkable record of the *Chronicle* was established at great personal cost. Many Lithuanian men and women suffered in the gulag for being clandestine writers, editors, and copiers of the journal (which, it should be noted, had an enviable reputation among Western scholars for honesty and accuracy). The *Chronicle* was seen as a threat, not only to the official atheism of the Soviet state, but to Russian hegemony within the multinational Soviet empire.

The *Chronicle* was important in its own right, of course, as a testimony to the human spirit. But this undeservedly obscure publication may well have had a larger, world-historical significance. It documented many acts of defiance under Soviet repression. It recorded the voice of those, who dared to speak up on behalf of human rights and fundamental freedoms. Weren't these the first steps towards a civil society, albeit fragmentary, but nonetheless evolving under great pressure from the leviathan of the Leninist state? Wasn't this the foundation on which the *Sajūdis* reform movement was built, which brought about the re-establishment of Lithuanian independence and ultimately the demise of the Soviet Union? *(Continued on the next Page)*

And thus the writers, editors, copiers, and smugglers of the *Chronicle of the Catholic Church in Lithuania* served more than their own religious and national cause. These men and women touched lives far beyond the borders of tiny Lithuania. All those who have worked and continue to work for peace and freedom are in their debt.

I wish to salute *Lithuanian Papers* and its editor for informing others so consistently about the Lithuania then and the Lithuania now. Lithuania has come a long way. It became a member of the European Union and NATO four years ago. It is working for peace and freedom with Australia in such places as Afghanistan, where both countries are assisting the Afghani people in consolidating their embrace of democracy. Thanks to the assistance of others during her transformation process, Lithuania is now able to help others in their hour of need. Understandably, Lithuania knows from past experience that one cannot take human rights or political liberty for granted. With warmest best regards,

Gintė DAMUŠIS

Ambassador of Lithuania to Canada.

Nijolė

Thank you for publishing a picture of Nijolė Sadūnaitė, and a few words about her, in your No.20/06 issue. This woman was a second Mother Theresa of our time – and she is still continuing her marvellous work in Lithuania today.

How come that nobody has invited Nijolė to visit Australia? We badly need her to inspire us, now.

Barbara MATHEWS,
Sydney. NSW.

Passing them on

I greatly enjoy receiving copies of the *Lithuanian Papers* that you publish – and I send them on to a Lithuanian friend after I have read them!

I enclose Twenty Pounds as a donation for future copies.

Bob LACEY, OBE
Eastbourne, East Sussex, United Kingdom.

Film Review ****

The Inspiring Power Of People

Susan DUNNE
Hartford Courant

THE SINGING REVOLUTION is a Mountain View Productions release of a documentary by Maureen and James Tusty. In Estonian and Russian with subtitles, and in English. 94 minutes. Unrated, but with nothing to offend.

Bloody revolutions happened all over the world in the last half of the 20th century. At the same time, Estonians, with almost nobody else in the world paying attention, raised the hackles of the Kremlin by gathering in enormous groups, waving flags and singing. "*The Singing Revolution*," Maureen and James Tusty's documentary, tells a story that is most extraordinary in this media-saturated age in that we haven't heard it before. Who knew that a music festival held every five years in tiny Estonia was a crucial seedbed for the dissolution of the Soviet Union?

This is an inspiring history lesson all the more remarkable because the Estonian revolutionists killed no one. Communists killed, deported and arrested Estonians by the thousands. But the most confrontational thing Estonians did, outside of some scattered resisters in the forests, was forming a human chain.

By the end of World War II, Estonia's woes had just begun. Five decades of Soviet oppression followed. But a weapon emerged at the 1947 Laulupidu, an immensely popular national song festival. Singers for the first time performed "Land of My Fathers, Land That I Love" in Estonian, which was forbidden. The atmosphere was so electrifying that the song immediately became the unofficial national anthem of Estonia. Soviets forcibly kept the song underground and used Laulupidu as a propaganda tool.

But things came to a head in 1969. The Soviet officials refused to allow "Land of My Fathers, Land That I Love" to be sung at the fest. But tens of thousands sang it anyway, drowning out the Soviet brass band. The festival, and the song, became a flash point for nationalists.



