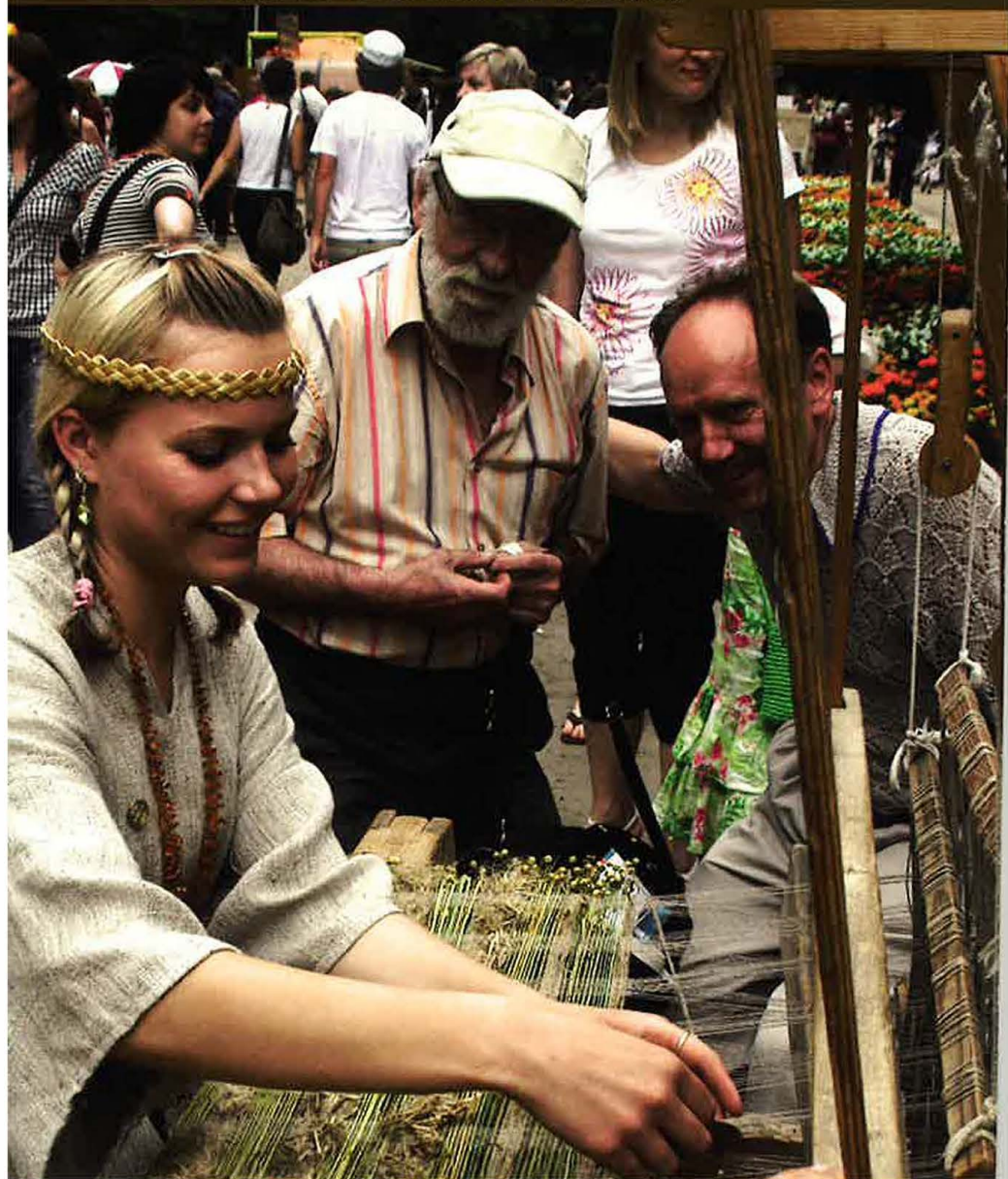


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Lithuanian Papers

Volume 26 - 2012

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



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COVER PICTURES: Traditional Lithuanian weaving skills were displayed in Sereikiškių Park, Vilnius recently: Large-scale weaving (*front cover*) and smaller ties and book marks (*back cover*).

- Photos: Loreta Dmuchovskaja / LCVA (Lithuanian Central State Archives).

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Lietuvybė Revisited

*About 10,000 Lithuanians migrated to Australia during the decade after World War II. Before leaving Europe and also after reaching Australia, the new arrivals were urged by the Lithuanian emigre leaders to preserve their **lietuvybė**.*

*The word **lietuvybė** is difficult to translate, because it has somewhat different meanings for different people. **Lietuvybė** may be seen by some as the sum total of everything Lithuanian, including the nation's culture, traditions and language. Others believe that **lietuvybė** is, first and foremost, a measure of a person's ability to speak Lithuanian. There are quite a few other variations on this theme, as well.*

*Most Lithuanian settlers under the Southern Cross had heard of the need to preserve their **lietuvybė**. However, not all of them were fully aware of the reasons **why** they should do so. The Australian Government, on the other hand, kept urging all immigrants, including the Lithuanians, to **assimilate** promptly.*

*Subsequent research at the University of Tasmania showed that **lietuvybė** and Australian citizenship did not have to be contradictory or mutually exclusive. Empirical studies by Erika Boas (1999) demonstrated that most Lithuanian immigrants had managed to retain their language and culture, and had proven to be excellent Australian citizens at the same time.*

*Over the years, some confusion had arisen in public discussions, regarding the meanings of the words **nationality** and **citizenship**. In Europe, they are understood to be two distinctly different terms, while in Australia they are frequently used as synonyms.*

*Now that most of the original Lithuanian post-war immigrants have reached the end of their working lives, we can ask them, "To what extent have you preserved **your** **lietuvybė**?" and, "What does the future hold for **lietuvybė** in Australia?"*

On the following pages, we are pleased to publish four original contributions on this topic. Readers' feedback will be welcome.

A.P. TAŠKŪNAS, OAM, PhD, Editor.

Lithuanian-ness Abroad

Regina F. NARUŠIS

Cary, Illinois

In the last 150 years, there have been three major periods of Lithuanian immigration to the United States of America. The first such immigration period was at the turn of the 20th century during the Czarist Russian occupation. The second was the second Soviet Russian occupation in 1944 during the waning days of World War Two. The third occurred after the reestablishment of Lithuania's independence on March 11, 1990. The circumstances of each immigrant group were different, yet the immigrants in each of the three waves sought to maintain their ethnicity.

The first wave tended to group together into ethnic communities and, even with limited means, they built their own Lithuanian churches, schools, community centres, businesses, press and social, political and religious organizations. By and large, they were strong-willed peasants who were proud of their Lithuanian heritage and sought to maintain it in their foreign domiciles.



*** Dr Regina Narušis, the author of this article, addressing the 2012 General Assembly of the World Lithuanian Community.**

Photo: Olga Posaskova / Pasaulio Lietuvis.



*** A group of the Altai region's Lithuanians, celebrating the Lithuanian Millennium in 2009.** *Photo: Pasaulio Lietuvis.*

The second immigrant group consisted for the most part of well educated citizenry, who fully expected to return to Lithuania as soon as it once again became free. When quickly it became clear that the Soviets had strangled Lithuania's independence, this group prepared for a long, forlorn wait.

On June 14, 1949, the Supreme Committee for the Liberation of Lithuania abroad, declared the "Lithuanian Charter" consisting of the principles and goals for regaining our nation and preserving our heritage. The Charter consisted of 13 points, abbreviated hereafter:

1. A nation is a community of individuals. No one can compel another to sever its ties to their nation. Lithuanians abroad together make up the World Lithuanian Community.
2. Every person has the birthright to freely declare and nurture his heritage. A Lithuanian forever remains a Lithuanian wherever he may be. The preservation of the Lithuanian nation must be passed on by Lithuanians to future generations.
3. The Lithuanian language is a strong tie to our nation. To speak Lithuanian is a great honour.
4. Family is the nation's foundation. A Lithuanian forms a Lithuanian family.

5. The nation's culture is a means of forming the nation's values that gives us pride in our accomplishments that must be maintained and preserved.

6. The nation is the ultimate organization of a community. The nation's independence is necessary to maintain its culture. Through work, education, financial commitment and sacrifice a Lithuanian fights for his country's independence. (Since independence, we support the development of democratic institutions, the rule of law and free market economy.)

7. Education is a necessary tool to maintain ethnicity. Every Lithuanian must be a supporter of Lithuanian schools.

8. Lithuanian associations are supporters of Lithuanian culture. Lithuanians create and support religious, cultural, youth, aid, professional and other associations.

9. A Lithuanian creates and supports Lithuanian press.

10. The nation's history is the best teacher. A Lithuanian takes pride in his nation's past and its traditions.

11. The highest virtue of a nation is its solidarity. Every Lithuanian regularly pays a national solidarity contribution.

12. The national colours are: yellow, green and red. The national holiday is February 16 and the national motto is: "We were born Lithuanian and Lithuanians we must be."

13. A Lithuanian is also loyal to the country in which he resides. His relationship to others is based on brotherly love and respect for the freedom, honour, life, health and property of others.

This Charter had become the strategy for cherishing, perpetuating and retaining Lithuanian ethnicity and nationalism. Many chose to live in close proximity to each other. They formed new families, founded new newspapers, formed schools, community centres and churches. They happily and energetically fought for independence in 1990 and in prior years, to guarantee the security of Lithuania's independence through NATO membership.

Not everyone did or could live up to all of the 13 points of the Charter. It was, and is, idealistic. Language alone does not make one a Lithuanian. Marriage to a non-Lithuanian does not, and cannot, exclude one from being a Lithuanian. True love of Lithuania, informed and persevering loyalty to Lithuania and participation in its development are essential elements of being a Lithuanian.

In a U.S. census taken in 1990, almost 900,000 U.S residents declared they were Lithuanians by nationality. So, then, who is a Lithuanian? I believe it is in the heart and soul of the beholder. A Lithuanian has a determined and strong character. He has been and is a survivor.

Some of the Second WWII immigrants, now aged in years, have returned to Lithuania, though not many. Some of the young recent immigrants are returning home, some never will. It is imperative that Lithuania form strong ties to the Lithuanians abroad or it will lose some of its best people. For that reason, one of the most meaningful and strongest incentives is and will always be a welcoming Lithuanian citizenship.

Regina Gytė Firant NARUŠIS, J.D.(University of Illinois) is the President of the Lithuanian World Community and member of the Board of Directors of the Lithuanian American Bar Association (LABAS). regina.narusiene@plbe.org



*** Lithuanian children in Ireland: Entertaining their audience on a recent Mother's Day.**

Photo: *Pasaulio Lietuvis.*

Do we have a future as Lithuanians?

Alena KARAZIJENĖ

Melbourne

I enter the Lithuanian House in Melbourne. A young couple with a little girl comes towards me. The little girl smiles and says: "*Labas rytas*" (Good morning). I don't know if she is the daughter of recent arrivals from Lithuania, or a granddaughter (or even a great-grand daughter of the first post war immigrants). It does not matter. Her Lithuanian greeting sounds to me like music.

In our periodicals, and even books, I find opinions that the Lithuanian community, based on language and tradition, will not survive far into the next century. I don't believe them.

Since the arrival of the first young Lithuanian migrants in 1948, we were concerned about our children "growing away" from Lithuania and tried our best to instil Lithuanian way of life at home. Now we are looking at our great-grand children. It is true: some of them do not speak Lithuanian. Some know only a few words and call their grandparents by their Lithuanian names. It is true: the majority of constant visitors to the Lithuanian Club are the remnants of the first generation of migrants and their children who came to Australia quite young, with only a sprinkling of the second and third generation.

But who is on the committees for various Lithuanian organizations? Who runs the Lithuanian Community Organization, the Lithuanian Club, the Scouts, the Sports Club, the Library and the Credit Cooperative? It is the Australian-born second generation and their children, with the help of new arrivals from Lithuania. It is the third generation who forms folk singing groups and learns the ancient songs from CDs and DVDs received from Lithuania. It is the third and the fourth generation performing our national dances. And during concerts I see the youngest ones in the aisles, eager to join.

Many of the younger generation have visited Lithuania and none of them has been left unaffected by its beauty, its people and



* Lithuanian singers *Dana's Sisters* (pictured) are based in Melbourne. The members of this group were born in Australia or came here as babies. At the piano: musical director Dana Levickis.

its history. To them Lithuania is a real Homeland, not just stories from their grandparents' past. No matter where they live or how they speak in future, Lithuania will be their country.

Quite a few of the Australian-born Lithuanians are now living and working in Lithuania. Sometimes they are not happy with the rudeness of Lithuanian officialdom, but they stay there because they love Lithuania and want to be and work there. Some of them live well, some struggle, but they persist and stay.

I have no doubt that those who now enjoy being members of Lithuanian scouts, sports clubs, choirs, singing groups or dance groups, will in future be concerned about Lithuania, representing it in various spheres – cultural, political, economic. There is no conflict between being a good Australian citizen, loving Lithuania and being Lithuanian at heart.

