

Lithuanian Papers

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The Pensive Christ (Rupintojėlis) sculpture in the Hill of Crosses. *Photo: Adela Marrone*

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Lithuanian Papers

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A new scholarship in Tasmania

Vince TAŠKŪNAS,
President, LSS.

In 2020, the University of Tasmania will be offering a new \$5,000 scholarship to undergraduates of Lithuanian descent. For further details, see below.

It is essential to apply on line, and enrol for a Bachelor's degree, before the deadline, 31 January, 2020.

UNIVERSITY OF TASMANIA

Lithuanian Studies Society Scholarship

This scholarship is generously provided by funding from the Lithuanian Studies Society of Tasmania, as well as Mrs Ona Maksvytis of NSW who provided a gift for the purpose of funding a scholarship in the memory of the late Vytautas Jonas Patašius, a highly respected former member of the Lithuanian Community in Australia.

The aim of the scholarship is to provide access to higher education at the University of Tasmania for a person of Lithuanian origin/descent.

Eligibility

Available to a student of Lithuanian origin or a descendant of a person of Lithuanian origin, and who is preferably a Tasmanian resident. Open to both commencing and current students in any area of undergraduate study who will be enrolling in Semester 1, 2020.

On-going Eligibility

To retain this award, recipients are required to achieve a minimum Pass result in all units studied each semester.

Amount

\$5,000

Duration

One year

Closing Date

31 January 2020

Apply

https://info.scholarships.utas.edu.au/AwardDetails.aspx?AwardId=50&fbclid=IwAR0CJofUieLsPEE9sJ9iFH-MV9PybMhXt6jQGCBwSrU9_fDAxzXk-nDIjIk

Apply online prior to closing date. Applications cannot be submitted after closing date. As applicants will be assessed on the quality of application, all questions should be answered in full. Please ensure care is taken with spelling and grammar.



2019 Summer Language Course in Vilnius Lithuania

TEACHER'S REPORT

I am the teacher of the Lithuanian Language class which meets regularly in Hobart, as the primary activity of the University of Tasmania's Lithuanian Studies Society (LSS).

A bequest to our Society by the late Mrs. Stasė Pacevičius provided the funds for us to attend a summer language course at the University of Vilnius in 2019.



Vilnius University. *Photo: Adela Marrone*

I have been to Lithuania many times since independence was regained in 1991. My stay there in June and July 2019, however, was different from the others in several ways.

I travelled there (at my own expense) in late 2018 with the express purpose of organising accommodation and liaising with the University on matters to do with the course for the following summer.

In June 2019, I flew to Vilnius two weeks ahead of the others in my language class, so that I could do what was required to ensure that their arrival and settling in would go smoothly. Only one of them had ever been to Lithuania.

A total of 87 international students attended the summer course. We, like they, were assigned to one of the 6 levels, and spent a most beneficial first two weeks of July in classes and lectures on the language and culture of Lithuania. At the conclusion, we received certificates from Vilnius University.

Most of us spent another two free weeks in Lithuania, before returning to Australia. We came back linguistically, culturally and spiritually richer than before. Mrs. Pacevičienė's wishes were fulfilled, and we are all grateful for her foresight and generosity.

Regina KRUTULYTĖ-SHARE.



Vilnius. *Photo: Adela Marrone*

A STUDENT'S IMPRESSIONS

My father was Lithuanian, so I grew up speaking Lithuanian – or so I thought until I started studying Lithuanian with the Lithuanian Studies group in Hobart.

Last July (2019), as part of the Tasmanian Lithuanian Studies group, I was fortunate enough to gain a scholarship to travel to Vilnius University's Summer School to further study the Lithuanian language. There were over 100 participants of all ages from 34 countries attending the course.

After assessment, we were sorted into six groups, depending on our understanding of the language. The course was quite intensive and challenging, but very interesting. I learnt a lot – though I'm not sure that my grammar has improved much!

We had many opportunities to explore Vilnius during our stay, including the university itself, which was built in the sixteenth century and had many interesting aspects and wonderfully decorated rooms. Guided tours of the Palace of the Grand Dukes and the Old Town of Vilnius were included in our itinerary, as well as lectures on cultural aspects and history of Lithuania.

Excursions were included in the course - Kernavė, where we wandered around demonstrations of trades and crafts of by-gone days. Next, we went to Kaunas, where cobbled streets led to many old churches. We also visited the M K Čiurlionis Museum of Art. Čiurlionis was

a much-respected Lithuanian artist. Coincidentally, our accommodation during our stay was at the M K Čiurlionis School of Arts in Vilnius, where young people study music, performing arts and art.

Our graduation day coincided with the inauguration of the new President, Gitanas Nausėda, so we joined the crowd of people in the square to watch the parade and parts of the ceremony.



Trakai castle. *Photo: Adela Marrone*

We had time to wander around Vilnius and outside Vilnius on our own too: we visited the Hill of Three Crosses, Gediminas' Old Palace, the Old Town, the Gates of Dawn, the old Walls of Defence, the riverside 'bohemian' areas, the Museum of Genocide and Occupation, Europa Park (25 acres of arts sculptures), the Trakais Castle and lots and lots of churches of varied denominations and constructed in different eras. We also had ample time to sample traditional Lithuanian foods – potato pancakes, cepelinai and kūgelis, all made from potatoes!

One of the highlights was our visit to our teacher's friend's "shack" outside Vilnius, where she is able to grow a garden and spend time in the countryside, as city flats are generally quite small. We also visited her sister's home where her husband was a potter. It was interesting for me to see the kiln and studio. A bus trip to Druskininkai allowed us to experience a few hours exploring the town and walking by a lake in this holiday town.

I had been to Lithuania for a short time about ten years ago and one thing had not changed – people in public service seemed surly and rude. We are accustomed to people smiling and chatting to us when we shop or purchase tickets, etc. However, in one of our cultural lectures, "Some Aspects of Everyday Culture in Lithuania" it was clarified to us that this reticence is part of the culture – people don't speak any more than they have to, to strangers. Perhaps this is from Russian times.

I saw lots, learnt lots and had a wonderful time in Lithuania. I am very grateful to have had this opportunity.

Vija HUGHES.



The 2019 Summer Language Class in Vilnius. *Photo: Vija Hughes*



Three of eight Tasmanian participants. From left: Regina Krutulytė-Share, Susanna Hennighausen, Regina Stokman. *Photo: Vija Hughes*

Belated Thanks and Nothing Forgotten

Lothar KLAFS

Originally written in April 2004

Early March 1947 was frosty and snow still covered the fields. Nearly two years after the Second World war had ended, surviving Germans who had remained in the Soviet occupied city of Königsberg and in East Prussia were suffering hunger and hardship. Thousands had died of starvation and disease and been buried hastily in bomb craters and trenches, others had been deported to the Soviet Union.



East Prussia, currently part of Poland and Russian Kaliningrad Region. *Image: pinterest.com*

For many of them Lithuania was their last hope of survival. Farmers there were working their fields, and word of mouth had it that they gave bread, potatoes and other foods to begging German women and children. In contrast, there were no farmers left at all in northern East Prussia, having fled the advancing Red Army, or been evicted or deported by them. Those Germans who for a number of reasons were unable to work, including women with young children, the old and the sick, had to survive in whatever way they could.

My mother, aged 50, my five brothers and sisters, aged from three to seventeen years, and I, 15 years of age, were similarly left without food or work, and so in an effort to survive, we started on our journey to Lithuania. In exchange for a wrist watch which was the last valuable item we owned, a Russian conductor let us onto the train to Kaunas – Leningrad/Saint Petersburg. I had secretly obtained the watch in exchange for two sacks of potatoes, while watching over a field for some Russians. The conductor motioned for us to stay silent so that Russians getting on the train would not notice we were Germans. The train was made up of closed goods wagons.

We walked through snow-covered streets from Kaunas station towards the centre of town, pulling a sled with the two youngest sisters, hoping to find the market square. We must have looked



East Prussian refugees – fleeing the Red Army in 1945. Photo:

<https://europebetweeneastandwest.wordpress.com/2018/02/03/a-wild-picture-of-destruction-the-creation-of-kaliningrad-expulsion-of-all-things-germans/>

wretched and thin in our worn-out clothes, for without a word being spoken Lithuanian women would reach into their shopping bags to give us large pieces of bread, or even a few roubles. We were touched and full of gratitude. After a year of encountering hatred and humiliation at the hands of the Russians, here we met kind and compassionate people sharing their bread with us.

By the time we reached the market square full of stalls we were no longer hungry thanks to the bread we had been given. But we were thirsty, so in pairs or alone, we sought out stall selling milk, or even chocolate drinks. Our pleading faces must have spoken for us, as again, without a word being exchanged, we were given glasses of milk or cocoa to drink. We were overjoyed. When evening came we were still at the market square and had nowhere to go for the night, when a woman of about thirty-five, recognising our predicament, took all seven of us home to her flat. We

were offered an empty room to sleep in. Early the next morning, we went back to the market to beg for bread. Besides bread we also received other foods and sometimes even a few roubles from generous people. In the evening we returned to the same kind woman's spare room for a second night.

The next day a young woman came up to us in the street, addressing us in German, and offering to take in the two youngest sisters for some time, until we were able to find another solution. We were relieved, as we expected tough times ahead. And over the past two days we

had realised that the seven of us could not stay together. We agreed and promised that we would come to see them every now and again, making the separation a little easier.