The spirit of the festival fanned out nationwide, leading to several competing groups seeking Estonian independence. They were assisted, ironically, by Mikhail Gorbachev's glasnost. "Whenever you give free speech to people, things get out of hand," one observer states. New freedoms led to 1988, when public sing-alongs became so large, the Soviets were powerless to drown them out. The singers' successes emboldened them, and the Estonian flag started popping up at gatherings. The 1988 Laulupidu attracted 300,000 people, one out of every three Estonians. By 1991, after years of nonviolent resistance, always accompanied by that song and the black, white and blue Estonian flag, Estonia declared independence. By the end of the year, the Soviet Union agreed to let its republics go.

"*The Singing Revolution*" is a wonderful story full of admirable people. It is also a sobering reminder of what trivial things Western people choose to focus on. In the West, the peccadilloes of starlets are considered worthy of magazine covers. Meanwhile, in Estonia, people were changing the world, and nobody in the West knows who they are.

Susan DUNNE is a Courant Staff Writer. This review was first published in Courant on June 11, 2008. Reprinted with kind permission.

Up to June, 2008, this film had been successfully shown in 60 cities in the US and Canada; further bookings were still following later this year. The film has also played in Riga, Latvia, in June and July. - More details on the website: www.singingrevolution.com

Book Reviews

Introducing a Lithuanian Pre-war Philosopher

SESEMANN, Vasily, *Aesthetics*. Amsterdam - New York: Rodopi, 2007, pp.xxvi, 279.

BOTZ-BORNSTEIN, Thorsten, *Vasily Sesemann: Experience, Formalism and the Question of Being*. Amsterdam - New York: Rodopi, 2007, pp.xiii, 133.

These two eye-pleasing publications are among the earliest in the recent series entitled "On the Boundaries of Two Worlds: Identity, Freedom and Moral Imaginations in the Baltics". As the editors explain, the series will focus on topics pertaining to the Baltic countries - which now have re-emerged from a half-century annexation by the Soviet Union - and will take up such themes as national identity, politics and culture. The editors promise not to confine their volumes to Soviet and post-Soviet studies. Rather, they will offer a wide scope of themes within the Baltic world, essentially in the social sciences and humanities, and will encourage intercultural dialogue while pursuing interdisciplinary research.

Vasily Sesemann (1884 - 1963), though of mixed Baltic parentage (his father was Swedish-Finnish, his mother Russian-German), as the author of "Aesthetics" was primarily a pre-war Lithuanian philosopher, for it was at the University of Kaunas (then the capital of Lithuania) that he, among other philosophical subjects such as logic and the theory of knowledge, lectured also on aesthetics. The story of the text of his lectures on aesthetics almost parallels his personal life story, for during the Soviet era he was for several years deported to Siberia. Thus, while his lectures on aesthetics were originally delivered before the war in Lithuania, they were published, for the first time in Vilnius only in 1970.

Though Sesemann was equally at home in German and Russian, the Rodopi version is a belated first major translation of his writings into English. The translator of the volume, Mykolas Drunga, deserves sincere congratulations for an enterprise

successful in terms of style and, more importantly, for an insightful rendition of the author's meaning. After all, Sesemann's philosophical thought was influenced by German and Russian thinkers, so that to do justice to some of his turns of phrase the translator had to be capable of grasping the presuppositions of the divergent philosophical backgrounds.

Sesemann's "Aesthetics" is a comprehensive treatment of the subject - as was usual in the pre-war period and is found less frequently these days. He starts off with a survey of the usual difficulties and methods encountered in this discipline, and soon gives generous space to one of the major topics, *the analysis of an aesthetic object*. Here he deals with the internal structure (unity, components, static and genetic unity) of an aesthetic object and delves into the perceiver / appreciator, that is, into the problem of objectivity of aesthetic feelings. This leads Sesemann to the question of aesthetic form and aesthetic structure, and to a discussion of style.

Another major section of the work is devoted to the traditional question of *the beauty of nature*. Attention is paid to the beauty of organic forms, the ideal of human beauty, to beauty and ugliness and, of course, their relation to art. Associated with the question of the beauty of nature is the question of *the origins of art*. Sesemann attempts to answer such questions as, How is primitive art related to other areas of culture? Can the origins of art be explained psychologically? Is art originally related to play? To imitation? What about music?

As can be expected, a further major chapter is devoted to *the problem of artistic creativity*. This is a topic that has generated a great deal of disagreement among theorists, and Sesemann tends to side with his German teachers and contemporaries. His discussion embraces "scientific" elements such as sensory perception, connection of the imagination to thinking and memory, mechanism of associations, the role of abstraction, etc. His own analysis could have been enriched by the insights of psychoanalysis and depth-psychology generally -- but, of course, this was to come with a different epoch.