Alena KARAZIJENĖ, OAM, B.A.(Vilnius), Dip.Ed. (Melb.) is a teacher librarian, a newspaper contributor and an active member of the Lithuanian community. She migrated to Australia in 1949, has two sons (one in Lithuania since 2004) and 2 grandchildren.

Lietuvybė: As I understand it

Valė REPŠEVIČIUS

Perth, WA.

Lietuvybė - an intangible thing! A word which defeats attempts at definition by dictionaries and encyclopedias, no matter how hard they try! *Lietuvybė* begins to develop in early childhood, instilled in us by our parents and grandparents. Our language and culture certainly foster and sustain it; language enables us to communicate with others like us, while culture gives us access to information – books, texts and other collections of the written word.

Like most of my people, I am able to communicate and socialize in several languages other than my own. That does not mean that I necessarily love their country of origin or belong to it. Our culture informs us and everyone else about the place in this world that fate has put us - and makes us proud of it. Yes, Lithuanians are an integral part of this multi-faceted world. Lithuania is our land and we, her children, carry in our hearts that identity, that *lietuvybė*, from which we cannot be separated.

During the War, when I was 15 years old, I worked on a farm in the area of Thüringen, in central Germany. The people of my small village spoke only German. Fortunately, I was of an age when learning a new language is not difficult, but until I did, I had no one with whom I could share my feelings, experiences and concerns. My single most treasured possession was my brown high school uniform from Lithuania. It was kept for my Sunday best and, although no one else took the slightest notice, it made me feel proud to be a daughter of Lithuania. When I wore it in my free time on Sundays, my spirits soared and I could hold my head high, too!

One day I heard someone whistling a tune which affected me deeply. Although, to my chagrin, the whistler turned out to be a POW guard, the dear melody reminded me instantly of the place I loved. It was a Lithuanian folk song which we used to sing in my younger days, and which I hadn't heard for ages! No one else

there in that foreign land would have understood that sudden and inevitable surge of love for my far-away homeland – that feeling of *lietuvybė*.



* For young Valė (*in back row, right*), her old Lithuanian school uniform became her Sunday best. It was also her most treasured possession reminding her of her home.

At the end of World War II, we realized there was no place for us in the ruins of Western Europe, so we had to find a new home. We chose Australia - unimaginably far from our native land! - and Australia gave us refuge. Most Lithuanians were settled in the Eastern States, but quite a few of us (my family and I included) disembarked in the West Australian port of Fremantle.

Many of our countrymen were scattered far and wide over the State to fulfill the obligatory two-year work contract they had signed [with the Australian Government]. When that was completed, most gravitated back to the capital. By 1951, there was already a large number of Lithuanians living in and around Perth, and our first celebration of Lithuania's National Day (February 16th) in that year gave us the opportunity to get to know each other and to forge friendships.

It didn't take long to put down roots in this country and form sports clubs and cultural associations. The church we were assigned - and we could soon fill it to overflowing - became a regular place to meet as well as to worship.

But nothing lasts forever and, as they say, "The grass is greener on the other side ... of the Nullarbor." The Eastern States had larger Lithuanian communities and this attracted many from Western Australia. Those of us who remained in the West, maintained our community, established Lithuanian Association premises and ran activities for our young people. We quietly resisted the assimilation that the Australian government of the time required. When that policy changed, the Perth Lithuanian community, small as it was, became referred to as one that "kept up respect for the culture of its homeland, and showed concern for its occupied country."

Unfortunately, time marches on. Our ranks have thinned markedly while those in Karrakatta cemetery have increased! Nowadays we still meet on various occasions to spend time in a spirit of Lithuanian fellowship, striving to preserve what is beloved and precious to us. That is the feeling that remains strong in our hearts, and which I do not believe anyone or anything can banish.

It is our *lietuvybė*.

**Translated from the Lithuanian by
Regina KRUTULYTĖ - SHARE.**

Valė REPŠEVIČIUS is a traditional Lithuanian singer and harmoniser. After her arrival in Western Australia on 21 May, 1949, she married, brought up a family and has spent many years producing and presenting Lithuanian programmes on several West Australian radio stations.

Regina KRUTULYTĖ-SHARE, B.A., Dip.Ed. (Tas.) is a Tasmanian trained teacher of languages. She spent a decade (1991-2000) living and working in Vilnius, as a teacher and translator.

Confessions of the Second Generation

Fiona KATAUSKAS

Sydney

I've got a confession to make - I can't help but feel a bit sorry for Anglo-Australians. Sure, they've got the dominant culture, but it's this very dominance that makes their culture kind of invisible. By definition it is ordinary, familiar to and taken for granted by pretty much every Australian no matter where they originally came from. That's not to say there's anything wrong with Anglo Australian culture but just that it's so bloody *normal*.

I've got another confession to make - I'm rather a poor Lithuanian. I can't speak the language, although I wish that I could and envy my cousins' fluency. I'm not as well-versed in Lithuanian history as I would like to be, either (though there's always time for that). However, there's no denying it's a large part of who I am and something extremely special to me.

For me, a second-generation half-Lithuanian, much of my sense of *Lithuanianness* comes from the culture, the feeling that there's another world that I understand. There's the cuisine, of course. To this day, dill pickles and dark rye bread are comfort foods, reminding me of a childhood where this fare was normal but markedly different to what my Anglo-Aussie mates had in their family fridges.

There's the art, too. The folk dancing, the tapestries, the fabrics, the woven artwork and the wood carvings - are all rich reminders of the traditions of my heritage. And the amber! Who doesn't know that the best amber in the world comes from Lithuania? (Point them out to me and I'd be more than happy to educate them at length). My Aunt Gražina, a great proponent and lover of Lithuanian arts and crafts, has kept the passion alive in our family and reminds us of the importance of this kind of culture.

Then there's my Litho-radar. I can spot a Lithuanian name amongst 100 others whizzing past in the credits at the end of a

television show. On a crowded page of newsprint, my eyes will instantly fix on an "auskas", "evičius" or any other common suffixes. I felt inordinately pleased to discover my children's school Vice Principal was of Lithuanian background and feel a pride every time I see a fellow countryman or woman in any public forum. My enthusiasm has rubbed off on many of my non-Baltic mates who have now developed Litho-radars of their own.

While food, arts, crafts and a pride in the achievements of my fellow Litho-Australians might sound like a shallow take on *Lithuanianness*, it's quite the opposite. For me, these things give me a sense of identity, a familiar reminder of what it means to be of Lithuanian background and a pride in that heritage- a heritage different to that of mainstream Australian culture.

Lithuanianness, however, is not a static thing. Like many others, my grandparents, uncle and father had come to Australia as refugees and their memories of their homeland and its traditions gave them strength in their new country. Soviet oppression during the Cold War exacerbated those feelings of isolation and made upholding the culture even more important. The contact we had with relatives still living there during that time gave us insight into life under Soviet Communism- another kind of Lithuanian experience, albeit one forced brutally upon them.

As a second generation Lithuanian Australian, I grew up with the stories of my family's arrival in Australia as well as a familiarity with the culture that was second-hand- a second generation migrant experience. Like many other "second-genners", my identity is a blended one, a multicultural one. We understand the mainstream Australian ways completely, yet we have insight into a whole other culture - its history and traditions. We back Australia in any sporting event ...except when they play Lithuania. Australia is our home, but *Lithuanianness* is also part of our identity.

Lithuania herself has changed. Part of my *Lithuanianness* has involved meeting relatives of my own age who are citizens of a

free European nation and whose lives are dramatically different to those of their parents and grandparents.

My two sons are three-quarters British and Irish but it's the quarter Lithuanian part that fascinates them (and on which my son, Max, proudly focussed in a recent school assignment). Anglo-Australian culture is taken for granted but their Lithuanian heritage is special and will no doubt be part of their identities, too. They'll also grow up knowing that the Australian story is more than just an Anglo one.

Fiona KATAUSKAS, B.A. Hons (ANU), ACA, is a Sydney-based cartoonist and book illustrator. She owes her Lithuanian name to her father, Donatas Katauskas, who came to Australia as a refugee in 1949. fkatauskas@iprimus.com.au



Cartoon by Fiona Katauskas

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including the Baltic States*****PH: (03) 9819 5515****Neutrality and Lithuania****Audronius AŽUBALIS****Vilnius**

EDITOR'S NOTE: *On January 10, 1939, the Parliament of Free Lithuania resolved that, in the event of future international hostilities, Lithuania would remain neutral. Lithuania adhered to this decision right up to the last day of its independence, June 15, 1940. On this date, Russian tanks overran Lithuania and this small Baltic country lost its independence for almost the next 50 years. - One question has since been raised again and again by various observers: Did the Government of the Free Lithuanian Republic steer the right course, on the eve of World War II? This topic is now discussed, below, by the current Lithuanian Minister of Foreign Affairs, Mr Ažubalis.*

This year is the twenty-second year of Lithuania's restored independence. Many people consider this number to have symbolic significance, since 22 was exactly the number of years that the first independent Lithuanian Republic survived in the inter-war period. In 1939, the Parliament of the first Lithuanian Republic, hoping to protect Lithuania from foreign aggressors, declared a policy of neutrality. But that policy was ineffective in saving Lithuania from the tragic events of World War II, including the first Soviet occupation of 1940-41 and the subsequent Soviet occupation that began in 1944 and continued to wreak terror on the Lithuanian nation for four and a half decades.

Historians are still arguing about whether Lithuania's decision to proclaim neutrality was appropriate and what lessons our present Republic, founded on 11 March 1990, can learn from the events that followed Lithuania's declaration in 1939. In my opinion, we must avoid hurried and partisan comparisons. Each period and situation of history is unique. Looking to the future, Lithuania must adopt a position on the question of neutrality that is clear and

unequivocal. This is the imperative of our national experience and the global tendencies of 21st century politics.

Last year we celebrated the twentieth anniversary of our renewal of diplomatic relations with many countries of the world. This was an opportunity to cast our thoughts back to the period of 1990–1991, when as we struggled for our independence we urged other countries not to remain apathetic, i.e. not to be neutral, in regard to Lithuania's freedom. We were successful: our pleas were heeded.

By recognising the fact that Lithuania was a nation under Soviet occupation, but nevertheless a nation which had a right to self-determination, our international partners helped us to achieve *de jure* recognition of Lithuania's independence and to bolster it, ultimately through integration into the ranks of the progressive democracies of the European Union and NATO. We would not have achieved any of this if our friends had exchanged justice, solidarity and democratic values for a less demanding policy (at that time) of neutrality and had consigned Eastern Europe to continuing isolation under the yoke of the crumbling Soviet empire.

On the other hand, even after achieving entry into the principal Western democratic structures, Lithuania's security did not become an automatic given. It has to be constantly reinforced and defended. Just last year, as Lithuania marked its eighth year as a member of NATO, we managed to achieve a strengthening of the Alliance's security guarantees in relation to concrete plans for Lithuania's defence.

We also managed to ensure continuing long-term airspace security and to obtain an agreement on the scope of anti-missile defence that would be acceptable to Lithuania and to gather international support for Lithuania's energy independence goals. None of this would be feasible if we were to build a fence of neutrality around ourselves instead of getting actively involved in international politics and showing by our example what values and actions make cooperation meaningful.



* **The Lithuanian cavalry on parade in the 1930s.**

Photo: LCVA (Lithuanian Central State Archives).

Lithuania cannot be neutral, since today we know very well what we want. We are endeavouring to consolidate the well-being of the people of Lithuania; and one of the fundamental conditions is a safe, democratic and friendly neighbourhood. What our nation experienced as it strode toward freedom 22 years ago is now happening in many other countries of the world, starting with the Arab Spring in the Middle East and culminating in the growing yearning for democracy in the neighbouring countries of Belarus, Russia and other Eastern countries.

Lithuania is not a passive observer of these events and could not be one, because that way it would betray the values on which our statehood was built. That is why we are motivated to fulfil our duty to give our support, as Western partners, to movements for political and economic reform in Georgia, Ukraine, Moldova and other Eastern neighbours. These reforms will help ensure a more secure future for Lithuania as well.

Saying no to neutrality does not by any means imply dichotomising other countries into friends or foes. These days the battles are not about conquering the other party, but about finding solutions that are acceptable to all parties. For this purpose it is essential to use the possibilities for intercession, mediation and

consensus-building that come from international organisations. Personally, I had the best opportunity to experience this truth last year when as Foreign Minister I acted as Chairman, on behalf of Lithuania, of the 56-member European Security and Cooperation Organisation and the Community of Democracies, which unites more than one hundred countries.

Apart from other achievements, during this period Lithuania managed to ensure an uninterrupted Geneva negotiations process for Georgia, a reduction of political tension in Albania, an easing of ethnic schisms in Kyrgyzstan and we managed to bring the Transnistria conflict participants back to the discussion table after a break of six years and to defend the principles of democracy and freedom of speech while seeking to arrive at regional consensus.