However, a group of five was still too large to travel around the countryside and beg for food. We had realised that it would be difficult to find overnight accommodation for five persons, so we split up into two groups again. My brother went with the two sisters aged nine and thirteen, and my mother and I went off separately to try our luck on the farms.

We wandered aimlessly from farm to farm, at times only in order to stay warm. Everywhere people immediately recognised we were Germans, and many understood and spoke a few words of German. We never left empty-handed when begging for food. However, when asking to stay the night we were occasionally sent over to the neighbouring farm where there was supposed to be more space.

Most peasant men and women were friendly towards us. They invited us into the combined large kitchen and living room and asked where we were from and about our former lives. We were



Germans fleeing the Red Army over the frozen Vistula Lagoon. East Prussia, 1945 Photo:

https://www.reddit.com/r/HistoryPorn/comments/8pusjd/germans_fleeing_the_red_army_over_the_frozen/

usually allowed to sleep on the wide long benches in the kitchen and even offered a sheepskin or woollen blanket as well.

We always tried to find somewhere to stay before nightfall, in order not to arouse suspicion at night, so we were often invited to sit down for the evening meal with the farmers or the whole family. The potato dumpling soup was delicious! Home-made bread was served. Many families said prayers at the table before the evening meal.

From time to time we heard knocking on the windows at night, followed by armed young men entering and being offered a meal. As we learnt later on they were so called "forest brothers" who were being hunted by the Soviet army. Occasionally we could also hear the sounds of gun fighting from the forests.

At one homestead, a woman told us about her only son who had joined the forest brothers; once as he was visiting home Soviet soldiers turned up unexpectedly and shot him as he fled.

On our return to Kaunas we went to see the youngest sisters, and we were told that we had to take them with us. The neighbours had noticed that the children didn't speak Lithuanian and taking in or sheltering Germans was forbidden. From then on, we were travelling as a group of four, with me carrying my little sister on my shoulders as she could not yet walk long distances. Even then we had no problems with begging or finding places to stay the night. On the contrary, we were shown kindness even more readily.

Weeks and months passed this way; on warm days we would spend most of our time out in the fields or forests, only going near settlements to beg for food and drink. We made a point of avoiding the main roads, as there were many German woman and children begging there. I preferred travelling along country lanes to the central regions of Lithuania, where German beggars had not yet been seen.

After some months apart, we met up again with my brother in Kaunas. He had arranged for the two sisters to be looked after by two families. A few weeks later one of them had to be picked up again as the family was going away on holidays. My brother found a placement for her at a farm where she was to help look after the cows.

For the next few weeks during the grain harvest my brother and I found work with a man travelling with a mobile threshing machine. We really enjoyed this work very much. At the end of threshing each farmer would put on a feast with all the trimmings, including home distilled vodka for all the workers. The feasting was usually accompanied by lots of singing, and we were often asked to sing German folk songs. In addition to the generous offerings of food and housing, on occasion we were also given some roubles as well.

Our mother and sisters were meant to be begging around the same area during this time, however we couldn't easily find them. My brother and I set out to find them, thinking they couldn't be very

far away with the little sister in tow. We asked around the local farm houses if anyone had seen a German woman with two small girls passing through, begging for bread or asking to stay the night. We soon traced them and followed them for a few days, eventually locating all three of them safe and sound, sitting together in a farmhouse kitchen.

While my brother returned to reunite with the other two sisters, my mother, two younger sisters and I continued our begging rounds. Winter 1947/48 passed without any remarkable incidents. At one farm run by a widow and her servant woman we were invited to stay for a whole week and improve our condition. I helped around the property as much as possible.

Sometime later we met up again with my brother. During spring and summer 1948 we worked on various farms in the vicinity of the town of Anykščiai, and for a couple of weeks we stayed and worked at the house of the school teacher Karanauskas in Skapiskis. The couple had four daughters ranging in age from five to sixteen years. The two oldest daughters invited us along to a village festival, which involved dancing, as well as a saint's day celebration. We were truly impressed by their generosity.

About a fortnight before the grain harvest took place I met another German boy who was begging at the market in Anykščiai. Upon learning that I was from Königsberg too, he told me that several train transports had already left the city taking Germans back to the Reich, and that only one more train was going to be organised and was to leave soon. From then on Königsberg region was to become a restricted area for Germans.

Rumours had been circulating since the end of the Second World War that all German people from East Prussia would be resettled back to the Reich. In light of this, the boy's news seemed plausible. With great urgency I got in touch with my brother. We were well aware that we could not go on living as beggars indefinitely, and that we had to reach this last transport train. First of all, we needed to find confirmation that what we had been told was true. Without delay I went to the nearest train station and travelled to Königsberg. As I could not afford to pay the fare, I travelled on the door ledges or in between the train carriage buffers. All the German beggars travelled this way back and forth between East Prussia and Lithuania. My brother and I had done it before as we had no roubles.

The few remaining Germans living in Königsberg told me that one last transport was indeed going to leave soon. With a great sense of urgency, once again travelling without a fare, I took another train back to Lithuania to alert my mother and sisters. This trip however turned into a disaster, haunting me in nightmares for many years. Once inside Lithuania I caught a freight train that ended at a small station near Panevėžys. I looked for somewhere to spend the night because I could not continue on to Panevėžys until morning. I encountered Russian soldiers who were working nearby in the forest and had set up tents there. I was able to communicate quite well with them in Russian, and so I accepted their offer of staying the night in one of their tents. I was carrying a backpack

which was full of clothing for my two youngest sisters. I had obtained these in Königsberg in exchange for food items from our Lithuanian begging rounds. In the morning I found I had been robbed during the night – one of the little winter coats was missing. But being German I was in no position to complain.



Map of Lithuania

The next day I made it to Panevėžys and tried to change trains to the narrow-gauge line to Anykščiai. At the Panevėžys train station I encountered several German beggar youths. As none of us could read the Lithuanian language timetables it was difficult for us to find out when the next train was going to leave for Anykščiai. Toward evening I left my rucksack with the youths and went to the platform, where I was confronted by a Russian officer, questioning me in Russian and asking what business I had there. I replied in Russian and we began a conversation. He wanted to know the whereabouts of my father, and I replied truthfully that he was imprisoned. The officer, surprised



Königsberg after the war in 1945. *Image: economist.com*

by my good command of Russian and wanted to know if I was German. When I confirmed this, he concluded that I must be a spy who was helping escaped prisoners of war. He told me he was commander of a nearby prisoner of war camp, and just last night three prisoners had escaped. He took his pistol from its holster and ordered me to stand next to the wheels of the train, announcing that he was about to execute me as a spy. We had moved away from the platform during our conversation and were now on a siding outside the train station grounds.

I felt numb, and just kept declaring over and over that I was not a spy and had no knowledge of the prison camp nearby. Feverishly I was trying to come up with an escape plan. I decided that the officer would not shoot as long as I stayed close to him, so I did go over to the carriage wheels as he had ordered. We had moved further away from the station towards an area of the siding where abandoned carriages were being used as accommodation for the Russian troops. Now they were forming a circle around us, with the officer telling them that I was a spy, and whoever shot me dead would be given a bottle of vodka. The soldiers however thought this was not enough reward. In the meantime, a Russian sergeant appeared, walked over to me and asked what all this was about. I recounted what had happened, and in reply he pointed to a large hole in the hedge along the train tracks and told me that at a suitable moment he would give me a push, and I should run, dive through that hole, and disappear. A little later, with the other officer engaged in lively conversation with the soldiers, the moment arrived and I ran away as fast as I could.

Upon returning to the group of youths, I told them what had just happened to me, and recommended that everyone found somewhere to hide. I took my backpack and found a park some distance away, where I collapsed next to some small bushes. I placed the backpack under my head and was so exhausted that I fell asleep immediately. Suddenly I awoke to a knock to my head and found myself lying on an empty rucksack. All of the clothing had been pulled out of it through a long cut as if made by a razor. Once the last piece had been removed, my head bumped against the hard earth. It was nearly dawn now and I was wide awake, though I had not heard or seen the thief at all.

Early that morning there was a train to Anykščiai, and as usual when travelling without a ticket I was waiting off to the side until the train started moving slowly. I would then run up to a carriage and jump up onto the running boards,



Anykščiai narrow-gauge railway station. Photo:

<https://www.lithuania.travel/en/place/narrow-gauge-railway-museum>

holding tightly onto the rails on the right and left. At that moment I was extremely relieved to be on the way to Anykščiai, when suddenly the door was opened from the inside of the carriage and a woman conductor wearing uniform started asking me in Russian why I wasn't entering the carriage. I replied in Russian that I didn't have a ticket. In response she said "you pig" and brought her boot down on my back with full force. Thank God she only hit a muscle in my back.

Arriving back in Anykščiai, I went to find my brother, mother and two youngest sisters. We all realised that we had to return to Königsberg immediately, so as not to miss the last transport train for Germans to evacuate the city. We left the very next day. We bought a ticket to Königsberg for my mother and the little sisters, while I travelled in the usual manner without paying a fare. My brother left to collect the older sisters. We had agreed on a meeting place near the Königsberg train station, and all arrived there as arranged. All of us were overjoyed to be together once again. Once more I encountered bad luck on the final train trip, when the Russian conductors caught me without a ticket and pulled me into the carriage I was riding on. They searched my clothing and took away all of my money - twenty roubles. Luckily however, they let me stay on the train until Königsberg.