Less epoch-bound, and more lively, is Sesemann's treatment of *the historical development of art and the factors underlying it*. Here he deals with the various theories on the subject, usually offering his own comments, criticisms, and thus opening up a panorama for the next topic, *the relation between art and culture*, which not a few readers might find the most intriguing of all. Again, the readers' reactions are more than likely to diverge in other directions as well, especially on the question of the relation between the aesthetic and the ethical.

The penultimate chapter, though logically the concluding one, offers *a historical survey of aesthetic theories*. From the book's systematic point of view, the chapter is a somewhat necessary one, but, of course, it is not easy to compress into a mere 20 pages what could have been another full-length volume. This, however, is not a serious defect in view of the book's intention to provide an all-encompassing treatment of the subject - an intention characteristic of Sesemann's times and academic habits.

The translation of "Aesthetics" is enhanced by a useful historical introduction by Prof. Leonidas Donskis, which while surveying the Lithuanian philosophy in the interwar period also explains why and how Lithuanian thinkers paid so much attention to the so-called philosophy of culture - and to the distinction between culture and civilisation.

The second volume, a smaller work on Vasily Sesemann by Thorsten Botz-Bornstein is, first of all, a useful companion to Sesemann's "Aesthetics". At the same time, it is a competent and enlightening description of the complicated philosophical milieu which provided the background to Sesemann's philosophical endeavours. The milieu comprised, first, a *fusion* of some German philosophical schools, in particular Neo-kantianism (or the Marburg School) and to a lesser extent the early phenomenology, with the more local Russian varieties such as Formalism and Intuitivism.

At the same time, the milieu also displayed a *tension* between what may be described as incongruent ideological predilections.

The German element tended to be more analytic and continued in the Western tradition of aspiring rationality, whereas the Russian "spirituality" was inclined to express itself as a "view of the world" with noticeable emotional or religious or even ethnocentric underpinning. Botz-Bornstein's study of Sesemann disentangles the strands with both historical competence and sensitivity. As a result, one meets with many names who do not now appear in the usual encyclopedias of philosophy.

As samples, Botz-Bornstein's volume includes translations of Sesemann's two short articles on Socrates and on Poetic Image, and an essay by Lev Karsavin (also at the University of Kaunas) on "The Foundations of Politics". Moreover, an interesting contribution is provided by the Introduction supplied by Eero Tarasti who traces a curious subterranean link between some aspects of Sesemann's work and the semiotics of the French-Lithuanian ice-breaker, Algirdas Julien Greimas.

On the whole, while Botz-Bornstein's somewhat composite volume may lack strict unity, it makes up for it by the worth of its individual components.

It augurs well for the future that the editors of this Baltic series are working with the Editions Rodopi, B.V. The Rodopi Publishers are known not to be averse to publishing very specialised academic studies and they have a good reputation for doing their job well.

Reviewed by Vytautas Doniela.

Vytautas Doniela is former Associate Professor of Philosophy at the University of Newcastle, Australia.

All About Bonegilla

TUNDERN-SMITH, Ann, *Bonegilla's Beginnings*. Wagga Wagga, NSW: Triple D Books, 2007, pp.136. ISBN 9780980314762.

The book *Bonegilla's Beginnings* brings back many memories to the participants who are still around; and provides curiosity to the participants' offspring. But it is a true reflection of life at the time of the arrival of the war refugees, "First Fleeters" on the "General Stuart Heinzelman." The book's author, Ann Tundern-Smith has

described thoroughly the little known history of Bonegilla from conversion of farming land to a military training centre.

I like the book's format and contents where a picture on each page supplements the description. I am a great believer that "a picture is worth a thousand words".

The author mentions a Bonegilla Railway Station? When we arrived on the first train, it stopped in the middle of *nowhere*, surrounded by hills at a short, dirt ramp, overgrown by weeds and scrub, with no human activity in sight. Naturally, the females alighted at the ramp while the males jumped out of the carriages into the waist-high grass. For some time we just looked around at the empty landscape, - wondering??

Suddenly a cloud of dust materialised rolling through the grass: that was a fleet of army trucks that would take us to the Bonegilla barracks. The girls went first. I am certain that the picture on page 52 is of the girls walking from the train to where the trucks had stopped.

The girls were treated like film-stars, spoiled and pampered. That gave rise to the myth later that rich Australian station owners would come for them in their Rolls-Royces and take them away as wives and they would live like Princesses for ever after. Unfortunately, a few became clerks and typists, but most ended up as domestics or assistant nurses in charge of the night pots.