The value to Lithuania of the above-mentioned contributions to international cooperation may be indirect, but it is significant. By actively participating in international affairs we not only get to promote European values acceptable to Lithuania, but we also widen the circle of our friends.

This year, Lithuania is coordinating the regional co-operation format *Nordic-Baltic Eight* (NB8), and, in the second half of 2013, we will chair the European Union. These activities ensure that in the near future, the circle of Lithuanian friends will become consolidated even more.

I want to stress that Lithuania under its current Government eschews the path of apathy and chooses instead to practice a responsible foreign policy. I fervently hope and urge that we continue to follow this foreign policy direction into the future.

Translated from the Lithuanian by Gintautas KAMINSKAS.

Audrius AŽUBALIS is the Foreign Affairs Minister of the Republic of Lithuania.

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Extract from the Book:

First Snow **Edward REILLY** **Geelong**

*Sninga jau!*¹ Who was the more surprised, children who would be pouring through the school gates on a black Friday morning in late October, or myself, staring out of the fourth floor apartment window. It is snowing, this early in the year, and the bell atop Sts. Peter and Paul Basilica was tolling the third hour. It seemed as though flocks of white starlings were crossing its floodlit walls and then swirling down into the Town Hall Square.

Snow has cloaked Kaunas Old Town in a mantle as bright as a king's crown. This is a city that remembers its kings, yearns for them and would have one, rather than a mere pedestrian politician, no matter how adroit he may be. Bookshops sell posters and maps reminding the people that their kings once gave good rule to a realm vaster than the Caesars'.

Snow is falling. I am walking past Thirteenth Century ruins of Vytautas' enclosed castle. The maples have lost their golden



* Lithuanian poet Maironis (centre) keeps a cold eye over the Jesuits' students in Kaunas.

¹ (Lithuanian:) It's snowing!

crowns, and I am no longer wandering through a land coloured in Basanavičius' palette.

Traffic swishes by. Today, the few tourists have stayed away. Today, I, the curious invader, have the castle to myself. Strangely enough, when I put my hands on them, the walls were warm. I had expected bitter cold. But they were weeping, long trickles of cold dew cascaded down the sides as though the walls were weeping - blood, memories. * * *

Oh, it's cold! By late afternoon, all glories of morning snow had dissolved on between the cobbled stones and asphalt, leaving icy puddles for anyone unwary enough to step into them. But the act of walking up to *Laisvės Alėja*² has warmed me. Everyone, except the very old, moves briskly. Young lovers, arms linked high against each other's shoulders, are bending into each other against a cutting wind. The beggar woman is still kneeling in her same spot opposite *Miesto Parkas*³ as yesterday, a rosary clasped in her white hands. A well-dressed businessman crosses from the other side of the bike track, drops in a handful of *grąža*,⁴ blesses himself, strides away. * * *

The beggars have gone. It's too cold, too dark, even for them. Under the trees, large clumps of snow shine against the dirt and discarded papers. As I walk back towards Town Hall Square, loose skeins of youths mill around street corners, clusters of girls giggle their way towards a well-lit *kavinė* (coffee house). Puddles, snow sheets sliding off rooftops, a pair of ragged dogs sniffing, the Internet Café is closing its doors. I cross the Square, let myself in, leaving the snow behind. No emails. No text messages. All's quiet. It's so warm in bed: I dream that I am on a beach in Hawai'i. Outside, it's snowing again.

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

² (Lithuanian:) Freedom Boulevard.

³ (Lithuanian:) City Park.

⁴ (Lithuanian:) coins, small change.

FIRST SNOW



EDWARD REILLY

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Lietuva - I am leaving ...

Claire JANSEN

1.

*Lietuva, will I write you like a Šimkus poem, speaking two languages?
Or will I fly your memory on a cloud of another time away -
dreamed of days?*

2.

*Lietuva, you gave me friends that grew like mushrooms
from your forest heart drawn from cobblestone towns
driving super-blue-Subaru rally-car through Kaunas streets, and
riding number 3 bus the wrong way to the railway track end of town
to be helped by a meaty-armed bus driver*

*Lietuva, I crossed your small towns in shaking, rickety public buses
picked berries beneath your trees, strawberries from your pine needles
bought cherries in the market, ate milk curds of all kinds, eggs for
breakfast - šaltibarščiai, cepelinai, Samogitian pancakes, blynai*

*These are the flavours my stomach will remember
but my hunger will always be for your dark bread*

3.

*Stir your coffee without a spoon, Lietuva,
pick the rain from the sky like Greta at Trakai castle, and
let Nemo the puppy walk on two legs*

while he patters for attention on your thighs

*Have your photo taken in Woo Nightclub, Vilnius, with local DJs
take a photo of yourself in front of Puntukas Stone
and fall off a bike in Anykščiai forest with no helmet*

*Take a bus to Biržai and another to Panevėžys, or Šiauliai
to finally get to Riga -*

*maybe the thin lady with the red lips will help you as well
even though she doesn't speak English and is only a passenger*

*Rent a bike in Juodkrantė, ride to Nida, swim in Pavalka
and eat icecreams in Nida-town*

*Go to a wine-tasting party with Alena in Klaipėda and
follow her friends out to a karaoke bar
where you dance to "American Woman" in the upstairs disco
drag out of bed for a folk festival in the morning
and catch a bus for 59 litas all the way to Vilnius*

*Learn how to hitch-hike to Druskininkai with Ronaldas who
speaks some German and hands over his card,
"Problem, you call Ronaldo, then no Problem"
visit the Aqua-Park, and the lakes, and forest
spend hours racing from sauna to pool to sauna to shower
and slide after waterslide until you rush out with stringy wet hair
to buy ice-cream in the cool breeze of a 10pm sunset.*

4.

*Lietuva, your days are getting shorter and mine are all up
I am out of time with you, but you will always be with me
the way you cannot queue for the bus without pushing in
your amber and babushkas with black scarves tied under chins
your skinny young people and sturdy-girthed middle-aged women
Your flowers and fruit, forests, fields, and yellow weather-board houses
your largest droplets of pouring rain
and black skies speaking thunder over Vilnius -*

The moon rising over Kaunas airport as we fly away from the sunset

5.

*Lietuva, now that the black grounds of coffee have settled in my cup
now that I know you beneath the coffee coloured foam -
the colour of your dark brown bread*

*I want to wish you good health, a long life it was a pleasure to
spend time with you and I wish you well for all your family*

*The rest is hard to say - for though I can
count to ten by now and order bus tickets from the kiosk
I cannot say good-bye*

So, labąnakt, Lietuva - I'll see you in the morning

Claire JANSEN, BA.Hons (Tas.) was awarded the Tasmanian Lithuanian Honours Scholarship in 2007 and travelled to Lithuania in 2008. Her first collection of poems, *Landing on Snow*, was published last year.



Kaunas Panorama. -Photo: Reimonda Žaltauskaitė/LCVA(LithuanianCentralStateArchive)

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The Art of Vincas Jomantas

Peter BORTHWICK

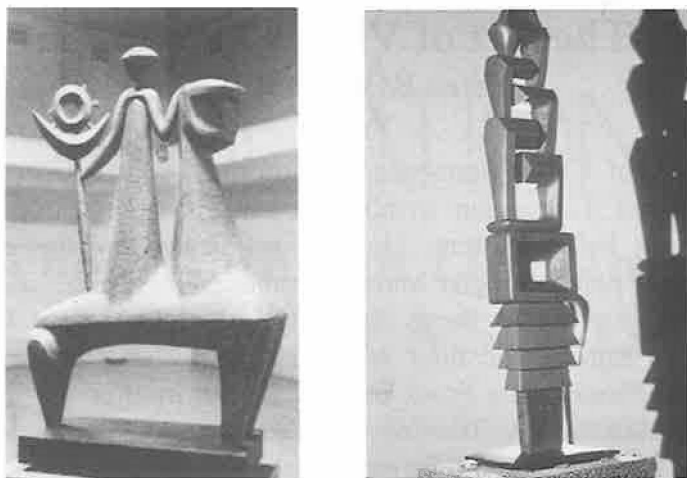
Sydney

The work of Vincas Jomantas was informed by rural, traditional and ancient Lithuanian symbolism and his perception of its underlying belief system. He was influenced by the eminent Lithuanian paleontologist Marija Gimbutas's writings.⁵ Jomantas accepted Gimbutas's thesis that the Lithuanians were the last pagans in Europe and their ways of thinking and imagery were closest to those of the Proto-Europeans who immigrated from the Urals millennia ago. They were never conquered by successive waves of invaders, as were other pagan countries; although the ruler converted to Christianity in the fourteenth century, the rural inhabitants never completely converted, and much decoration on buildings and elsewhere still displayed the ancient symbolism.⁶ This imagery was adapted by the Lithuanians to incorporate Christian motifs.

Jomantas was convinced that his role was to introduce Lithuanian symbolism into Australia through modernist sculpture. An early autobiographical sculpture, *Bearer*, 1959, (Illustration 1) declared his mission: it showed a figure riding a horse, carrying the most important symbols of the crescent moon and rolling sun shown as a disc with wheel spokes.

⁵ In particular Jomantas recommended that the author read Marija Gimbutas, *The Balts*, Thames and Hudson, London, 1963

⁶ Marija Gimbutas, 'Ancient Symbolism in Lithuanian Folk Art', *Memoirs of the American Folklore Society*, Vol. 49, American Folklore Society, Philadelphia, 1958, pp. 124-127; Pavilas Spurgecius, 'Archetypes in the Lithuanian Folk Art', in D. Bernotaite-Behausiene (ed.), *The Sacred Art of Lithuania and Lithuanian Folk Art*, Lithuanian Art Museum, Vilnius, 2003, pp. 55-56; Juozas Jakstai, 'Lithuania to World War I', in A. Gerutis (ed.), *Lithuania: 700 Years*, A. Budreckis (trans.), Manyland Books, New York, 1969, pp. 43-63; S. C. Rowell, *Lithuania Ascending: A Pagan Empire within East and Central Europe*, Cambridge University Press, Cambridge, New York & Melbourne, 1994, pp. xi, 10-15, 50-60, 64-65, 73-78, 83-97; Harry Dembowski, *The Union of Lublin: Polish Federalism in the Golden Age*, Boulder & Cambridge University Press, New York, 1982, pp. 14-27.



Left: 1. *Bearer*, 1959, 'Iron Cement'; dimensions unknown, destroyed.
Right: 2. *Tower of Grief*, 1958, carved wood, hessian, enamel, 123 h, National Gallery of Australia, Canberra.

Jomantas affirmed that the symbols his sculptures incorporated appeared on Lithuanian crosses and roof-poles.⁷ The Lithuanian roof-pole could be found everywhere in the countryside up to the 20th century. It was the mainstay of the pagan religion, believed to be the *axis mundi* connecting the fertile earth goddess to the dynamic male sky divinities. The combination of these forces was essential to the survival and propagation of all living things.

The roof-poles were horizontally divided into several levels in ancient times, demarcating the gods' different spheres, but, with the spread of Christianity, came to house the Virgin Mary or saints.⁸ *Tower of Grief*, 1958, (Illustration 2) most clearly refers to

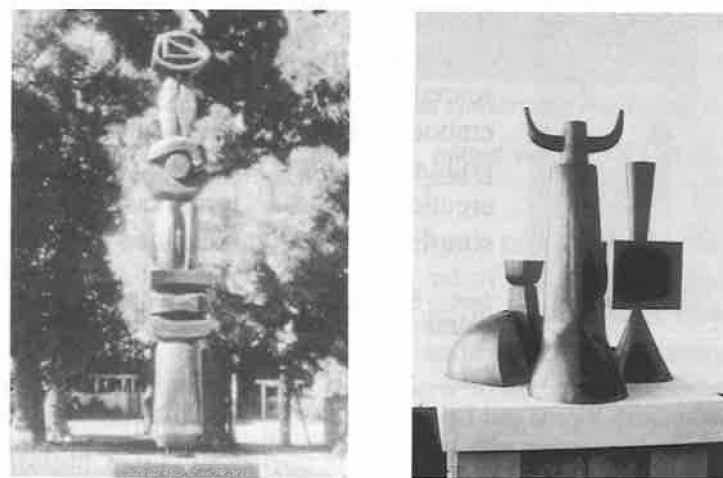
⁷ 'monumental structure up to 15 foot high': James Gleeson interview with Vincas Jomantas, 15 October 1979; tapes and transcript held at the library of the National Gallery of Australia.