We had made it to Königsberg, but we had nowhere to live and all we owned was two or three rucksacks of food. We found a house that had not been completely destroyed, and resolutely set about shovelling dirt and rubble from one room. We boarded up the broken window leaving only a small gap for some daylight. German families living nearby gave us tools and household goods. We lived for about



Kaliningrad (Königsberg) now. *Photo: 123rf.com*

three or four weeks in these primitive circumstances, until the last train for people leaving Koenigsberg departed for Germany, for the SOZ (Soviet Occupation Zone, later to become the GDR) in mid-September 1948. A year and a half later we fled further west once again to Stuttgart, where our father was living after his release from a Russian war prison.

From the SOZ we corresponded with one of the daughters of the teacher Karanauskas in Skapiškis near Anykščiai. However, after a short time our letters remained unanswered. Nevertheless, during all the years of the Iron Curtain we never forgot the kind and generous people of Lithuania, who saved us along with thousands of women and children from north-East Prussia from certain starvation and death.

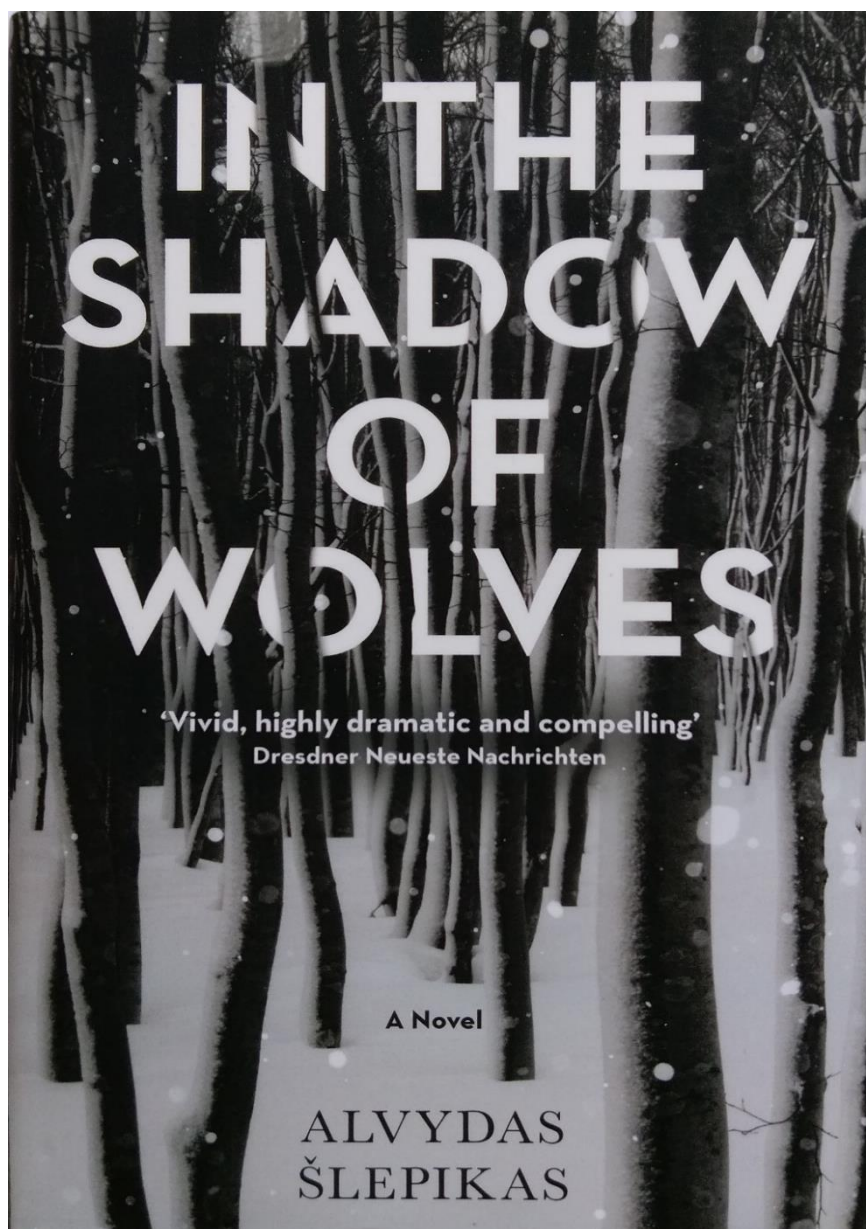
I realised the time had come to make contact with Lithuania again after it became a sovereign state once more. On 30 September 1991 I addressed a letter to the town administration of Anykščiai, describing briefly how Lithuanians had saved us from starvation, and asked for help establishing contact with the teacher family near Anykščiai. My letter was translated into Lithuanian and published in the correspondence section of the local newspaper (Anykšta). In response, I received a letter from the teacher's eldest daughter, Genė. Another reply came from the son of a farmer where I had worked for a short time. Many letters and visits to and from Lithuania followed, starting close friendships lasting to this day. Unfortunately, the teacher Mr. Karanauskas and his wife were too elderly to be able to travel all the way to Stuttgart for a visit. The whole family Karanauskai had been deported to Siberia for six years during the 1950s. Sadly the teacher and his wife passed away recently. His four daughters are still alive.

In 1993 I heard that a Lithuanian priest named Senkus was living in Stuttgart. I contacted him and was invited to a meeting of the Lithuanian community group. A year later I offered to be the treasurer for the Stuttgart branch of the Lithuanian community association. After the association's longstanding chairman Fr Kazimieras Senkus returned home to Lithuania in February 1996 I was elected as his replacement. Fulfilling this honorary role presented me with some difficulties having insufficient knowledge of the Lithuanian language. Nevertheless, the usual activities of the local Stuttgart branch were continued in the customary manner.

There are many published accounts bearing witness to the kindness shown by the Lithuanian people at the end of the Second World War towards the starving population, mostly women and children, of north East Prussia. Many of those who survived this time re-established contact with their benefactors after the fall of the Berlin wall and the Soviet Union, are visiting one another and provide help in a variety of ways within their means. During my trips to Lithuania I kept meeting many travellers to Lithuania who were once "Wolfskinder" (wolf children) as the German beggars of that time were called.

After leaving Lithuania in good health, strengthened in body and soul thanks to the generous Lithuanian men and women who fed us and saved us from starvation in those years leading up to the autumn harvest of 1948, it has always been my deepest wish to say Thank You and repay the kindness we were shown in desperate times. I am very happy that I had a chance to do so now in the later years of my life.

Translated from the German by Susanna Hennighausen.



In the Shadow of Wolves is a novel by Alvydas Šlepikas, published recently (2019) in English translation by Oneworld Publications, 10 Bloomsbury Street, London WC1B 3SR, England. The book is based on the real post-war events when the original inhabitants of East Prussia were cruelly eliminated.

Twilight Drive to Panevėžys

Jean KENT



Panorama overlooking Panevėžys. *Photo Cajetonas at the Lithuanian language Wikipedia*

Now the world turns upside down. It is a pale
ceramic dish, spilling its light back
into the clay it came from.

Stars ripped from hard generals' epaulets
soften, spattering like milk from a kitten's saucer
over old people behind ploughing horses in a rutted field —

as if a picture which has been propped for sixty years
face to the wall of a rough cottage is now free
to be seen again on its precarious shelf.

The road potholes on. Dusk cinders the summer air.

In another hemisphere, when will the brother who escaped,
waking to an ash of wattle leaves over sparrows
feasting on his lawn,

lose his dream of apples tunnelled with grubs
to their young star hearts? His feet on damp kikuyu
prickle over pine needles back —

always back, to that orchard near the birch forest
where resistance fighters hid, where his sister
with her picnic basket was arrested, where his fleeing family

squashed the fat, black mushrooms ahead of invading boots.

Now, for the first time, his son is free
to rush in his place, looking for the right way home
with out-of-date maps.

On the top of a tree, a nest
waits for a stork. As if it is not too late,
under innocent stars still old people stumble,
tumbling potatoes
like small cold moons from their hands.
Summer peat smoulders. In the distance, some refinery,

some new power place flickers up small flames.

Jean Kent is an Australian poet (b.1951). She lives on the NSW north coast. Panevėžys is a city in northern Lithuania (see map on Page 13).

Lithuanian Studies in Tasmania

Algimantas TAŠKŪNAS

Updated Survey, June 2019

The University of Tasmania (UTAS) does not have a separate teaching department of Lithuanian. Instead, extensive Lithuanian Studies have been pursued in other existing academic departments for more than a quarter of a century (1987-2019). This has been achieved in a novel co-operative arrangement between various UTAS Schools (teaching departments) and the Lithuanian Studies Society, generally known as LSS. These Lithuanian studies have been conducted along a number of successful avenues:

(1) **Individual postgraduate research** on Lithuanian topics in a number of Schools (formerly called Departments) at the University of Tasmania. They have included the Schools (formerly called: Departments) of History and Classics, English, Education, Commerce, Law, Environmental Studies, International Relations, Psychology etc. The University of Tasmania follows the universal practice of the world's universities, and a candidate who satisfactorily completes an approved Lithuanian research programme is awarded the University's Honours, Master's or Ph.D. degree.