The Camp Commandant-Major Kershaw is portrayed as a friendly father figure, but there was another side to him. It was my unfortunate luck to be elected several times to a committee to convey complaints to the Major. Most times it ended in a confrontational manner. The last time, he twigged my ear and told me if I were in his Unit he would have straightened me out.

It is a very informative book about the history of migration.

Reviewed by Endrius Jankus.

Endrius Kristupas Jankus, author of many historical articles in Lithuania, is the grandson of the Patriarch of Lithuania Minor, Martynas Jankus. Endrius migrated to Australia in 1947 on the "First Transport" and via Bonegilla. He now lives in Hobart.

Two Centuries in Retrospect

MASSOV, Alexander, McNAIR, John, POOLE, Thomas, eds. *Encounters under the Southern Cross: Two centuries of Russian-Australian relations, 1807-2007. Adelaide: Crawford House Publishing, 2007, pp.419. ISBN 978-1-86333-323-8*

On June 16, 1807, *Neva*, the first Russian ship to visit Australia, sailed into Port Jackson and was warmly welcomed by Captain William Bligh and other local dignitaries. In 2007, President Vladimir Putin was the first Russian Head of State to come to Australia. And, in the intervening two centuries, a complex jigsaw of multifaceted relations has developed between the two countries, with many ups and downs.

This book is an excellent review of the 200 years of Russian-Australian relations, written by 13 authors of essays and edited by three leading experts. The result is a comprehensive and easy-to-read volume. The respective size and power of Russia and Australia may be asymmetrical, but this has not deterred the two countries from co-operating in many fields and deriving mutual advantages.

Separate chapters of *Encounters* examine a wide range: Russian naval voyages, diplomats, explorers and settlers, radicals, the cooling and warming of state relations, the various waves of Russian immigrants and a host of other topics.

Literature and the creative arts were the most important conduits of mutual understanding. Australian writers Prichard, Palmer, Devanny, White and others were translated into Russian (p.24).

At least 60 Australians from various backgrounds visited the Soviet Union in 1929 – 1939 and wrote favourable books and reports. Katharine Susannah Prichard admitted that she was urged by her Soviet hosts not to paint too rosy a picture, since the Soviet Union [was] not yet a workers' paradise' (pp.190-191).

Russia influenced the Australian industrial scene, in more ways than one. For instance: The Communist Party of Australia (CPA) was banned after June 1940, but the ban was lifted on December 18, 1942, *in exchange for industrial peace.*

Trade flourished, but was not always profitable for Australia. For instance: At the end of 1990, the Australian government granted credits for Russia to purchase 1 million tons of grain, 37,500 tons of wool, 40,000 tons of meat and 3,500 tons of butter. Only a single repayment was made, leaving a total Russian debt of A\$438 million [US\$320 million] (pp.332, 249).

At the outbreak of World War I, around 1,000 male immigrants from Tsarist Russia joined the AIF. One quarter of them were Baltic peoples (pp.135-136). While the causes of their enlistment were diverse, not everybody joined for patriotic reasons. „In October 1915, the Australian Department of External Affairs decided, as a measure to compel the „Russians“ to join the army, that no Russian aged between 18 and 50 would be granted naturalisation“ (p.137). As aliens, and often aliens under suspicion, the migrants found it increasingly hard to get any job and had to face the choice of either ‚enlist or starve‘. This resembles the Lithuanian migrants' tragic situation in Britain, during World War I; and deserves further extensive research.

The book states that, in the face of significant domestic opposition from some sections of the Australian community [in 1974], the [Whitlam] government recognised Soviet sovereignty over the Baltic republics which had been incorporated into the USSR in 1940 (p.241). There is no mention, however, that the Australian government subsequently reversed this recognition in December 1975, four days after the Liberal-Country Party had won the Federal election. Nor could I find any acknowledgement of the important fact that the Australian Labor Party had also changed its stand in June, 1978 (cf. *Baltic News*, No.4/20, 1978, p.1).

When the Whitlam recognition was still in force, some Australian academics and journalists feared that a reversal would bring adverse repercussions from Russia and could fracture international relations. In the event, nothing of the kind happened.

More than two decades later, when the three Baltic States finally regained their independence, the Australian government did not at first recognize the Baltic independence, to avoid strengthening „the forces opposing Gorbachev“ (p.248).