⁸ Marija Gimbutas, *The Balts*, Thames & Hudson, London, 1963, pp. 190–195; Pavilas Spurgecius, 'Archetypes in the Lithuanian Folk Art', in D. Bernotaite-Behausiene (ed.), *The Sacred Art of Lithuania and Lithuanian Folk Art*, Lithuanian Art Musum, Vilnius, 2003, pp. 55–56, Marija Gimbutas, 'Ancient Symbolism in Lithuanian Folk Art', *Memoirs of the American Folklore Society*, Vol. 49, American Folklore Society, Philadelphia, pp. 76–93, 123–128.

the several roofs in the four horizontal elements towards the work's bottom; by layering L shapes one above the other it indicates the poles' function of climbing up to the sky. The vertical totemic nature of his sculptures was also related to the roof-pole, best illustrated in another autobiographical sculpture: *Poet*, 1961 (Illustration 3).⁹

In *Poet* the boat symbol emphasises that Jomantas, the poet, has travelled the seas to bring the gift of ancient Lithuanian imagery to Australia. Jomantas believed that Australian society concentrated excessively on material matters and needed to be redirected into a spiritual sphere, in harmony with nature; the exemplar for such a world was to be found in the Lithuanian pagan belief system. They considered that they, and all creatures and plants were united in a natural world permeated by the divine.

The sun symbol, prominent in *Poet*, as in many other ancient cultures, referred to the all-important god of light and warmth



Left: 3. *Poet*, 1961, laminated, milled and carved wood, 280 h, Don Gore.
Right: 4. *Princes*, 1972, bronze, polymer resin, composition board, 93.8 h, National Gallery of Australia, Canberra.

⁹ The autobiographical nature of this work is made clear by a small delightful sculpture, *Poet's Bride* dated 1965, the year that his future wife, Laima, came to join him in Melbourne.

bringing life to all things, and its dynamic force as it rolled across the heavens, disappearing to re-emerge each morning with renewed strength. The moon was also an important divinity, signifying life's continual rebirth in its waxing and waning.

Jomantas in *Princes*, 1972, (Illustration 4) displayed modernised symbolic versions of three creatures important in Lithuanian imagery: the bull, the bird and the turtle. Jomantas affirmed this sculpture was meant to denote these beings' spiritual nobility, rather than their earthly power.¹⁰

The bird was most frequently displayed in Jomantas's works. Its semi-divine status was conferred by its perceived role as the messenger between earth and the heavens, as in *White Bird*, 1946-1948 (Illustration 5): an enormous white bird, its size indicating its exalted status, soars away from a shadowy man perched on a tiny globe in its mission, as an intermediary with the heavens.



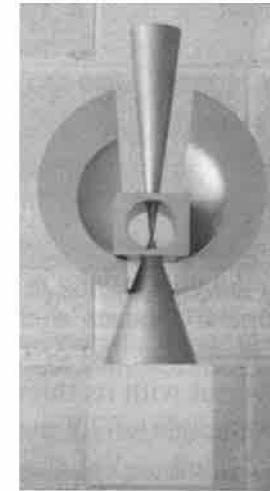
Birds were believed to exemplify *par excellence* the dynamic life-force as they soared into the sky; they were embodiments of the most powerful goddess, Laima, who controlled the vital creation process.¹¹ Jomantas progressively simplified and streamlined his bird

Left: 5. *White Bird*, 1946-1948, ink and water colour, 22.5 x 19.3, L. French.

¹⁰ Interview with Vincas and Laima Jomantas, 23 and 26 November 2001; see also Jomantas's interview with James Gleeson where he said that the turtle, bird and bull were 'very noble and as maybe going back in Lithuanian folklore': James Gleeson interview with Vincas Jomantas, 15 October 1979; tapes and transcript held at the library of the National Gallery of Australia.

¹¹ Marija Gimbutas, *The Balts*, Thames & Hudson, London, 1963, p. 198; Marija Gimbutas, *The Living Goddesses*, University of California Press, Berkeley & Los Angeles, 1999, pp. 199-201, 203; Marija Gimbutas, 'Ancient Symbolism in Lithuanian Folk Art', *Memoirs of the American Folklore Society*, Vol. 49, American Folklore Society, Philadelphia, 1958, pp. 36-41.

imagery, adding to its impression of purity, culminating in his *Standing Sculpture* commission for Sydney Airport (Illustration 6): a disc, recalling his sun symbol, is cleaved into two gleaming halves by elongated cones, symbolising the swift ascent of sleek aircraft.



Left: 6. *Maquette for Sydney International Airport Sculpture*, 1970, milled and turned wood, 39 h, Laima Jomantas.

Right: 7. *The Chieftain*, 1982, laminated, milled and carved wood, burnt, 159 h, Art Gallery of South Australia, Adelaide.

The bull was a most ancient deity; it was a powerful symbol of the virile dynamic life-force. The prototype of the roof-pole had been a bull's skull perched on top of a pole; it was believed to protect against disease and evil spirits and ensure prosperity and fertility.¹² The bull's horns in *Princes* tower over the other two figures, emphasising its power. In *The Chieftain*, 1982, (Illustration 7) the horns ride high on top of a pillar, referring to

¹² Marija Gimbutas, *The Language of the Goddess: Unearthing the Hidden Symbols of Western Civilization*, Thames & Hudson, London, 1989, pp. 265-270; Marija Gimbutas, 'Ancient Symbolism in Lithuanian Folk Art', *Memoirs of the American Folklore Society*, Vol. 49, American Folklore Society, Philadelphia, 1958, pp. 5-6, 43-6; Marija Gimbutas, *The Balts*, Thames & Hudson, London, 1963, p. 198

the ancient functions of the Lithuanian tribe's leader, who was both chief and head priest, emphasising the spiritual function.¹³ The turtle was also an ancient symbol. It was often portrayed looking down from above when its shape appeared like the uterus's. It was linked with fertility and sexuality.

More importantly, turtles were believed to be the vehicle for people's anima or spirit, released after death, joining the universe's essential vital forces. Birds were also believed to embody the anima as they rose high in the sky.¹⁴

The snake was a particularly powerful, polyvalent and sacred motif. It was held sacred since it guarded the gods. In ancient times, it was worshipped as a goddess and depicted crowned.¹⁵ Unlike elsewhere, the most common Lithuanian snake is harmless and was believed to bring good fortune to houses sheltering it. Jomantas's rendering of this creature in *Awakening of Giants II*, 1967 (Illustration 8) is particularly powerful with its three sinuous trunks springing up from the ground to a height of 2.2 metres. The indented top of each trunk appears crowned. Yet the writhing "Giants" appear threatening, as Jomantas admitted.¹⁶

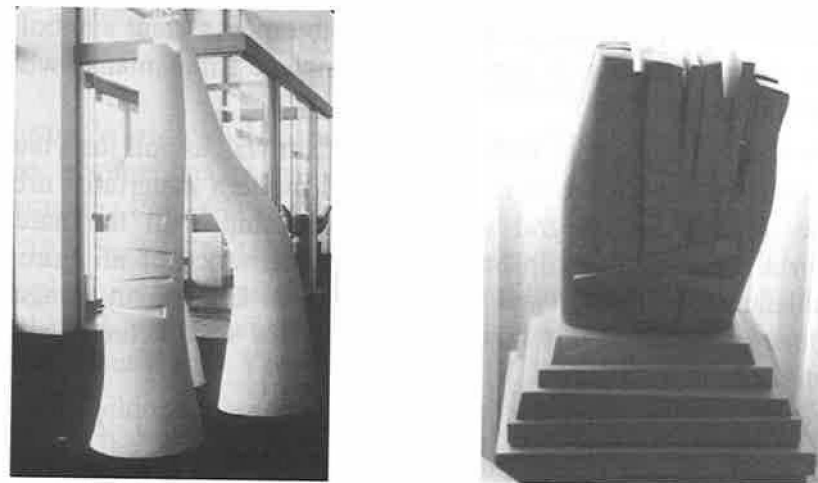
They also recall poisonous snakes, vehicles of the goddess *Ragana's* dreaded death force. But *Ragana* also had regenerative powers, epitomised by the snake which, since it sloughed its skin each year, was thought immortal.

¹³ S. C. Rowell, *Lithuania Ascending: A Pagan Empire within East and Central Europe*, Cambridge University Press, Cambridge, New York & Melbourne, 1994, pp. 137–138

¹⁴ Marija Gimbutas, 'Ancient Symbolism in Lithuanian Folk Art', *Memoirs of the American Folklore Society*, Vol. 49, American Folklore Society, Philadelphia, 1958, pp. 6, 31–35; Marija Gimbutas, *The Balts*, Thames & Hudson, London, 1963, pp. 191, 198

¹⁵ Marija Gimbutas, *The Language of the Goddess: Unearthing the Hidden Symbols of Western Civilization*, Thames & Hudson, London, 1989, pp. 128–135; Marija Gimbutas, *The Balts*, Thames & Hudson, London, 1963, p. 203. Marija Gimbutas, *The Language of the Goddess: Unearthing the Hidden Symbols of Western Civilization*, Thames & Hudson, London, 1989, p. 134.

¹⁶ James Gleeson interview with Vincas Jomantas, 15 October 1979; tapes and transcript held at the library of the National Gallery of Australia.



Left: 8. *Awakening of Giants II*, 1967, plaster of Paris over wire armature (also cast in bronze), 226 h, McClelland Gallery + Sculpture Park, Langwarrin, Victoria. Right: 9. *Eternal Fire*, 1993, milled and carved wood, 65 h, Lithuanian Art Museum, Vilnius.

Jomantas referred directly to the ancient Lithuanian religion's structures and purifying powers. Fire was worshipped since earliest times as an integral part of the religion, closely associated with the sun. In temples the everlasting flame was tended by priests. The sacred fire in the household hearth was never allowed to go out, except at the Midsummer Festival.¹⁷ In Jomantas's *Beacon* series he displayed beacons perched on towers emitting sacred messages.¹⁸ The temples' undying fire was portrayed in *Eternal Flame*, 1993 (Illustration 9) and their entrances barred by flames to the impure in *The Gates*, 1983. Jomantas's very method of finishing many sculptures alluded to ritual purification, since the wood was burnt and wire brushed to give a dark velvety tactile

¹⁷ Marija Gimbutas, 'Ancient Symbolism in Lithuanian Folk Art', *Memoirs of the American Folklore Society*, Vol. 49, American Folklore Society, Philadelphia, 1958, pp. 104, 113, 122–123; Marija Gimbutas, *The Balts*, Thames & Hudson, London, 1963, pp. 92–93, 203–204; Pavilas Spurgecius, 'Archetypes in the Lithuanian Folk Art', in D. Bernotaite-Behausiene (ed.), *The Sacred Art of Lithuania and Lithuanian Folk Art*, Lithuanian Art Museum, Vilnius, 2003, p. 59.

¹⁸ Interview with Vincas and Laima Jomantas, 23 and 26 November 2001

effect.¹⁹ Fire represented for Jomantas the most potent symbol of the divine life, which pervaded the ancient Lithuanians' whole natural world.

Jomantas's major goal with this symbolism was to pull the viewer back from the alienation and dangers of modern materialist urban life towards an integral spiritual relationship with the natural world. This relationship had been the inheritance of all Europe, millennia previously, and still survived in Lithuanian imagery. Jomantas believed this imagery could evoke similar feelings and intuitions in his viewers.

Peter BORTHWICK, M.A. (Oxon.), M.B.A. (Melb.), B.A.Hons, Ph.D. (Syd.) is a retired businessman and a lifetime art collector. The research material in the above essay was drawn from his recently completed doctoral thesis, titled "The FERTILE FRONTIER: the Sculpture of Julius Kane, Vincas Jomantas and Teisutis Zikaras." (2012)

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¹⁹ Marija Gimbutas, 'Ancient Symbolism in Lithuanian Folk Art', *Memoirs of the American Folklore Society*, Vol. 49, American Folklore Society, Philadelphia, 1958, pp. 104, 113, 122-123; Marija Gimbutas, *The Balts*, Thames & Hudson, London, 1963, pp. 92-93, 203-204; Pavilas Spurgecius, 'Archetypes in the Lithuanian Folk Art', in D. Bernotaite-Behausiene (ed.), *The Sacred Art of Lithuania and Lithuanian Folk Art*, Lithuanian Art Museum, Vilnius, 2003, p. 59.

The Children of Siberia:

A first-hand testimony

During World War II and immediately after, Lithuania suffered three occupations by major powers: Soviet Russia (1940-41), Nazi Germany (1941-44) and again by Soviet Russia (1944-1990).

In 1941 and in 1944-53, the Soviets deported a total of 127,000 people from Lithuania to various parts of the Soviet Union. 55,350 of these deportees were children under the age of 16. What do we know about them? Very little.

These children were scattered across Siberia and other remote parts of the Soviet Union. They suffered constant hunger, bitter cold, untreated diseases and lice infestation. They laboured with adults in logging camps, grain storage, collective farms and they fished in the Arctic. Some children were separated from their parents, some turned to crime. Many died young.

All this, and a great deal more, has been testified by sixteen former Lithuanian children, who had been forcibly taken away from their home country to Siberia.



* A long journey in cattle wagons to the unknown...

Their original statements, recorded in the Lithuanian language, were published in book form in 2011, and reprinted in 2012, by *Naujasis Lankas* publishing house in Kaunas (Lithuania),

This first-hand evidence is now being translated into English, and the original publishers (*Naujasis Lankas*) will produce the English-language book next year. The preparatory work now needs financial assistance.