(2) **Honours dissertations** on approved Lithuanian topics, may be completed in various Schools of the University. Two Honours scholarships have been offered annually: \$5,000 Lithuanian Honours scholarship, and \$2,000 V. Patašius scholarship for Lithuanian studies at any level.

(3) Lithuanian Language evening courses have been run, free of charge to students, since 1992; No previous knowledge of Lithuanian is required. An Advanced class was added in 2011. Research of the Lithuanian language is also active at UTAS.

(4) Australia's largest Lithuanian Library was established by LSS and was later donated to the Julius Janonis High-School in the city of Šiauliai (Lithuania). This collection consisted of over 1,000 titles in English, as well as 600 books in Lithuanian and in other languages.

(5) A refereed Lithuanian journal, in English, titled Lithuanian Papers. It reports on Lithuanian research in Tasmania and elsewhere. The journal has been published annually for the past 29 years: initially on paper (1987-2013) and now on the Internet, since 2014.

In addition to Tasmanian and Australian researchers, Lithuanian experts from all over the world are regularly invited to write for the Lithuanian Papers and visit the University of Tasmania. LSS has also published 10 books on Lithuanian topics, eight of them in English.

On the academic front, 12 successful graduate dissertations and 8 major research reports, all dealing with different Lithuanian subjects, have been completed at UTAS so far.

There are also opportunities for further study and research outside Tasmania and in Lithuania. For example, Graham Rix is a Tasmanian student currently studying, on exchange, at the University of Vilnius in Lithuania.



University of Tasmania, Sandy Bay Campus. *Photo: Vilius Gendvilas*

Letters to the Editor

Deportations

Dear Sir,

My name is Gintarė Astrauskaitė. I am from Radviliškis, Lithuania and I'm studying at Radviliškis Vaižgantas gymnasium, the second grade. I am writing this letter to say how thankful I am to be able to read the story of "Frozen Inferno" by Dalia Grinevičius that you sent to our school.

This story about a horrible life experience made me think a lot about what people had to do to stay alive. I have no idea how people had to live in those dreadful conditions. I cannot imagine how they did not lose hope to see their home again. They tried not to give up and that is exactly inspired me. This booklet opened my eyes even more and this story makes me feel proud of my country and of the Lithuanian people.

I am really thankful to you for giving me an opportunity to know even more about this deportation – part of our history. I appreciate it very much and I hope that this booklet will be known by everyone because it can change people and make them think how proud we must be of our country.

Yours faithfully,
Gintarė ASTRAUSKAITĖ

Frozen Inferno

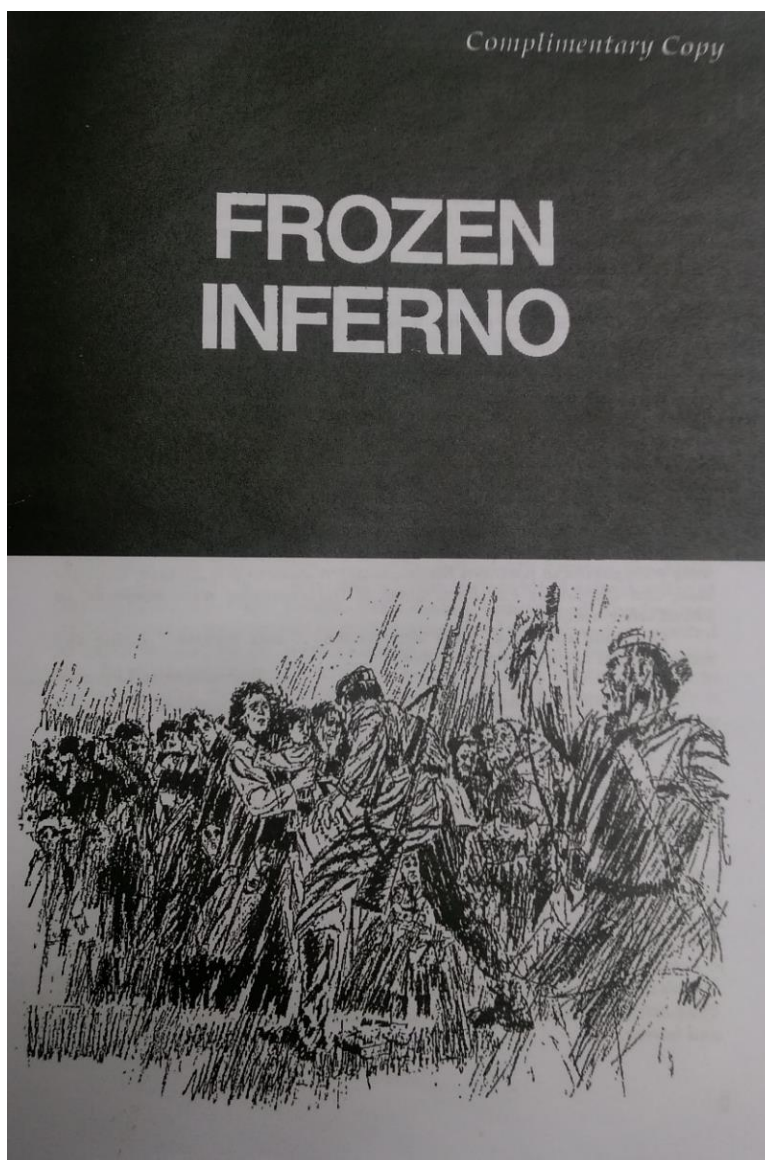
Dear Dr., Algimantas Taškūnas,

I am a 10th grade student from Lithuania. I am wrtiting this letter to thank you for sending me and my class copies of the booklet "Frozen Inferno".

After receiving these booklets, our English teacher gave one to each student to read at home. We were told what it is about, but it has still exceeded my expectations. And even though we have already seen lot of films about deportations and have seen statistics about it, none of them showed the real horror of exile like "Frozen Inferno". Reading it made me realise how lucky I am to live in a free country and how simple my troubles seem in comparison to the troubles of those how had to survive in such a harsh environment.

For me, it only took an hour or so to read the entire booklet, but the impression it left was overwhelming. I would definitely recommend "Frozen Inferno" to other people.

Yours sincerely,
Liutauras BUIVYDAS



This real-life story of a Lithuanian woman – Dalia Grinkevičius, appeared in 1979 in the second volume of the Russian publication Pamiat (Memory). Material for this publication was collected by Russian dissidents in the Soviet Union and later sent to the West. All we know about the author of this article, Dalia Grinkevičius, a former physician in the village of Laukuva, is what she herself has told us in the article, and what the publication supplies in its introduction.

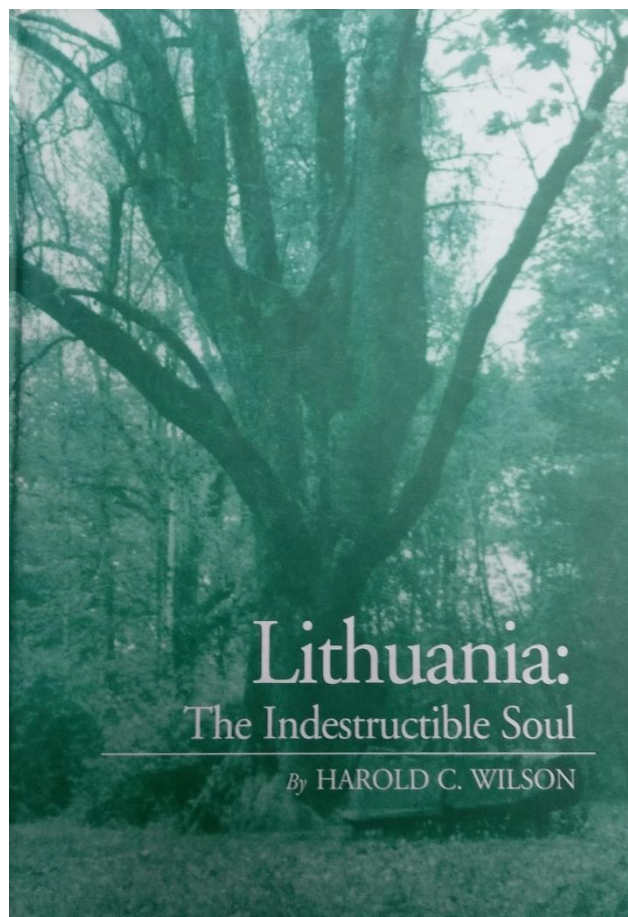
Free copies are available: <https://lithuanianpapers.com/frozen-inferno/>

Turning Back the Clock

Harold C. WILSON

formerly of Lynchburg, Virginia

Harold C. Wilson was a 20th century American author, educator, poet and adventurer. In 1900 Wilson's grandmother had migrated to America from Alytus, in Lithuania, to join her husband who had migrated ahead of her in 1895. Harold's mother taught him how to cook Lithuanian delicacies such as kugelis, potato pancakes and beet soup. His grandparents spoke Lithuanian, but Harold never learned much of the language. After he moved from the family nest, however, Harold's desire to visit Lithuania seemed to become stronger as he became older. Finally, at the age of 70 and having previously authored seven other books, Harold C. Wilson flew to Lithuania, lived there for a while and finally published his 355-page volume, *Lithuania: The Indestructible Soul* (2002). This book is a unique combination of Lithuania's history, geography, literature and the personal impressions written by an experienced observer who went back to Lithuania to find his ancestral roots.