Apart from the brief references already cited, *Encounters under the Southern Cross* may have little to do with Lithuania directly. However, the history of Russian-Australian relations does hold a few clues to Russia's attitude to ‚lesser‘ states. For this reason alone, but also for the other reasons mentioned earlier, the book is valuable and well worth reading.

Reviewed by Al Taškūnas.

Another Leap toward Independence

ČERNIAUSKAITĖ, Rimantė, BARTUSEVIČIUS, Vincas, eds. *Iš priklausomybės į nepriklausomybę / Aus der Unfreiheit zur Freiheit (From dependence to independence)*. Klaipėda: Vėjasparnis, 2008, pp.368.

The Lithuanian Cultural Institute www.LitauischesKulturinstitut.de is one of the learned Lithuanian societies currently active in Germany. The Institute holds annual conferences. The central theme of the Institute's 26th conference (held on October 6-8, 2006) was *15 years since the resumption of the diplomatic relations between Germany and Lithuania*.

The volume now under review contains the main eight papers read at this conference, plus three introductory and explanatory articles. The contributors cover the topic well. Sometimes they go beyond the epoch directly under consideration, but this merely helps the reader to see the events in a broader temporal context.

Some little known historic facts are recorded in this book. For example: Lithuania was a neutral state in World War II, right up to the last day of its independence. This neutrality stand had its origin in the decision of the Lithuanian Parliament, reached on January 10, 1939: that, in the event of hostilities, Lithuania would remain neutral (p.133), in spite of the temptation to regain Vilnius.

The book is of equal interest to historians and to political scientists. It is bilingual: German and Lithuanian. The translations are of a high standard throughout.

Reviewed by Al Taškūnas.

Algimantas (Al) Taškūnas OAM, PhD (Tas.) is a Research Fellow in the School of Government, at the University of Tasmania.

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 11.00 a.m. in Stockholm and Frankfurt; 10.00 a.m. in London; 5.00 a.m. in New York; 8.00 p.m. in Sydney 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%; Byelorussians, 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. The Chairman is sometimes referred to as "Speaker".

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): 6,235 m.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.). 1 EUR = 3.4528 Lt.

- **Sources:** S. Litviničienė, Ministry of FAL, D.J. Stacevičius.

Our Thanks

During the past 22 years, this journal has been produced by unpaid volunteers. Our contributors, editors and general helpers have worked without any reward, to make Lithuania better known in Australia and in the world.

There are certain expenses, however, that cannot be avoided, such as printing (currently \$4,160 p.a.) and postage (\$7,000+ each year).

We thank all those readers who regularly pay their subscriptions (\$7 per annum in Australia, \$8 per annum in all other countries). We are even more indebted to our generous supporters who send in their subscriptions and add a donation, as well.

We are grateful to the late Mrs Regina Kaunienė for her parting gift of \$500, forwarded to us just before she died on July 28, 2008, at the age of 99.

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This easy-to-read book should be on the bookshelves of every home linked with Lithuania. The author explains why Lithuania is little known in this country; and why Lithuanian is not taught in Australia's universities. At the same time, he provides a information on the 10,000 Lithuanian migrants who came to Australia after World War II. and on the contributions they have made in so many fields. **A great gift to family and friends.**



LETTERS FROM THE OUTSIDE

by Kate E. GROSS and Darien J. ROZENTALS

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122 pages. ISBN 1 86295 147 0

Simas Kudirka, a former Lithuanian sailor and Soviet prisoner, visited Australia in 1980. His first-hand account of life in a Soviet gulag triggered off a new human rights movement known as *Friends of the Prisoners*. Each Australian "Friend" adopted a Soviet prisoner – either a Lithuanian, or someone of another nationality – and then wrote letters every month, prayed for the prisoner and worked for his or her early release. Eleven years later, all prisoners known to the Friends were free. You must read this heart-warming book: and then, pass it on to others to enjoy.

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It all started in 1987, when the Lithuanian Studies Society introduced fortnightly lunchtime lectures at the University of Tasmania, on a wide range of topics connected with Lithuania. Many original papers emerged from this lecture programme, and everyone agreed that it would have been a great pity to lose the newly gained knowledge.

Although short of money and resources, the Society decided to publish the best papers, chosen from each year's presentations. And so, the *Lithuanian Papers* were born. Now, twenty-two years later, the journal is read in 29 countries and has 3,000 subscribers. Over 120 expert authors (only a half of them Lithuanians) have contributed some 180 original articles so far, and all authors have generously donated their services.