In June, 2012, the Lithuanian Studies Society at the University of Tasmania (Australia) launched a public appeal to support this *Children of Siberia* project, and people from all walks of life have been responding generously.

On behalf of the *Naujasis Lankas* publishing house in Kaunas (Lithuania), we thank all supporters for their donations of \$10 and over, received up to September 15, 2012:

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14-year-old deportee Laimutė Juškaitė.

It is not too late to make contributions now. All donations of \$10 and more, received after September 15, 2012, will be acknowledged in the next issue of this magazine. The donors of \$30 or more will receive a free copy of the English-language edition of the book, when it is published in mid-2013.

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Early Attempts to Baptise Lithuania:
From the East and from the West

Zigmas ZINKEVIČIUS

Vilnius

Lithuanians were the last European nation to convert to Christianity, in 1387. The change did not occur overnight. For almost four centuries, various attempts had been made to bring the new faith to Lithuania from two directions: from the West (from Rome via Germany and Poland) and from the East (from Byzantium via the Slavic countries).

The earliest wave of Christianity came from the East. It approached Lithuanian ethnic lands soon after the Christening of the Eastern Slavs (the forefathers of the present Russians, Belarusians and Ukrainians) around 988–989 A.D.

As we all know, the first Christian congregations were formed in Jerusalem. From there, in the first centuries after Christ, Christianity rapidly expanded into the Middle East and Asia Minor.

Soon Christian congregations were to be found in various countries of the Eastern Roman (Byzantine) Empire. Quite early (by the 4th century A.D.), Christianity had spread through Greece, around Salonika and elsewhere. In 301 A.D. the Armenians were baptized, then in middle of the 4th century, the Georgians. During the 7th to 9th centuries Christianity spread through the Balkans. In 988–989 A.D., the inhabitants of the Kijevan Rus were baptized.

And so the ethnic lands of the Balts were arrived at. Missionaries began the work of baptizing the Balts to the East of Lithuania, who had not yet been Slavicized. This work intensified around the 11th century. First to be baptized were the now extinct (gradually Slavicized) Balts who lived closest to the Slavic neighbours in the East, then it was the turn of the Lithuanians living in the easternmost part of the Lithuanian lands, the limits of which it is not easy to reconstruct with any accuracy these days.

Many notable figures of the nascent Lithuania became Eastern

Rite Christians. One of these was Vaišvilkas, son of King Mindaugas. Particularly noteworthy is Daumantas, Duke of Nalšia, who after the death of Mindaugas escaped to Pskov, where he became the most illustrious ruler of Pskov and a saint of Eastern Rite Christianity, much earlier than Saint Kazimieras (Casimir). Until the 15th century, at least about 50 Lithuanian noblemen were christened according to the Eastern Rite, including, it is thought, Jogaila and Vytautas – the initiators of Western Christianity in Lithuania.

The wave of Eastern Christianity was very intensive and it had a significant effect on the life of Lithuanians. For one thing, it brought the earliest wave of ecclesiastical terminology.

Western Christianity, having come to Lithuania via the Germans and the Poles, arrived later than Eastern Christianity. The first efforts to baptize the Balts in the 9th-11th centuries were peaceful.



* The tragic death of Christian missionary St Adalbert, executed by pagan Prussians in 997 A.D. The above image is one of eighteen scenes preserved on the doors of Gniezn Cathedral in Poland.

- Photo: A.Bumblauskas, *Lietuvos Istorija*, 1009 - 1795, p.29

Missionaries came to the Baltic lands from Scandinavia (Denmark, Sweden), Poland and the German states. Perhaps the first was the Benedictine monk Saint Ansgar (801–865). It is believed that Ansgar may have also visited areas inhabited by Lithuanians. But there is very little precise information about his activities.

Toward the end of the 10th century the first efforts to baptize the Prussians began to be organised. The first Christian baptismal mission took place in 996–997 A.D. The mission was headed by a former Bishop of Prague, the Benedictine monk Vojtěch-Adalbert.

Vojtěch-Adalbert was executed by the Prussians in 997 for destroying a sacred oak grove in a place the sources call Tenkitten, about 9 km North of Piliava, between the rivers Vysla and Nagotė. (The Prussian name of the locality would appear to have been Tenkýtai or Tenkcýčiai.)

Not long after the death of Vojtěch-Adalbert (now a saint) and the failure of his mission, Saint Bruno attempted to baptise the Prussians²⁰. Surviving historical chronicles of that time have preserved for us the details of Saint Bruno's death, also the earliest mention of Lithuania's name; as well as the names of two noblemen from the area where Saint Bruno was killed. They were Netimeras (spelt Nethimer in the sources) and his brother Zebedenas (spelt Zebeden or Zebedem in the sources). Who were they? Western Balts (Prussians, Jotvingians) or Eastern Balts (Lithuanians)? There is no consensus as to their likely nationality.

After these first unsuccessful missions, Christian proselytizing in the Baltic countries went into abeyance for about two centuries. During that time no one similar to Saint Bruno came forward to continue the missions that he started.

If some like that had come forward, then fate would have been kinder of not only to the Prussians and Jotvingians but also to the

²⁰ For a report on St Bruno's Mission and tragic death, see *Lithuanian Papers* No. 23/2009, pp. 6–8.

Lithuanians. Christianity would have arrived in Lithuania without so much bloodletting, as it did in other countries.

Proselytizing was renewed in the Baltic countries at the end of the 12th century, but by this time it took on the nature of Crusades and Christianity was now propagated not by the force of words but by the force of swords and fire. The Baltic countries including Lithuania suffered horrendous violence at the hands of the German 'Knights'.

The real start of the baptism of Lithuania is to be found at least two centuries after the time of Netimeras / Nethimer : in the time of King Mindaugas, when Lithuanians were truly baptized for the first time, an extremely important event, not yet fully evaluated by historians. Historical evaluation of this era has been hampered by a campaign of smears and disinformation against Mindaugas, which was started by enemies of Lithuania right back at the time Mindaugas was still alive and continues to this day.

Ultimately it was Vytautas and his cousin Jogaila who were responsible for completing the baptism / Christianization of Lithuania in 1387 (and Žemaitija 1413–1417).

The Christianization of Lithuania was a very important historical occurrence, which determined the subsequent shaping of our country. In the Middle Ages, Christianity went hand in hand with progress: it brought material and cultural development and education. This was something that the nature-worshipping Lithuanians and other Balts had lacked so far. The same can be said about other Central and Eastern European countries that were Christianized around the time of Netimeras / Nethimer.

Progress through Christianity came from the West (from Rome and other important Western cultural centres) and from the East (from Constantinople and the whole Byzantine Empire), where learning flourished, there were well-stocked libraries and many well-educated people. All this happened at a time when in Europe the classical national monarchies of France, England and Spain were developing. Lithuania lagged behind them because of the

delay in Christianization.

That was the most important reason why the languages of other nations that had been baptized earlier displaced the Lithuanian language from the role of language of governance in Lithuania, relegating Lithuanian to the role of family language and language of communication among the uneducated masses.

Translated from the Lithuanian by Gintautas KAMINSKAS.

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The Crusading Ethos, Christian Chivalry and *The Livonian Rhymed Chronicle*

Audrey PEYPER
University of Tasmania

The Livonian Rhymed Chronicle is a text through which one can examine the changing nature of Christian chivalry, Teutonic Order military monasticism and the crusading ethos after the loss of Acre in 1291. After the loss of Acre, which marked the effective failure of the crusades in the Holy Land, the military orders needed to reinvent their purpose in order to survive.

The Teutonic Order is especially important to consider in the wake of this crusading disaster as it not only managed to survive but also to re-invent itself, and thrive as a crusading force for another century and a half. The most successful longer-term re-invention was the making of chivalry itself into the new reason for crusading.²¹ Analysing the nature of Christian chivalry,²² as it is presented in *The Livonian Rhymed Chronicle*, can inform our understanding of how the crusading ethos developed in the Teutonic Order after the loss of Acre in 1291.

²¹ This mid-fourteenth-century development is noted and discussed by William Urban, 'The Teutonic Knights and Baltic Chivalry', *The Historian*, 57 (1995), p. 521; Mary Fischer, 'The Books of the Maccabees and the Teutonic Order' *Crusades*, 4 (2005), pp. 71-72; Mary Fischer, 'Des Tūvils Kint? The German Order's Perception of its Enemies as revealed in the *Kronike von Prūzinlant*', *Archiv für das Studium der neureun Sprachen und Literaturen*, 244/159, 2 (2007), p. 267; Alan V. Murray, 'The Saracens of the Baltic: Pagan and Christian Lithuanians in the Perception of English and French Crusaders to the Late Medieval Prussia', *Journal of Baltic Studies*, 41, 4 (December, 2010), pp. 425-427.

²² Like secular chivalry, Christian chivalry was not a unified or stationary concept. How a knight perceived his Christian commitment could vary between regions, levels of wealth and between individuals. One expression of Christian chivalry was in the practice of crusading, particularly as a member of a military monastic order. How a monastic knight, who had been recruited from the secular knighthood, applied his secular chivalric values to his Christian calling was critical to his interpretation of Christian chivalry.

The Livonian Rhymed Chronicle is reflective of a developing interpretation of crusading and Christian chivalry, an early stage of the trend towards secularisation of the crusading ethos that would be realised by the mid-fourteenth century. While, as Mary Fischer notes, the author of the *Chronicle* and the knights he writes about display little awareness of the greater intellectual heritage of the concept of the *militia Christi*,²³ I argue that the lack of formal crusading ideology and biblical material in a Teutonic Order text produced in the period immediately after the loss of Acre is significant. The *Chronicle* can be used as a descriptive source for the mentalities of the knights already recruited into the Livonian Branch of the Teutonic Order in the 1290s,²⁴ as well as an example of how the Order sought to promote crusading to potential recruits during the turbulent period after the loss of Acre,

²³ Mary Fischer, *Di Himmels Rôte: The Idea of Christian Chivalry in the Chronicles of the Teutonic Order* (Göppingen, 1991), p. 189.

²⁴ Recently there has been research that has sought to promote *The Livonian Rhymed Chronicle's* value as a descriptive work.²⁴ William Urban utilises *The Livonian Rhymed Chronicle's* descriptive nature to evaluate the sense of humour of the Teutonic Knights and Hartmut Kugler investigated the *Chronicle* as a text through which to access the mentality of the regular Teutonic knights. Kugler highlights aspects of the *Chronicle* that indicate mutual martial values between the knights and the heathens, and non-Christian practices being espoused by the knights. Kaspars Klavins has also used the likeness of *The Livonian Rhymed Chronicle* to heroic epic literature to investigate the actions of the knights that appear to be reminiscent of pagan practice. Klavins contends that the social origin of the members of the Livonian branch, which for the majority was the German lower nobility and gentry, retained many aspects of pre-Christian German culture that was conducive to the knights' embracing of the local Baltic cultures with which they were in close contact. See William Urban, 'The Sense of Humour among the Teutonic Knights', *Illinois Quarterly*, 42, 2 (1979), pp. 40-48; Hartmut Kugler, 'Über die Livländische Reimchronik: Text, Gedächtnis und Topographie', *Jarhbuch der Brüder-Grumm-Gesellschaft*, 2 (1992), pp. 85-104. For Kugler's discussion of the *Chronicle's* lack of distinction between Christian and heathen see p. 92; for his discussion of the knights' performing pagan practices, see pp. 93-95; Kaspars Klavins, 'The Ideology of Christianity and Pagan Practice among the Teutonic Knights: The Case of the Baltic Region', *Journal of Baltic Studies*, 37, 3 (2006), pp. 266-267. For Klavins' discussion of the *Chronicle* and its association with the heroic ethos see pp. 267-268.

before the Order's permanent relocation to Marienburg (1309) and its golden age of chivalric splendour in the mid-fourteenth century.

There is little that is precisely known about *The Livonian Rhymed Chronicle*, which is also commonly known by its German title, the *Livländische Reimchronik*.²⁵ *The Livonian Rhymed Chronicle* was written c.1290-1297.²⁶ The *Chronicle's* nominal purpose is to recount the events during the arrival of Christianity in Livonia, covering c.1180-1290.²⁷ Military events are primarily recorded, with colourful, graphic and emotional descriptions of battles, castles, knights and their heathen opponents. The author is anonymous. Information within the *Chronicle* suggests that the author was a knight-brother of the Teutonic Order who lived in the Baltic for most of his life.²⁸ The presentation of the material indicates that the author drew heavily upon eyewitness accounts and oral testimony for the earlier decades covered, and was likely a participant in some of the events of the decades closer to the *Chronicle's* completion date.²⁹ It is written in Middle High

²⁵ Leo Meyer (trans.), *Die Livländische Reimchronik* (Paderborn, 1876). Hereafter referenced as *LR*.

²⁶ Alan V. Murray provides a useful summary of the *Chronicle's* basic attributes in his discussion of the structure and intended audience of the *Chronicle*. See Alan V. Murray, 'The Structure, Genre and Intended Audience of *The Livonian Rhymed Chronicle*', in Alan V. Murray (ed.) *Crusade and Conversion on the Baltic Frontier, 1150-1500* (Aldershot, 2001), pp. 235-251. Murray's discussion of the compositional attributes and manuscript tradition of the *Chronicle* is on pp. 235-238.