Chapter 23 from Harold C. Wilson's book is quoted below. It describes Russia's first occupation of Lithuania (1794-1914):

The stateless history of Lithuania really began just after the final partition of the Polish/Lithuanian Commonwealth in 1795. This union of two countries, a bad idea to begin with, experienced a long road of decline for over four centuries. Too many external and internal wars, poor leadership and the management of government affairs finally took its toll. There was no true patriotism in the country. Fighting against her enemies, especially, Sweden and Russia, alone, with no allies, the Commonwealth, because of continued military weakness, disappeared from the maps of Europe in



Partition of Polish-Lithuanian commonwealth. Photo http://ghdi.ghidc.org/print_document.cfm?document_id=3665

the last part of the 18th century, Soon, the "bright light" of the god Dievas would be extinguished. There must have been times when the Lithuanian farmer, city dweller, artist or professional wanted to quit and succumb to Russian Rule. The great test on the will of the Lithuanian people had begun. The question could be asked: Should Lithuania disappear forever or is Lithuania deserving of being restored to travel again on the road to peace and prosperity? As the story will be told, there were literally hundreds of Lithuanians who deserved to be memorialized because they kept "the fires of hope" burning during the time of darkness.

When the winds of war increased and rumors spread about the partition of Lithuania, whereas Russia would take most of the country, the death rattle of the former great Lithuanian state could be heard in the distance. Revolutionary groups, suspecting the partitions to come, organized quickly!

In 1794, Thadeus Kosciuszko, an officer of Lithuanian descent who was a hero in the American Revolution in 1776 and worked closely with George Washington, led an army, mostly of peasants, against the Czarist troops. On October 10, 1794, the Russian general Suvorov, leading a Russian/Prussian army, attacked Kosciuszko at Maciejowice severely wounding the Lithuanian leader. After this battle, Lithuania was reduced to a mere Russian province, even losing its name.

Almost immediately, the peasants, always the backbone of Lithuanian prosperity and heritage, were left completely without rights. They were treated harshly by their Russian masters. For example, each male peasant had to conscript to 25 years in the Russian army. They were still entirely dependent on the land owners; Lithuanian families were ordered to house Russian troops in their homes; they also had to pay state taxes. This extreme form of Russification was underway almost immediately. The Russians believed the untruth as Czarina did that *"Lithuania was always Russian land"*. The land taxes increased so that they were five times higher than in Russia! The supposed true religion, Russian Orthodox, was declared the only religion. Many of the Lithuanian nobles either were deported or fled the country. The government was more and more, resembling a Police Administration. But the eternal flame of the Lithuanian spirit was not completely extinguished.

Joachim Lelewel, a Polish Professor at the University of Vilnius, kept the flame burning in Lithuanian history. Through his history courses and books, he began fostering nationalistic ideas. Zegora Ignac Onacewicz, another professor, had a great love for the Lithuanian people and their past. He was a romantic enthusiast! He awakened students to the Lithuanian past. The Samogitia nobles helped promote the Lithuanian culture and nationalistic ideas during this time. Dionizas Poška headed my list of the indestructible souls of this period. Poška, who had not even finished high school, devoted himself to research of his country's past. He corresponded continually with the intellectuals at the University of Vilnius. He rarely left his home in Samogitia. Through his excavations in the countryside, he stored artefacts, keeping them inside a large hollowed oak tree. Although an oddity, this was the first museum in Lithuania! Poška also became expert in the Lithuanian language. He compared the history of his nation with its language. He showed all Lithuanians through his writings and other efforts that their country once was a large and powerful nation. But most of all, Poška loved Lithuanians, expressed compassion for the serfs; and all with the flair of a democratic western spirit.

However, the beacon of Lithuanian life which kept the fires of independence burning was the University of Vilnius. The cultural and social revolution spawned by the French Revolution caused the University of Vilnius to expand and become one of the leading schools of Europe. Nationalistic feelings were developed at the University. Discussion clubs were formed and the historians there played important roles in the nationalistic movement. The student discussion clubs that were allowed to exist at the University of Vilnius fostered deep patriotic feelings and spirit. The Russians closely watched activities at the University.

The insurrection of 1831 spread quickly. The revolt began in Samogitia and spread throughout the country. Soon only Vilnius, Kaunas and Palanga were under Russian control. The populace was in high spirits. People hung flags with slogans such as, "Freedom, Unity, Independence" or "Freedom or Death". However, the joy of freedom was short lived. The Russian army disorganized before, now became organized and along with the disarray of the rebels, the revolt was put down.

Almost immediately, schools of higher learning were closed. There was widespread plundering of homes and churches. Murder and torture were common. Sixty thousand people were deported by the Czarists. Convents and monasteries were closed. Finally, the University of Vilnius, by order of the Czar was closed. It was felt that there were too many revolutionary activities going on at the school. Russification of the country spread to culture, education and even to architecture. Russia attempted to erase everything Lithuanian: no flag, no colors, no history, no education, no language, no money, no religion, no dancing or singing, no nothing! Lithuania was now referred to as "West Russia."

Thirty-two years went by until the next uprising led by Antanas Mackevičius. A son of Samogitian nobles and a priest, Mackevičius organized a peasant army. Early on, Mackevičius' army did well against superior Russian forces. In 1863, Mackevičius joined forces with Sigismund Sierakowski's army in the forests near Raguva where they withstood the attack of a strong Russian division and then marched north easterly to Andrioniškis near the Šventoji River. The combined army made camp there for about a week where more fighters were recruited. Then they marched to the Biržai district in northern Lithuania where they fought a decisive battle with the Russians. The Russians overwhelmed the peasants. Several experienced Lithuanian leaders were killed. Sierakowski was captured and hung two months later. After the battle, the rebels continued a Partisan war with Mackevičius in command. Most of the fighting took place in Samogitia. Finally, on December, 1863, Mackevičius was captured. The war concluded with the execution of Mackevičius. His death sentence was pronounced on December 28, 1863. After the 1863 uprising, it was obvious that the Lithuanians would never quit and would always resist its Russian enslavers.

As a consequence of the 1863 uprising, Czar Alexander II appointed *Mikhail N Muraviev* Governor General of Lithuania. This man, because of the atrocities he initiated against the Lithuanians, must have inspired the creation of the KGB in Soviet times. He was the first "beast" from Moscow! Upon appointment, he immediately had Lithuanian clergy and intellectuals shot or hung. During this reign of terror, all those that Muraviev suspected took part in the 1863 uprising were either



Portrait of Mackevičius Photo: Šiauliai Aušros Museum via Europeana

killed or exiled. Entire villages were destroyed! His list of genocidal victims numbered over 10,000 people. An approximate breakdown follows:

182 executed

1,427 deported to Siberia

1,529 deported elsewhere in Russia

345 forced into military service for 25 years!

972 sent to jail

864 sent to work battalions

4,696 expelled from their homes to work in Russian farms

There were also a number of executions unreported.

When he first arrived in Vilnius, Muraviev dismissed the local officials and replaced them with Russians. He ordered Russian to be spoken in all public places. All signs and advertisements had to be in the Russian language. All parish schools were closed, and charity and temperance societies were liquidated.

From the tax money he collected, Muraviev built Russian schools. He raised the salaries of Russian officials up to 50% thus enticing Russian colonization of Lithuania. Confiscated estates from those Lithuanians exiled were sold only to Russians. Muraviev insisted that all of Lithuania must acquire "The Russian Look". Muraviev also attempted to destroy the Catholic Church. He viewed the Russian Orthodox religion as the "True Religion". His recommendations to the czar were as follows:

1. *Limit the number of clergy. Forbid enrolment into seminaries and thus gradually liquidate them.*
2. *Forbid religious processions of any kind.*
3. *By degrees, remove crosses and other religious emblems from public places.*
4. *Dissolve religious communities and all religious organizations.*
5. *Forbid 40 hour devotions and other forms of adoration of the blessed sacrament.*
6. *Restrict funeral ceremonies.*
7. *Forbid collections and contributions for building and repairing of churches.*
8. *Withhold permits for building of new churches and renovating old ones.*
9. *Restrict outdoor Easter festivities and folk practices.*
10. *Prohibit not permit the hanging of banners or carrying them outside the church.*
11. *Forbid distribution of Christmas wafers.*
12. *Forbid clergymen to wear clerical garments.*

Some of Muraviev's prohibitions included:

1. *It is forbidden to sing songs of mourning at funerals.*
2. *It is forbidden to carry the Blessed Sacrament publicly to the sick.*
3. *Priests are forbidden to conduct service publicly outside the church.*
4. *It is forbidden for priests to hear confessions in a parish which is not their own.*
5. *It is forbidden for priests to travel beyond the boundaries of their parish.*

6. *Bishops and priests may not correspond with Rome, that is, communicate with the Pope.*
7. *Priests' sermons must be government approved and preached only in accordance with government designated guidebooks.*
8. *Curates may preach sermons only with the governor's permission.*

Muraviev's most ferocious attacks were against monastic orders which he regarded as breeding areas for insurrection. Muraviev closed nearly all of the convents and monasteries. He also imposed fines on those that sympathized with the rebels to the tune of 12% of one's salary! The clergy had to pay expenses of their own deportation or imprisonment! The estimated cost was 300 rubles!