²⁷ Murray, 'The Structure, Genre and Intended Audience of *The Livonian Rhymed Chronicle*', p. 236.

²⁸ Mary Fischer, *Di Himmels Rôte*, pp. 174-175; Murray, 'The Structure, Genre and Intended Audience of *The Livonian Rhymed Chronicle*', p. 237.

²⁹ Fischer, *Di Himmels Rôte*, pp. 173-174; Murray, 'The Structure, Genre and Intended Audience of *The Livonian Rhymed Chronicle*', p. 237. Two manuscripts survived into the modern period, the oldest from the fourteenth century, and another sixteenth-century version that also contained other Teutonic Order literature, including a version of Nikolaus von Jeroschin's *Kronik von Pruzinlant*. *The Livonian Rhymed Chronicle* was published by Leo Meyer in 1876 in the version that is still the standard edition. There is a recent

German, of an eastern-central dialect,³⁰ composed in verse adding up to 12,017 lines.

The nature of the Christian chivalry portrayed in *The Livonian Rhymed Chronicle* was undoubtedly influenced by the pre-existing secular chivalric ethos of the Livonian branch of the Teutonic Order's membership. Attracting the majority of its recruits from the Saxon and Thuringian *ministeriales*,³¹ the Teutonic Order in Livonia assumed a particularly violent and unruly reputation.³²

English translation of the text.²⁹ See Leo Meyer (trans.), *Die Livländische Reimchronik* (Paderborn, 1876); Jerry C. Smith and William L. Urban (trans.), *The Livonian Rhymed Chronicle, Second edition, Revised and Enlarged* (Chicago, 2001).

³⁰ Murray, 'The Structure, Genre and Intended Audience of *The Livonian Rhymed Chronicle*', p. 237.

³¹ The medieval German *ministerialis* was an unfree knight. Benjamin Arnold discusses in depth the legal position of *ministeriales*, noting that while 'servitude' meant that a lord had rights over their person, services and possessions, retainues of *ministeriales* often exercised a considerable degree of influence and social mobility. The *ministeriales* played an eminent role in the fierce territorial politics of the Holy Roman Empire from the eleventh century until the decline of the class in the fourteenth century. See Benjamin Arnold, *German Knighthood, 1050-1300* (Oxford, 1985), chapter 2: 'The Servile Legal Status of *Ministeriales*,' pp. 53-75. For a detailed examination of the relationship between power and violence in the Holy Roman Empire see Jorg Rogge, 'Attentate und Schlachten: Beobachtungen zum Verhältnis von Königtum und Gewalt im deutschen Reich während des 13. und 14. Jahrhunderts', in Martin Kintzinger and Jorg Rogge (eds.), *Königliche Gewalt, Gewalt gegen Könige: Macht und Mord im spätmittelalterlichen Europa* (Princeton, 2004), pp. 7-50.

³² Lutz Fenske and Klaus Militzer have compiled an indispensable demographic study of the Livonian branch of the Teutonic Order. Militzer has identified four broad periods in recruitment for the Order, the most relevant for this study being the earliest, 1237-1309. As Militzer notes, this was an 'establishment phase' for the Livonian branch, with the majority of recruits and masters during this time originating from German areas in which the Teutonic Order already held territory, notably eastern Saxony and Thuringia. See Lutz Fenske and Klaus Militzer, *Ritterbrüder im Livländischen Zweig des Deutschen Ordens* (Köln, 1993), pp. 50-51; Klaus Militzer, 'The Recruitment of Brethren for the Teutonic Order in Livonia, 1237-1562', in Malcolm Barber (ed.), *The Military Orders: Fighting for the Faith and Caring for the Sick* (Aldershot, 1994), p.

How crusading was interpreted and how Christian chivalry manifested itself in Livonia had longer-term influences upon crusading more generally, as the Teutonic Order in the Baltic became the primary facilitators of crusading from the mid-fourteenth century.

How is Christian chivalry and crusading presented in *The Livonian Rhymed Chronicle*? Despite the *Chronicle* reflecting a less sophisticated understanding of the ideology of crusading, the author of the *Chronicle* did perceive the knights as fulfilling a divine mission. The author presents the Livonian knights as labouring in God's name, defending Christendom and suffering martyrdom.³³

Yet the interpretation of Christian chivalry he presents in the *Chronicle* is practical and direct.³⁴ In the climate of frequent, violent, and often unanticipated, warfare there was little allowance in the martial mentality of the brother-knights for complicated rationalisations of their military role. The author devotes only the initial 127 lines to formal theological content, and presents the religious content of the *Chronicle* sparingly, always in the context of war.³⁵

The author of *The Livonian Rhymed Chronicle* chose to present crusading in a heroic light, a departure from the *Chronicle's*

272; Klaus Militzer, *Von Akkon zur Marienburg: Verfassung, Verwaltung und Sozialstruktur des Deutschen Ordens 1190-1309* (Marburg, 1999), p. 407.

³³ Some examples of the author the Livonian Knights labouring in God's name are found at *LR*, lines 2594-2597; *LR*, lines 6953-6954; *LR*, lines 11218-11226; Some examples of the knights' actions as defending Christendom are found at *LR*, lines 6059-6066; *LR*, lines 669-687; *LR*, lines 669-687; Some examples of Livonian knights suffering martyrdom are found at *LR*, lines 4514-4525; *LR*, lines 5794-5813; *LR*, lines 10757-10766.

³⁴ For example, one of the strongest messages is that 'God assists knights in battle': some instances of this sentiment are found at: *LR*, lines 2688-2694; *LR*, lines 5463-5471; *LR*, lines 1833-1846.

³⁵ See for example *LR*, lines 4798-4810: 'He [Brother Bernhard] said, "Brothers, the heathens' army is lying nearby. Now is the time for everyone who had come with us to turn his thoughts to God. A mighty battle will be waged here, and let us risk our lives...let each of you call upon God and fight like men.'

Teutonic Order literary context of the 1290s.³⁶ Murray convincingly suggests that the *Chronicle* was created with the intention of being attractive to a certain 'aggressive, warrior-mentality' demographic within the German knightly community in order to promote the crusade in Livonia.³⁷

Maurice Keen argues that crusading offered a means through which 'the heroic ethic could be drawn into a Christian context.'³⁸ I suggest that while the heroic ethos was already a motivating factor for secular knights to undertake crusade, and therefore reflected in the mentality discernable within the *Chronicle*, it was also being cultivated by the Teutonic Order to encourage membership at a time when the religious justifications for the crusading were strained and the Teutonic Order needed to distance itself from the failure in the Holy Land.

I argue that through the duration of the *Chronicle*, the balance between religious and secular values tips in favour of the secular. Initially, Christian virtues of piety and righteousness feature

³⁶ While it has been established that *The Livonian Rhymed Chronicle* was written between 1290 and 1297, the purpose for which was composed is unknown. Certainly, the heroic nature of the *Chronicle* and the predominance of bloodthirsty battles in its content do not seem to fit within its surrounding literary context. The Teutonic Order produced a number didactic works in the second half of the thirteenth century such as the *Väterbuch* and the *Passional*, along with translations of the biblical stories of Judith and Hester. See Mary Fischer, *Di Himmels Rôte*, pp. 24-25.

³⁷ Klavins offers the suggestion that the members of the Teutonic Order would have found emotional gratification in associating their activity with the heroic epic tradition. Murray convincingly demonstrates that *The Livonian Rhymed Chronicle* is more closely aligned, literarily and linguistically, to the heroic epics such as the *Nibelungenlied*. See Klavins, 'The Ideology of Christianity and Pagan Practice', p. 268; Murray, 'The Structure, Genre and Intended Audience of the *Livonian Rhymed Chronicle*', p. 247-250.

³⁸ Maurice Keen, *Chivalry* (London, 1984), p. 55. Keen asserts further that 'the development of secular *ritterfrömmigkeit*, a knight's sense of Christian commitment, owed more to the Christian penetration of the old, once autonomous heroic ethic, infusing it with a new religious colour, than to later ecclesiastic prompting.' See Keen, *Chivalry*, p. 54.

strongly.³⁹ Yet by the end of the *Chronicle*, secular virtues of handsomeness, wisdom and experience are preferred.⁴⁰ By the very end, the violent, heroic actions of local leadership are given prominence over exalting the virtues of the Master.⁴¹

I believe this pattern reflects the intensification of the conflict in Livonia and the trend towards secularisation of the crusading ethos. *The Livonian Rhymed Chronicle* reflects in part the preferences of the audience of the 1290s, as well as the author promoting crusading in Livonia as a heroic arena in which to achieve secular chivalric glory – a marketing angle that the Teutonic Order would expand upon for its survival and growth into the fourteenth century.

Audrey PEYPER, B.A.Hons. (Tas.) was the winner of the Lithuanian Honours Scholarship at the University of Tasmania in 2010-11. The above essay is based on her Honours thesis.

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³⁹ See for example the author's account of Grandmaster Dietrich von Grüningen (1238-1242): 'he rejoiced in the glory of God, upholding it at all times', *LR*, lines 2336-2339;

⁴⁰ See for example the author's description acting master Gerhard von Katzenellenbogen who is described in secular and heroic terms as 'handsome and well-mannered, a bold hero in battle...whose fame was widespread in Livonia,' *LR*, lines 8511-8523; and of Master Cuno (1288-90), who had governed wisely and well, and was handsome, *LR*, lines 11642-11651.

⁴¹ *LR*, lines 11670-11983: For the final master elected in the *Chronicle*, Halt von Hohembach (1290-1293), the qualities of wisdom and experience are briefly praised, then the ruthless deeds of the castellan of Goldingen, the 'fine hero and bold warrior' Helmich, are praised in the lengthy final military campaign of the *Chronicle*.

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These words by former Czech leader Vaclav Havel were quoted in the Lithuanian Parliament House on January 13, 2012, when Russian human rights defender Sergei Kovalev (81) was awarded the first Lithuanian Freedom Prize (*Laisvės Premija*).

Kovalev had formed the first Russian initiative group for the defence of human rights in the USSR, in 1969. Over the years, he collaborated with Lithuanian dissidents and helped to transmit the *Chronicle of the Catholic Church in Lithuania*, to the West. For this, he was arrested in 1974, was found guilty of "passing information to foreign media" and was jailed for 10 years with hard labour. He was not released until December 3, 1984.



* *Pictured at the ceremony on January 13, 2012 (from the left): Lithuanian MP Petras Auštrevičius who was the initiator of the Freedom Prize; Irena Degutienė, the Chair of Seimas (Lithuania's Parliament); the guest of honour Mr Sergei Kovalev; and singer Veronika Povilionienė.*

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Lithuanian Heritage Returns Home

Inga VIZGIRDIENĖ

Lithuanian State Central Archives, Vilnius

When about 10,000 Lithuanian refugees came to Australia after World War II, the Australian Government scattered them around the whole continent. Even Northern Tasmania received about 100 Lithuanians, who were on contracts to work for 2 years in jobs that they were sent to by the Government.

A society called *Šiaurės Tasmanijos Lietuvių Bendruomenė* (Lithuanian Community of Northern Tasmania) was formed on 14 January 1951 in Launceston. Over time, many of the local Lithuanians moved to larger Australian cities; about 25 of them stayed on to live in Launceston. After some time, the well known Lithuanian organist and choirmaster Jonas Krutulis established an Australian choir which also included in its repertoire some Lithuanian songs. Later on, Jonas Krutulis began to broadcast carefully produced Lithuanian radio programs over local radio station 7LA. He also served for seven years as head of the Lithuanian Community of Northern Tasmania.

Now, thanks to Jonas's daughter, Regina, his meticulously saved collection of Lithuanian radio program recordings has been sent to Lithuania, to the National Central Archive (*Lietuvos centrinis, valstybės archyvas* - LCVA). An LCVA employee commented,



Photo: L. Dmuchovskaja (LCVA).

'Each time we receive contributions such as this from our compatriots scattered around the world, we are pleasantly surprised by their enthusiasm and their desire to preserve the Lithuanian culture and identity many thousands of kilometres away from Lithuania'.

The National Central Archive of Lithuania (LCVA) is the largest archive in Lithuania's national archives system. It operates under the direction of the Office of the Chief Archivist of Lithuania (*Lietuvos vyriausiojo archyvaro tarnyba*). The principal aim of its activities is to gather and store written, visual and audio material for future generations and to ensure ongoing public access to the material.

The National Central Archive of Lithuania currently holds more than 3 million files of written documents covering the period 1918–1990. The Archive's holdings consist of several collections:

- early 19th century documents from institutions of the Klaipėda region (then ruled by Germany);
- documents from the first Lithuanian Republic of 1918–1940;
- 1918–1919 documents from institutions of the Lithuanian and Belarusian Soviet Socialist Republics;
- documents from institutions operating in the Polish-occupied south-eastern part of Lithuania 1919–1939;
- documents from central and local institutions operating under Nazi occupation (1941–1944);
- documents from institutions operating under Soviet occupation, 1940–1941 and 1944–1990.
- documents received from Lithuania's diplomatic missions since the restoration of independence.

The National Central Archive of Lithuania holds visual and sound documents from the 1850s to the present. The visual and sound document holdings consist of several collections:

- film documents: more than 53,000 items;
- photographic documents: more than 600,000 items;
- sound documents: more than 38,000 items;
- video documents: more than 2,500 items.



* Australian visitor Regina Krutulytė-Share (*second from the right*), with some members of the State Archives staff (*from left*): Valerija Jusevičiūtė, Inga Vizgirdienė and Rūta Tarailienė.

Photo: L. Dmuichovskaja (LCVA)

The largest part of the Archive's holdings consists of material produced by Lithuanian Film Studios (*Lietuvos kino studija*) and Lithuanian Television (*Lietuvos televizija*) from 1946 to 1990: documentary films, chronicles, reports. The Archive holds not just the earliest Lithuanian drama films but also the latest productions, those done since Lithuania's restoration of independence.

The photographic document collection consists of photographs, negatives, glass plates, albums, and colophons. The earliest photographic documents date from 1860.

The audio document collection consists of 20th and 21st century audio recordings made on vinyl records, magnetic tape, audio cassettes and compact disks. The oldest sound recordings in the Archive are from 1907. There is a recording made in Riga of the Riga Lithuanian Men's Quartet, conducted by composer A. Kačanauskas. From other old sound recordings you can hear the voices of Lithuanian Presidents A. Smetona and K. Grinius

and other famous Lithuanian politicians and public and cultural figures. There are also other historic recordings.

After Lithuania's restoration of independence, with the help of the World Lithuanian Community (*Pasaulio lietuvių bendruomenė*), the audio document collection of the Archive received many sound recordings of Lithuanian radio programs abroad. At present the Archive can confidently call itself the largest repository of Lithuanian radio programs from abroad.

The video document collection starts from 1988, with much of the material being the work of the Archive's video cameramen. These video documents reflect the most recent history of Lithuania, starting with the activities of Sąjūdis, its earliest meetings, the restoration of independence, the events of January 1991 and other important moments of Lithuania's political and cultural life. A significant part of the items in the video document collection consists of video tapes presented to the Archive by the Lithuanian National Foundation (*Tautos fondas*), which were produced for the World Lithuanian Community (*PLB*). These include video recordings of the recollections of former exiles, political prisoners and anti-Soviet partisans. Video documents that reflect important moments of life in Lithuania are still being made.

The documents are stored in modern storage facilities constructed in 2007. They are kept in conditions of controlled and regulated stable temperature and humidity that are essential to their long-term preservation. The documents are indexed and digitised by specialists. The information is kept in modern, searchable computer data bases. The documents are available to the public: they are being researched, published, put on the Internet and shown in displays and multi-media presentations.

Translated from the Lithuanian by Gintautas KAMINSKAS.

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The Vilnius Medical Society

Dalia TRIPONIENĖ

The University of Vilnius

The Vilnius Medical Society will be 207 years old, this year. The first medical society in Eastern Europe, it still continues its activities today.

One can be proud of the fact that this medical society was founded in Vilnius during the initial period of the establishment of medical societies in Europe. Only two medical societies in Paris and London had been set up in the late 18th century.

Great progress in medicine in the early-19th-century Vilnius was conditioned by the flourishing of Vilnius University, the increased intellectual potential of the local physicians, and the arrival of famous medical professors from other European countries.

The Vilnius Medical Society was founded on 12 December 1805 on the initiative of Professor Joseph Frank, of Vilnius University, by 15 prominent professors, both physicians and pharmacists, gathered at his home in Vilnius.

The Vilnius Medical Society was the first institution of advanced training for Lithuania's physicians and pharmacists and the centre of research on the country's sanitary conditions.

The Society adopted its Charter drawn up by the Vilnius University Professor G.E. Groddeck, while the aims of the society were expressed in the motto 'To serve science and the native country'.

The logo of the Vilnius Medical Society – goddess Isis – that still represents the Society was done by the painter J. Rustem.

The Vilnius Medical Society has rendered numerous services to its country, by accumulating progressive medical knowledge and spreading it in Lithuania.

Quite a few luminaries of European medicine became honorary members of the Vilnius Medical Society: E. Jenner, A. Scarpa, J.

Corvisart, R. T. Lenneck, R. Koch, V. Pirogov, M. Mudrov, J. Beer, R. Virchow, J. Pavlov, F. Dubois, E. Bergmann, G. Dupuytren, D. Larrey, D. Mendelejev, N. Filatov and others. They actively cooperated with the Vilnius Medical Society by sending their research papers and exchanging experience.

The Vilnius Medical Society set up vaccination and maternity institutes, an outpatient clinic for the Vilnius poor, a pharmacy department, a sanitary division, a chemical and bacteriological laboratory, and a Pasteur station.

The members of the Vilnius Medical Society – medical and veterinary doctors – made an outstanding contribution to combating infectious diseases and epidemics of dysentery, cholera, and croup in Vilnius Region; they also organized a smallpox vaccination.

After the closure of Vilnius University by the Tsar's decree in 1832 and of the Academy of Medicine and Surgery in 1842, Vilnius Medical Society remained the only centre of medical science in Lithuania and continued its activities.

One should note that some outstanding public figures in Lithuania were physicians and members of the Vilnius Medical Society: one of the Founding Fathers of the Republic of Lithuania, J. Basanavičius, also A. Domaševičius, K. Grinius, S. Matulaitis, and A. Vileišis.

The sources of all specialized medical societies can be traced back to the Vilnius Medical Society. All of them – twenty-one societies functioning at present – are joined together in the Vilnius Medical Society. True to its motto, the Society arranges meetings to discuss the urgent medical problems and spread up-to-date medical information.

During the Soviet occupation, the Society preserved the national spirit holding meetings on J. Basanavičius, K. Grinius, V. Kudirka, the origin of the Lithuanians, and working to help society overcome alcoholism.

To promote the research activities of the physicians, the Vilnius Medical Society on the initiative of Prof. S. Pavilionis founded an annual prize for the best research project put into practice. In all, 107 works have been nominated and 37 have been awarded the prize. All the winners receive a certificate designed by a famous graphic artist R. Vėliuviėnė.

The Vilnius Medical Society is the only public institution promoting the study of the history of medicine in Vilnius, arranging meetings to mark historical dates and honour the prominent Society members, and publishing historical collections (*The Vilnius Medical Society: 1805-1985*, Vilnius, Mokslas 1988; *The Vilnius Medical Society: 1805-1998*, Vilnius, Gamta 1999; *200 Societas medica Vilnensis*, Vilnius, Gamta 2005) containing the historical papers on all specialized medical societies. The Society has contributed to the publication of Prof. P. Norkūnas's book *Memoirs*. Historical reviews are published regularly in the journal *Medical Theory and Practice* published by the Vilnius Medical Society.

One can rest assured that the Vilnius Medical Society is a working cultural institution providing the continuity of the best Vilnius medical traditions.

Dalia TRIPONIENĖ is an Associate Professor of Medicine at the University of Vilnius and Chairwoman of the Vilnius Medical Society.



Photo: Inga Liubomirskaitė (LCVA-Lithuanian Central State Archive).

A Quiz

1. Estonia, Latvia and Lithuania are collectively known as

- (a) the Balkan States
- (b) the Baltic States
- (c) the Baltic Commonwealth
- (d) the Balkan Union

2. Mt. Kosciusko is the highest peak in the Australian Alps. It bears the surname of Tadeusz Kosciuszko who was

(a) a Polish explorer and scientist who explored much of Tasmania and New South Wales

(b) a Lithuanian-born patriot who fought for the freedom of three countries

(c) a Polish geologist who discovered large quantities of gold in the Bathurst area in 1839

(d) a Belarus-Lithuanian astronomer who established the Mt Stromlo observatory

3. Since Federation (1901), Australia has had only one Prime Minister who was born abroad, in a non-English speaking country. He was:

- (a) Francis Forde
- (b) John Gorton
- (c) James Scullin
- (d) Chris Watson

4. What are the colours of the national flag of Lithuania ?

- (a) Yellow, green and red
- (b) Yellow, white and red
- (c) Blue, black and white
- (d) Maroon, white, maroon

5. How many Lithuanians (to the nearest thousand) have migrated to Australia between 1947 and 1953?

- (a) 5,000
- (b) 10,000
- (c) 15,000
- (d) 27,000

6. Mr Alex Chernov, Victoria's present Governor, was born in

- (a) Russia
- (b) Latvia
- (c) Lithuania
- (d) Belarus

7. Riga is the capital city of

- (a) Latvia
- (b) Estonia
- (c) Finland
- (d) Lithuania

8. A European super trawler named Margiris has been in the news in Australia this year. Its name has been borrowed from

- (a) Margiris, the ancient Greek god of fisheries
- (b) Abel Margiris, the Dutch navigator of the 18th century
- (c) Lithuanian-born Samuel Margiris, the founder and owner of a modern ship building business in Amsterdam
- (d) Margiris, the Lithuanian regional prince who heroically defended his Pilėnai castle, against the Teutonic Knights in 1336.

The ANSWERS are on Page 73 in this Issue.

Champion Debaters from Lithuania

by Eleonora LEKAVIČIŪTĖ and

Povilas RUTKAUSKAS

Kaunas



* *Veni, vidi, vici* (I came, I saw, I conquered). *Pictured:* This year's young Lithuanian debaters' team consisted of [from left:] Eleonora Lekavičiūtė (Kaunas Jesuit Grammar school), Eglė Kavaliūnaitė (Jablonskis high school, Kaunas), Alina Gutauskienė (KJG), Greta Gervytė (No.5 high school, Panevėžys), Povilas Rutkauskas (KJG), Aira Bekerytė (Jablonskis high school, Kaunas). Photo: *Mūsų Pastogė*

Young Eleonora Lekavičiūtė and Povilas Rutkauskas, the authors of this report, are students at the Jesuit Grammar School in Kaunas (Lithuania). They were members of the Lithuanian secondary students' team that competed in the World Individual Debates and Public Speaking (WIDPSC) competition in Brisbane, from March 27 to April 4 this year.

The first challenge we faced was the journey itself. After two full days of airports, flights and buses, we could barely stand on our feet when we finally arrived at Moreton Bay Boys' College in Brisbane. Since we got to live at the homes of local families, we were given an opportunity to take a first hand glimpse of what

common Australian life looks like. We must admit, we were charmed by how open-hearted and sincere the people were.

The championship itself had us running and working hard. Each day we had to participate in rounds of Interpretive Reading, Impromptu speaking, Debating and Persuasive or After Dinner speaking. After two days of intense competition, most of the participants from around the globe became friends. Hosts of the competition gave us a chance to experience some of the most thrilling rides in Australia, at the Dreamworld amusement park.

The next morning, we were ecstatic to find out that two members of our team have made it to the finals - Greta Gervytė for Interpretive Reading and Povilas Rutkauskas for After Dinner and Impromptu Speaking. After a nerve-racking finals round, tired but smiling, we finally relaxed at a paradise-like Australian beach.

Eating ice-cream and chatting with our friends, we spent the whole afternoon completely disconnected from the outside world. We were brought back from Australian heaven to reality the next day, in time for the Super Finals. Sadly, none of the Lithuanians made it to the super finals, but another surprise was waiting for as Povilas Rutkauskas won a respectable third place in the After Dinner speaking category and won first place in the overall rankings for English as a Second Language category. The competition was closed in high spirits with a luxurious boat ride around the Brisbane City."

* * *

Teacher Alina Gutauskienė (third from left in the photo above) has been training debating teams in her native Lithuania since 1994. With the exception of 1996, her students have participated in every World Students' Debating Competition (WSDC). In addition, Alina's students later started entering the World Public Speaking Competitions in London, as well, and also WIDPSC (World Individual debates and Public speaking Competitions).

Alina Gutauskienė has been an adjudicator at some 17 or 18 world competitions. "I've lost count", she told us in Brisbane.



LONDON, 2012:

Olympic Gold Medals, per capita (Extracts only)

Rank	Country	Gold Medals	Population	Population per Gold Medal
1	Grenada	1	110,821	110,821
2	Bahamas	1	353,658	353,658
3	Jamaica	4	2,705,827	676,456
4	New Zealand	6	4,432,620	738,770
5	Hungary	8	9,962,000	1,245,250
6	Trinidad & Tobago	1	1,317,714	1,317,714
7	Croatia	3	4,290,612	1,430,204
8	Lithuania	2	3,192,800	1,596,400
9	Slovenia	1	2,057,540	2,057,540
10	Latvia	1	2,070,371	2,070,371
11	Great Britain	29	62,262,000	2,146,965
18	Australia	7	22,880,619	3,268,659
19	South Korea	13	48,580,000	3,736,923
20	Switzerland	2	7,870,100	3,935,050
24	Belarus	2	9,461,400	4,730,700
25	France	11	65,350,000	5,940,909
26	Russia	24	143,056,383	5,960,682
27	North Korea	4	24,052,231	6,013,057
28	United States	46	313,382,000	6,812,652
30	Germany	11	81,831,000	7,439,181
47	Canada	1	34,771,400	34,771,400
48	China	38	1,347,350,000	35,456,578
53	Brazil	3	192,376,496	64,125,498
54	Mexico	1	112,336,538	112,336,538

Contributed by **Gintautas KAMINSKAS** (Canberra).