An outcome of the revolt of 1863 was the book ban imposed on Lithuanians in 1865. It was the first time in world history that a country (Russia) denied a people (Lithuanians) its freedom of press and forced a foreign alphabet upon them. The Latin alphabet was prohibited to be used in all Lithuanian printed materials including books. Books already published before the ban were confiscated and destroyed. Russian type books began to be printed. Missals and prayer books using the Cyrillic alphabet were rejected by the Lithuanian people and only awakened the spirit of anti-Russianism.

Meanwhile, Lithuanian books were published in Tilsit, East Prussia and smuggled across the border to Lithuania. Bishop Motiejus Valančius from Samogitia, a good shepherd, cleric and educator of his people, spearheaded the movement in the book smuggling operation. He dedicated much time and money in this patriotic undertaking. Through Valančius' efforts, the output of books from Prussia increased every year. His books and pamphlets were very popular among the Lithuanians, especially the peasants. Pamphlets as "Only Truth Is The Way Out Of Darkness" and "Litany Of The Holy Martyrs" were particularly popular.

The American/Lithuanian press also contributed to the cause publishing 721 titles from 1865 to 1904. This compared to the 1,422 titles published in East Prussia.

"The Knygnešiai" or book carriers were the great heroes during the ban. If a book carrier was caught with books, he was immediately whipped and deported to Siberia.



Jurgis Bielinis, one of the most famous book-smugglers. Photo: By Boleslovas Savsenavičius / Bolesław Saw sienowicz - *Visuotinė lietuvių enciklopedija*.

Bishop Valančius, the "Lithuanian Moses" led his people through the stormy seas of Russification. He had many followers including Jurgis Bielinis from the Highlands, Silvestras Gimžauskas and Silvestras Didžiulis from Vilnius and Makcijonas Jurgaitis from Samogitia.

Helping in the book smuggling operation were clandestine organizations as Morning Star, Rebirth, The Truth and Ray of Light. Books became available to any Lithuanian that wanted them. There were protests by the people to end the ban. The Czar, Nicholas II along with all the Imperial Russian leaders were frustrated. They had not expected such resistance from the Lithuanians. Without hardly any fanfare at all, on November 7, 1904, the book ban was lifted by the Russian Government.



St. Joseph the Betrothed Church in Vilnius before it was demolished by the tsarist authorities in 1877 to enforce Russification policies. *Photo: Jozef Czechowicz (1819–1888) - Cropped from Gimtoji istorija CD*

Lithuanian Research in Tasmania

Algimantas TAŠKŪNAS

Updated Survey, June 2019

Theses Completed at the University of Tasmania, 1990 – 2015

Ph.D.

1. KAZOKAS, Genovaitė E. (1992), Lithuanian artists in Australia, 1950-1990. PhD thesis (History).
2. BANKS, Amanda J. (1997), Political, economic and social reform in Lithuania: Implications for the environment. PhD thesis (Geography and Environmental Studies).
3. TAŠKŪNAS, Algimantas P. (2002), Developing a framework for Lithuanian Studies in Australian universities. PhD thesis (Education).

Honours

4. BANKS, Amanda J. (1990), Lithuania's environmental problems. Grad.Dip. Env.St. Honours thesis (Environmental Studies). Published as a monograph by TUULSS in 1991. – ISSN 1031-3958.
- # 5. TAYLOR, Sarah (1998). Development of the conservation movement in Lithuania. B.A. Honours thesis (Sociology).
6. BOAS, Erika (1999), "Leading dual lives", Lithuanian Displaced Persons in Tasmania. B.A. Honours thesis (History).
- # 7. FLANAGAN, Kathleen (2001), Creating Lithuania: The historiography of Lithuanian nationalism, 1863-1985. B.A. Honours (History).
- # 8. ROZENTALS, Darien J. (2003), The illusion of space: Writing cities and reading their monuments [with reference to Vilnius and Užupis, in Lithuania]. B.A. Honours thesis (English, Journalism and European Languages).
- # 9. SHUEY, Madeleine (2004), Australia's 1974 recognition, de jure, of Soviet sovereignty in the Baltic States. B.A. Honours thesis (History).
- # 10. JANSEN, Claire (2007), 19th century Lithuanian poet Antanas Baranauskas and his Forest of Anykščiai. B.A. Honours thesis (English, Journalism and European Languages).
- # 11. PEYPER, Audrey (2012), Crusading Chivalry and The Livonian Rhymed Chronicle, B.A. Honours thesis (History).
- # 12. MURPHY, Stephen (2013), Lithuanian Anzacs in World War I. B.A. Honours (History, 2013).

Other Major Non-Degree Research Reports

13. WALDREN, Stephen, 1993, Lithuania: The impact of the Stimson doctrine. Major research paper (Law). Published by TUULSS in 1993. ISBN 0 85901 5475.
14. TAŠKŪNAS, Simon R.P., 1997, Torrens title system for Lithuania? Major research paper (Law/Commerce). Presented as the Section Chairman's address, at the International Conference on Property Valuation and investment in Central and Eastern Europe, Vilnius Gedimino Technical University, Feb. 6-7, 1997.
15. TAŠKŪNAS, Algimantas, 1998, Nereikalingų svetimžodžių rinkinys (A collection of unnecessary foreign words, in Lithuanian). Published by LSS., Sandy Bay, Tas., 1998. – ISBN 0 85901 786 9.
16. TAŠKŪNAS, Vincas (1998), The Church in occupied Lithuania: An alternative political order? Major research paper presented at the 16th AABS conference on Baltic States at Indiana University, Bloomington, Indiana, USA, June 19-21, 1998.
17. GROSS, Kate Elizabeth and ROZENTALS, Darien Jane, 2004, Letters from the Outside: The history of the Friends of the Prisoners. - Published as a separate book by TUU Lithuanian Studies Society, ISBN 1 86295 147 0.

Winner of UTAS Lithuanian Honours Scholarship

Winner of V.Patašius Scholarship.

18. TAŠKŪNAS, Algimantas, 2011, Teaching Lithuanian to Anglo-Saxons. A 108-page report on the joint research at the universities of Vilnius and Tasmania, in 2011.
19. TAŠKŪNAS, Algimantas, 2012, The 1974 Baltic Decision Revisited. Major paper presented at the 16th AABS Conference, at the University of Melbourne, 29/9/2012.
- ## 20. PEYPER, Audrey, 2013, Teutonic Order Corporate Identity, The Livonian Rhymed Chronicle and Lithuania. - Published in Lithuanian Papers Vol.27/2013.

Research Books Published by LSS, 1991 – 2005

- * TAŠKŪNAS, Algimantas P. and DOYLE, John W.,(eds.), 1991. Lithuania: A View from Australia: A Bicentennial selection of essays. (LP.Vol.2. Sandy Bay, Tas.: TUU Lithuanian Studies Societ. ISSN 1031-3958.
- * BANKS, Amanda J., Lithuania's environmental problems: Cultural and Political Aspects. (LP, Vol.3). Sandy Bay, Tas.: TUU Lithuanian Studies Society, 1991. ISSN 1031-3958.
- * TAŠKŪNAS, Algimantas P. and DOYLE, John W., (eds.), 1991, Lithuania at the crossroads: Selected readings. (LP.Vol.4.) Sandy Bay, Tas.: TUU Lithuanian Studies Society. ISSN 1031-3958.
- * TAŠKŪNAS, Algimantas P. (ed.), 1992. Lithuania in 1991: Selected readings. (TUULS Book No.5) . Sandy Bay, Tas.: TUU Lithuanian Studies Society, ISBN 0 646 09792 X.
- * WALDREN, Stephen, 1993. Lithuania: The impact of the Stimson doctrine. TUULS Book No.6. Sandy Bay, Tas.: TUU Lithuanian Studies Society. ISBN 0 85901 5475.
- * TAŠKŪNAS, Algimantas, 1998. Nereikalingų svetimžodžių rinkinys [A collection of unnecessary foreign words, in Lithuanian]. Illustrations by Kev Bailey. Sandy Bay, Tas.: TUU Lithuanian

LITHUANIAN PAPERS, No. 33/2019

Studies Society. ISBN 0 85901 786 9.

* TAŠKŪNAS, Algimantas P., 2005, *Lithuanian Studies in Australia: The case for low-demand language and cultural courses in higher education*. (Monograph). Hobart, Tasmania: Tasmania University Union Lithuanian Studies Society.

ISBN 1 86295 2736 (paperback) & ISBN 1 86295 272 8 (hard cover).

Other Major LSS Publications

* LITHUANIAN PAPERS (1987 – continuing): Annual journal of the Lithuanian Studies Society at the University of Tasmania. Vols. 1-27 (on paper). Web edition started with Vol.28/2014.

Average 72 pp. each. ISSN 1031-3958.

* GROSS, Kate Elizabeth and ROZENTALS, Darien Jane, 1993. *Letters from the Outside: The history of the Friends of the Prisoners*. Sandy Bay, Tas.: TUU Lithuanian Studies Society, 1993. ISBN 1 86295 147 0.