Olympic Joy for Lithuania

Lithuanian competitors won two gold medals, a silver medal and two bronze medals, at the London 2012 Olympic Games.

15-year-old Lithuanian swimmer Rūta Meilutytė amazed the world by winning the 100-metre breaststroke in her first ever Olympics. She became the youngest Olympic winner in 40 years. Australian Lithuanians have been thrilled by Rūta's win, but also saddened that Australia's outstanding swimmer Leisel Jones did not win a medal in the same race.

Laura Asadauskaitė-Zadneprovskienė took gold in the women's modern pentathlon. According to Reuters reporter Kylie MacLellan, Laura 'stormed to a convincing win in the combined shoot and run finale of the one-day event to bag the Games' final medal'.

The other three Lithuanian medal winners were: canoeist Jevgenijus Šuklinas (silver), wrestler Aleksandras Kazakevičius (bronze) and boxer Evaldas Petrauskas (bronze).

In addition, the Lithuanian Government has awarded monetary prizes to a number of other Olympic contestants who achieved between fourth and eighth places in their finals.



* On their return from London, the Lithuanian medallists were given heroes' welcomes in Vilnius (pictured) and in Kaunas. Photo: J.Stacevičius.

Letters to the Editor

Moving Ahead

I was indeed very interested to read (in LP.vol.24/10) about Lithuania's President Dalia Grybauskaitė. It seems that in many parts of the world women are being given the chance to see what they can do.

I think one of the main problems for Lithuania has been the drain of young people from the country seeking jobs elsewhere. I would like to hope that the situation returns to normal sooner rather than later.

Jennifer RAKAUSKAS,
Benowa, Qld.

Napoleon in Švenčionys

On his march to Moscow, Napoleon was forced to go through the town of Švenčionys (Svintsyan) with his army. They had great difficulty in crossing the River Kuona (Kuna) which was very muddy at the time. The retreating Russian army had damaged and burned all bridges.



„Napoleon's House"

This occurred at the end of June 1812. Napoleon spent the night in Švenčionys. He stayed at the house of a Pole, Giruts, on Vilna Street opposite the Russian church. From the balcony of this house, Napoleon watched his French Army go by.

Marjorie ROSENFELD,
Carlsbad, CA., USA.

Book Reviews

Lithuanians in Australia

POPENHAGEN, Luda, *Australian Lithuanians*. Sydney: UNSW Press, 2012. ISBN: 9 781 74223 332 1 (pbk.), 299+xii pp.

Lithuanians are a small minority in Australia, but – as far as cultural achievements are concerned – they ‘punch above their weight’. The 2011 Census figures have not been released in sufficient details, but the 2006 Census listed 3065 Australians as born in Lithuania – a significant decline over the previous Census (2001) that listed about 3700 Australians with a Lithuanian birthplace. About 3,000 Australians had parents born in Lithuania, and about 2,000 declared speaking Lithuanian at home. This almost certainly is a serious underestimate – the frequent changes of national boundaries (as well as national identifications) in the Eastern part of Europe calls for a statistical adjustment of between 30 and 40 percent.

That would make the number of Lithuanian ‘identifiers’ in the vicinity of 7,000 – a number in line with the 2006 Census estimate of over 13,000 Australians with Lithuanian ancestry. So this is a small, well established and rapidly aging ethnic community. Yet it is also a highly visible, if not prominent community. Hardly anyone in Australia would be unaware of such Lithuanian names as Teisutis Zikaras, Ieva Pocius or – especially in Tasmania – Olegas Truchanas. All these names are known not only among artists, but also among educated ‘chattering classes’ familiar with cultural trends in Australia.

This could be a sociological preface to an interesting book written by Luda Popenhagen and titled *Australian Lithuanians* – a third book on Lithuanian people and culture in Australia by this second-generation Australian Lithuanian. One would call the book a ‘community monograph’ because it introduces not only the basic facts and figures about Australian Lithuanians, but also a (necessarily brief) history of Lithuania, the story of Lithuanian migration, and – in my view the most valuable – an overview of

Lithuanian organisations and 'migrant culture'. These are fascinating topics not just for members of ethnic communities, but also for all persons interested in the post-WWII evolution of ethnically diverse Australian culture.

Unlike the economy - which remained largely impermeable to the post-war migrants (mainly refugees and displaced persons) - Australian culture remained remarkably open to talent, regardless of its ethnic colouring. The evidence for that is well assembled by Popenhagen, and linked with the predominantly urban-metropolitan location of Lithuanian immigrants. It confirms the observations of researchers, such as Kunca (1988) and Price (2001), that Australia provided an excellent environment for the preservation and growth of ethnic cultures, especially those threatened 'at home'.

Reviewed by Jan PAKULSKI.

Jan PAKULSKI, MA (Warsaw), PhD (ANU), is Professor of Sociology at the University of Tasmania and Fellow of the Academy of the Social Sciences in Australia. He migrated to Australia in 1975. He is the author and co-author of five books and numerous papers on a large range of topics..

The Well-Springs of Identity

VAN RAVENSTEIN, Willem, *All Australians Now*, Victoria Park, WA: Hesperian Press, 2010. ISBN 978-0-85905-295-5, 213 pp.

Although a modest publication, *All Australians Now* is undoubtedly a very important book, not just if you are of Dutch or Lithuanian heritage. It is a book that ought to be read by all Australians. Before justifying such a bold claim, perhaps I had better explain what the book is about.

All Australians Now is the autobiography of Willem van Ravenstein, a *nom de plume*. It is his personal account of being born and brought up in Tilburg, North Brabant, in the south of the Netherlands. North Brabant was at that time predominantly Catholic, on the periphery of mainstream Dutch culture. At age 10,

Willem came to Australia with his parents, arriving in Fremantle in Western Australia in January 1950.

The succeeding years are, at a superficial level, a typical migrant story: the struggle to securely establish oneself in a new country, to adjust to an alien culture and to succeed. Willem and his family endured all the vicissitudes one comes to expect, but Willem seized his opportunities as the education system expanded and developed, passing through high school, technical college, teachers' training, university, and on to academia, marrying the delightful Rosamund, herself a child Lithuanian migrant, along the way.

I could relate to much of this, being myself an Australian-born child of Dutch migrants, growing up in the country in Western Australia. Many places and people in Perth mentioned revived the pleasure of long forgotten memories. I, too, was infected by the same desire for knowledge and learning.

But there is a darker side to the story: a sociopathic, avaricious, boorish father, a mother seemingly with serious personality issues, unwilling, unable to adjust, family secrets deviously buried. Yet Willem succeeds in spite of his parents undermining and lack of support.

In reading this I was reminded of two great works, Roald Dahl's *Matilda*, and Albert Facey's *A Fortunate Life*. Many readers would know *Matilda*, made into a popular movie. Willem's parents seem rather like Matilda's parents, only worse. They are not some caricature but cretinous, highly manipulative and problematic. Facey's *A Fortunate Life* is an Australian classic, the triumph of a child subject to physical abuse and neglect who overcomes the odds. *All Australians Now* has echoes of such a journey, but one marked instead by emotional abuse, a more insidious form of ill-treatment. But where *All Australian Now* really shines relates to the issue of identity, and so is a much richer, layered and more perceptive story than the relatively simplistic *A Fortunate Life*.

Von Ravenstein describes the very challenging, and at times excruciating, process involved in establishing his identity. It was something I could relate to, in milder form. Being born in Australia one osmotically absorbs the indigenous cultural identity, but with foreign-born parents providing a constant cultural counterpoint. If one comes, as Willem did, with a partially formed cultural identity, that identity has to be effectively dismantled, deconstructed, and then a new identity consciously reconstructed. While Willem was grappling with this process, his parents were, away from their own families and communities, divesting themselves of their native cultural and religious pretences and taking on a range of new pretensions. The insightfulness, the self-awareness, the rationality shown by Willem in spite of his youth and the emotional challenges of teen years, is quite remarkable.

One other element of this book was a great revelation for me. Von Ravenstein provides interesting perspectives on Australian culture, how it was changing and being changed by the wave of post-war immigrants. But the important point here was that, curiously, Australian identity itself was a paradox in 1950. Australians ostensibly had a British culture, but in reality a second-hand British culture, and 'Australianness' was subsumed, really only emerging itself as Willem's new found identity was forming. This insight is just one of the many reasons why every Australian, be they of foreign heritage or native born, should read this book.

Reviewed by Rupert GERRITSEN.

Rupert GERRITSEN is a Petherick Researcher at the National Library of Australia. He has published a diverse range of monographs and papers, nationally and internationally. His best known work is And Their Ghosts May Be Heard.

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For the past 26 years, this journal has been the only English-language Lithuanian periodical in Australia and in the whole Southern Hemisphere. It has survived, so far, because the journal's contributors (more than 240 of them to date) and the editorial staff have donated their services. Even so, money has to be found every year to pay for the postage (\$7,050), printing (\$3,600) and other unavoidable costs.

We thank our supporters, once again, for the following donations of \$10 or more, received since our last issue:

Australian Lithuanian Foundation, \$2,500; Lithuanian Coop. Credit Society TALKA, \$1,000; N.Alvikas, Canberra Lithuanian Community Assoc.Inc,* S.Pacevičius, A.Grikepelis, Melbourne Social Services Women's Association, Sydney Lithuanian Women's Social Services Association, T.Suris, \$200 each; S.Bakaitis, \$120; Z.Budrikis, \$119; Lithuanian Geelong Community Inc., T.McGlynn, P.Patupis, J.Petraitis, Dr.E.Reilly, M.Truchanas, V.Vaitkus, \$100 each; JE.Armonas, \$.85; B.G.King, \$.70; D.Jankus, V.Rupinskienė, \$60 each; Adelaide Lithuanian Catholic Women's Association, Z.Ben-Israel (*in memory of late Lew Ben Israel*), B.Budrienė, E.A.Ceicys, J.Gailius, A.Grosas, A.&M.Jokantas, E.Jonaitis, J.Kasauskas, J.W.Kuncas, Rev.Bro.M.Lynch, V.Navickas, WM.Palietis, DM.Rafferty, K.&G.Renetzeder, PV&NJ.Šalkūnas, A.Vingis, B.&G.Wignall, B.Zakarauskas & J.Burokas, MM.Zunde, \$50 each; L.L.Bricky, \$45; L.Kolberg, O.&J.Maleckas, A.Skimbirauskas, OG.Stumbras, \$40 each; R.Katauskas, \$.35; V.Bardauskas, G.A.R.Kateiva, R.Kilikauskas, J.&G.Lazdauskienė, R.Milasas, E.Naujokas, J.Pakalniskis, R.Platkauskas, J.Rakauskas, E.Sidlauskas, \$.30 each; G.Hampson, \$.27; L.Baltrenas, M.Kanas, V.&J.Repševičius, M.Roe, R.Stokman, J.Strante, \$.25 each; P.V.Avizonis, J.Bernotas, R.Cusack, A.&Z.Cwalinska, S.Dicum, Fellowship of Australian Writers Tas.Inc., D.Gordon, T.Hocking, V.Hughes, L.& A.Jūragis, CB.Kent-Kriaučiūnas, D.Kutkaitė, Latvian Library Elwood, JN.Lelys, A.Liubinas, B.Samulis, M.Sazenis, J.&J.Songaila, V.Šliogeris, G.&P.Valius, A.Vilčinskas, \$.20 each; R.&A.Daugalis, \$.15; L.Braniska, B.Gard, S.Niaura, K.J.Sack, G.Skucas, V.Vencius, A.K.Wargo, \$.10 each. **Many thanks!**

* for the Lithuanian Library at the University of Tasmania

A Challenge for All Ages

Over 150 competitors of all ages turned up for this year's traditional Chess Competition in Lithuanian Parliament. The contest is held on March 3 every year (The date marks the restoration of Lithuanian independence on March 3, 1990).

As in previous years, contestants came from the four corners of Lithuania, as well as from Poland, Russia, Ukraine, Belarus, Kazakhstan and Kirgiz. Some big names of the chess world were also present, including international masters Kęstutis Labeckas, Roman Khakvetadze and Boris Rositsan.

The 2012 Grand final cup was won by Rokas Klabis (Šiauliai). Kęstutis Labeckas came second and Khakvetadze, third.



Photo: Olga Posaškova/Seimo Kronika

Quiz Answers - From Pages 60-61

1 (b), 2 (b) 3 (d), 4 (a),
5 (b), 6 (c), 7 (a), 8 (d).