Tasmanian/Lithuanian Titles by Other Australian Publishers

ANGUS, M., 1975. *The world of Olegas Truchanas*. Hobart: OBM Pty. Ltd. (The original publisher of the first edition). This selection of Lithuanian artistic photographer Olegas Truchanas's work has been published and re-published in eight editions.

TARVYDAS, R., 1997. *From Amber Coast to Apple Isle: Fifty years of Baltic immigrants in Tasmania, 1948-1998*. Hobart: Baltic Semicentennial Commemoration Activities Organising Committee.

KAZOKAS, Genovaitė. *Lithuanian Artists in Australia, 1950 - 1990*. Melbourne: Europe-Australia Institute, 2003. The contributions of Tasmanian Lithuanian artists, in the all-Australian context, are detailed in this book. The entire work is based on Mrs. Kazokas's successful Ph.D. thesis, completed at the University of Tasmania in 1992.

Co-operation with Lithuania and with Lithuanian Experts Abroad

Throughout its existence (1987-2019), LSS established contacts with 42 academics in Lithuania and with further 225 Lithuanian experts in other countries. LSS commissioned and published at least one original paper written by each of these 225 colleagues. Most of the papers are listed by name in a separate document titled *Lithuanian Papers, Bibliography 1987 - 2013*.

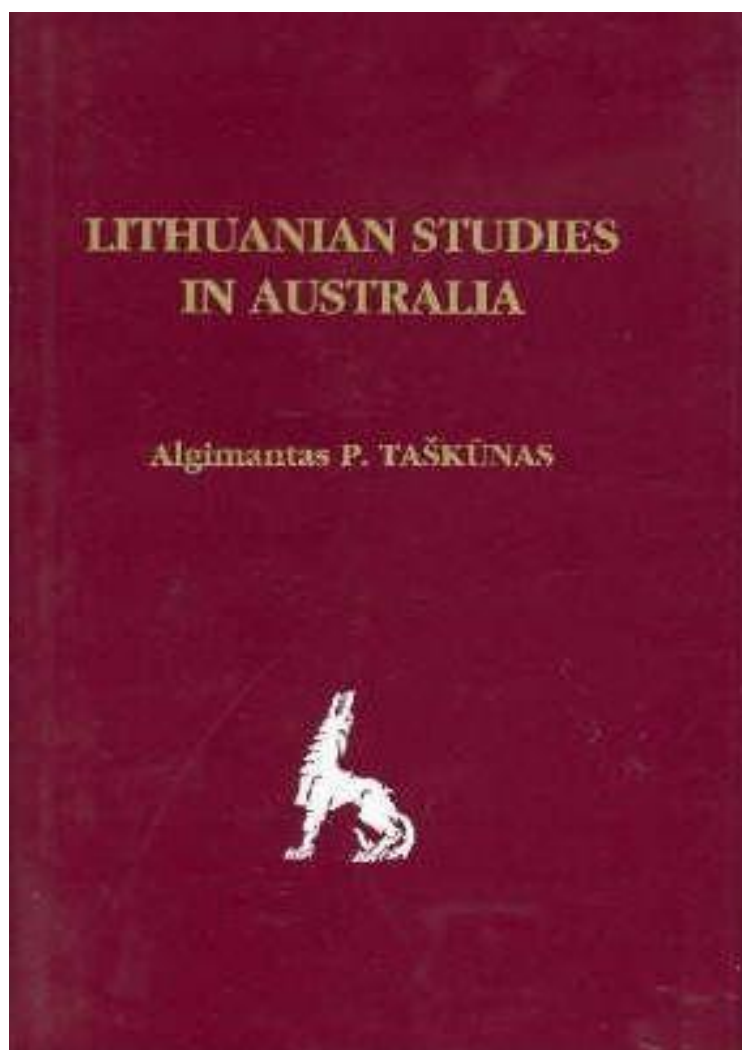
A total of 275 original articles have been published in the Society's journal, *Lithuanian Papers*, to date (see separate Bibliography).

Language Teaching

LSS started teaching Lithuanian in Tasmania in 1992. Classes for Society members were initially conducted by Algirdas Makarevičius, a visiting Lecturer of Languages from Kaunas Technical University (Lithuania). New beginners, mostly non-Lithuanians, continued to enrol in subsequent years, the tradition of teaching the Lithuanian language has been maintained to the present day. Two lecture streams, the beginners' and the advanced classes, started in 2011. They have been taught by Regina Krutulytė-Share and Dr Algimantas (Al) Taškūnas. Only the advanced class is running in 2019.

Original Conference Papers

See additional Bibliographies and Indices for the list of other papers contributed by LSS members at AABS/Australasia and overseas conferences: or original articles published in Lithuanian Papers.



*The theoretical base of the Lithuanian studies at the University of Tasmania has been analysed and explained in the book by A.P. Taškūnas, titled **Lithuanian Studies in Australia**: The case for low-demand language and cultural courses in higher education. Hobart, Tas.: TUU Lithuanian Studies Society, 2005.*

Tasmanian University Musical Society and Lithuanian Church Music

Algimantas TAŠKŪNAS

Every Australian university has a wide range of clubs and societies dealing with students' social, religious, political and cultural needs. Most societies and sporting clubs are run by the students themselves and are affiliated with an "umbrella" union or guild. Some societies are old and have traditions that go back to the early Middle Ages when universities were formed by groups of students banding together through common interests.

Over the centuries, universities' syllabi, housing, funding and general management have slipped out of the students' control. In spite of these changes, student societies can, and still do influence the cultural image of the entire university.

TUMS (the Tasmanian University Musical Society) is one such example that quickly comes to mind. TUMS has a long history of its constantly changing student membership at the University of Tasmania. The change is unavoidable, because a typical undergraduate spends only three or four years on campus and has little spare time for TUMS or any other society.

Back in 1980, this did not deter young Benedict (Ben) Wilson when he became the conductor of TUMS choir. Ben and his choristers set out to demonstrate the universality of music in a world of divided faiths. And they succeeded. They combined the 16th century works of Palestrina, Hassler, the 19th- 20th century Naujalis, Peeters and Fr. Muset, and Lithuanian church hymns into one coherent programme.

This unique combination – never attempted in Tasmania before – was performed to, and enthusiastically received by, a sell-out audience at Mount St. Canice Church, Lower Sandy Bay on Thursday night July 31, 1980.

The following were the TUMS singers who performed on this night:

Marie Aubert, Margaret Barrett, Arlette Billyard, Rosina Beaumont, Jill Clezy, Beth Coombe, Joanna Hart, Jane Hudspeth, Val Salisbury, Jennifer Yearsley.

David Dyson, Marc Laycock, Peter Willshire, Benedict Wilson, Brian Yates.

The singer were backed by the following ten instrumentalists, while Ben Wilson also played the organs:

Michael Anderson, Jill Clezy, Andrew Evans, Mary Gleeson, Shane Hughes, Michael Jones, Malcolm Leek, Mary McArthur, Robert Owens, Cathy Prideaux.

The prominence given to Lithuanian church hymns at this concert was of special importance. Firstly, the Lithuanian items reminded the largely local audience that migrants bring to Australia

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more than their muscle power; they also enrich Australia's own cultural heritage. Secondly, the need was highlighted to study the historical merger of Lithuanian folk songs and church music and see whether a similar process had found its echoes in the subsequent Western ecclesiastical compositions. Finally, there may be some undiscovered scope for investigating the influence of Lithuanian *kantičkos* in the sacred verses originally imported from the Christian West.

On this occasion, TUMS had also produced detailed concert notes for its performance on Thursday night July 31, 1980. An extract of seven pages follows this essay.

LITHUANIAN HYMNS

— PERFORMED BY T. U. M. S.



1 GAUDEAMUS IGITUR

2 "ENTRATA FESTIVA" Flor Peeters (b. 1903)

The distinguished organ virtuoso of Belgium, Peeters is far - famed as a composer of innumerable liturgical works. "Entrata Festiva", scored for chorus, trumpets, trombones, tympani and organ, is based upon one of the most ancient of Christian chants, "Christus Vincit".

Christus vincit,
Christus regnat,
Christus imperat.

Christ conquers,
Christ reigns,
Christ commands.

3. "MISSA BREVIS" Giovanni Pierluigi da Palestrina (1525 - 1594)

Palestrina's musical education and much of his working life was in Rome. In the art of self-advancement he would seem to have needed no instructor - soon after his appointment as choirmaster of the Cappella Giulia (1550), he dedicated to Pope Julius III a book of Masses. Later engagements were a progression from this early position, culminating in that of choirmaster of St. Peter's (1571) until his death.

It is generally recognized that, better than any other composer, he captured the essence of the sober, conservative aspect of the Counter Reformation in a polyphony of utter purity detached from any secular suggestion. The basis of his style is the Franco-Flemish imitative counterpoint; voice parts flow in continuous rhythm, with a new melodic motive for each phrase of the text.

By far the greatest part of Palestrina's output was sacred; 102 Masses, about 450 motets and 56 spiritual madrigals with Italian texts. His 83 secular madrigals caused him, in later life, great regret, even embarrassment, to have written music to profane love poems.

IOANNIS PETRI

Loyſij Dracnestini in basilica

S. Petri de vrb capellae

Magistri.

MISSARVM LIBER PRIMVS.



KYRIE

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

GLORIA (in excelsis Deo)

Et in terra pax hominibus
bonae voluntatis.
Laudamus te,
benedicimus te,
adoramus te,
Glorificamus te,
Gratias agimus tibi
propter magnam gloriam tuam;
Domine Deus, Rex caelestis,
Deus Pater omnipotens.
Domine Fili unigenite,
Jesu Christe;
Domine Deus, Agnus Dei,
Filius Patris:
Qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.
Quoniam tu solus Sanctus,
tu solus Dominus
tu solus Altissimus:
Jesu Christe,
cum Sancto Spiritu;
in gloria Dei Patris.
Amen.

(Glory to God in the highest)
And on earth peace to men
of good will.
We praise you,
we bless you,
we adore you,
we glorify you.
We give thanks to you
for you great glory.
O Lord God, heavenly King,
God the Father almighty.
O Lord, the only begotten Son,
Jesus Christ,
O Lord God, Lamb of God,
Son of the Father:
Who takes away the sins of the world,
have mercy on us.
Who takes away the sins of the world,
receive our prayer.
Who sits at the right hand of the
Father, have mercy on us.
For you alone are the Holy One.
You alone are the Lord,
You alone, are the Most High,
Jesus Christ,
With the Holy Spirit,
in the glory of God the Father.
Amen.

*CREDO (omitted)**SANCTUS*

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth;
Pleni sunt caeli et terra
gloria tua.
Hosanna in excelsis.
Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.

Holy, Holy, Holy Lord
God of Hosts,
Heaven and earth are full
of your glory.
Hosanna in the highest,
Blessed is he that comes
in the name of the Lord,
Hosanna in the highest.

AGNUS DEI

Agnus Dei
qui tollis peccata mundi,
miserere nobis

Lamb of God,
who takes away the sins of the world,
have mercy on us.

4. *THREE LITHUANIAN HYMNS.*

The Lithuanians were the last European race to become Christian. Until the 14th C., they were pagan—the deep forests and marshes surrounding them being a major factor in this late conversion. Like many races before them, the Lithuanians accepted Christianity in accordance with their king's example. Prior to this, their folk-song tradition extended back 4,000 years. Therefore, naturally, this aspect of their culture permeated through the repertoire of religious hymns. Lithuanians have always sung at all religious services — Masses, weddings and funerals, paralleling a constant musical activity with their work. Being a rural people, they sang songs that matched their farm tasks: sowing, harvesting, weaving, building. Indeed, the songs and dances of Lithuania are inspired by its people's physical surroundings, and their well-ordered, hospitable lives.

Our selection of hymns clearly demonstrates this folk-song influence, the last two examples composed in the 19th C. by Naujalis.

(A) *SVEIKA, MARIJA, MOTINA DIEVO*

v.1.

Sveika, Marija, Motina Dievo.
Is dangaus duota,
naujoji Jieva.
Teikis atmint mus savo sirdyje,
Melsk uz mus Dieva.
Sveika Marija!

Hail Mary, Mother of God.
You are the New Eve,
given by Heaven.
Please remember us in your heart,
and pray to God for us.
Hail Mary!

v.5.

Panele sventa, pilna malones,
Platink vienybe, sutaikink zmones.
Naikink rustybe, musu sirdyje,
Suteik ramybes.
Sveika Marija!

Holy maiden, full of grace,
disseminate unity and bring
peace to people.
Eliminate anger in our hearts,
give us inner peace.
Hail Mary!

v.6.

Motina sventa ir nekalciausia,
Duok nekaltybes dora brangiausia,
Dildyk sirdyse pikto vergija,
Duok Dievo meiles.
Sveika Marija!

Holy and innocent Mother,
give us the dearest virtue of
innocence.
Wear down the slavery of evil in
our hearts, and give us God's love.
Hail Mary!

v.7.

O Karaliene visu sventuju,
isgirsk meldima zmoniu kaltuju.
Neduok mums rastis baisioj ugnyje.
Nuvesk i dangu.
Sveika Marija!

O Queen of all saints,
hear the prayer of sinful people.
Save us from the Horrible Fire.
Lead us to heaven.
Hail Mary!



(B) TYLIAJA NAKTI

v.1.

Tylija nakti balsas sugaude,
Piemenys, kelkit, Dievas uzgime.
Greitai renkites ir bekit,
i Betlieju paskubekit
Sveikint Viespaties.

v.2.

Nueje rado Jezu edziose,
Kaip pranasauta Dievo knygoje.
Ji Dievu jie pripazino,
kaip juos angelas mokino,
Ir pasveikino:

v.3.

"Isganytojau senai geidziamas,
Tukstancius metu zmoniu laukiamas,
Taves pranasai, karaliai lauke,
O Tu sia naktele
Mums pasirodei".

v.4.

Mes irgi laukiam, Viespatie Taves
O kai ateisi pas mus per Misias,
Pulsim pries Tave ant keliu,
gyva kiekvienoj dalelej
Sventos Ostijos.

(C) ALYVU DARZELY

v.1.

Alyvu darzely krauju prataitavo
Dievo Tevo Sunus uz mus zmones savo;
Skausmai sirdi Jam supaude,
Nuliudimas siela grauze.
Brangus Atpirkejau,
kiek Tu iskentejai!

v.2.

Kaipo Dievas mate darba atpirkimo,
Visa savo kancia, kraujo praliejima;
Mate Jis zmoniu piktybe,
Savo budeliu smarkybe,
Ak, Jezau mieliausias,
kenti nekalciausias!

v.3.

Mate kaip buciuodams Judas Ji Pasiepia,
Kaip Ainas ir Kaipas niekinti ji liepia;
Mate Erodo rustybe
Ir Piloto netelsybe.
Ak, Jezau mieliausias,
kenti nekalciausias!

v.4.

Mate, jog nes kryziu, ant peciu uzdeta,
Ir mirties regejo savo guoli kieta;
Mate kalna Kalvarijos,
Graudzias asaras Marijos.
Ak, Jezau meilingas!
Kancios sopulingos!

On the silent night, a voice boomed out,
"Get up, shepherds, God has been born.
Dress quickly and run to Bethlehem
Hurry to greet the Lord".

On arrival, they found Jesus in the
manger as prophesized in God's books.
They recognized Him as God as they were
taught by the angel,
and they greeted Him:

"O Saviour who has been sought for a
long time, awaited by people for
thousands of years.
The prophets and kings have been
expecting You, and You have appeared
to us on this night".

We, too, are expecting You, O Lord,
and when you come to us in the Mass,
we shall fall on our knees before You.
You who live in every particle
of the Holy Host.

In the Garden of Olives the Son of God
the Father perspired blood for us
His people.
His heart was wrenched with pain and
sadness was gnawing away His spirit.
Dear Redeemer, how much You have suffered!

As God He envisioned the task of
redemption, and foresaw all His
suffering and shedding of blood.
He saw the evil of people and the fury
of the henchmen.
O dearest Jesus,
You are suffering innocently!

He envisioned Judas ridiculing Him with
his kiss, and Annas and Caiphas ordering
his degradation
He foresaw the anger of Herod and Pilate's
injustice.
O dearest Jesus,
You are suffering innocently!

He saw Himself carrying the cross on His
shoulders, and the hard bed of his death.
He saw the mountain of Calvary and Mary's
tragic tears.
O dearest Jesus of agony!

FOUR MOTETS

Joseph Muset

Father Muset was born in Spain, but the greater part of his career was in Australia, where his able talents as organist - composer became well known. He was attached for a period at the monastery of New Norcia in Western Australia, where the Spanish - Benedictine tradition of nurturing music is widely acknowledged.

Later, in the early 1940's, Father Muset was invited to Melbourne by Dr. Mannix to revise liturgical music. It was there that his influence grew-particularly in religious houses, though he wasn't always admired, considering the prevailing taste for saccharine church music at the time.

Now, unfortunately, his name and work is virtually forgotten. His most notable compositions are:

"Improvisations on the Litany of Loreto", a large volume for organ; and a collection of Eucharistic Motets, which draw heavily upon Gregorian chant and the polyphonic sonorities of late 16th C. Spain.

The four motets sung tonight are from this book.

(A) O ESCA VIATORUM

O esca viatorum,
O panis angelorum.
O manna caelitem.
Esurientes ciba,
Dulcedine non priva,
Corda quaerentium.

O food of travellers,
O bread of angels,
O heavenly manna.
Food for the hungry,
Full of sweetness,
For those seeking love.

(B) PARCE DOMINE

Parce Domine,
parce populo tuo:
ne in aeternum irascaris nobis.

Spare us, O Lord,
Spare us, your people:
do not be angry with us forever.

(C) O FILII ET FILIAE

Alleluia, alleluia, alleluia.
v.1.
O Filii et Filiae, Rex caelestis,
Rex gloriae.
Morte surrexit hodie, alleluia.
v.3.
Et Mariae Magdalene,
Et Jacobi et Salome,
Venerunt corpus ungere, alleluia.
v.4.
In albis sedens Angelus
Praedixit mulieribus:
In Galilaea est Dominus, Alleluia.
v.10
In hoc festo sanctissimo,
Sic laus et jubilatio,
Benedicamus Domino, alleluia.
v.11
De quibus nos humillimas
Devotas atque debitas,
Deo dicamus gratias, alleluia.

Alleluia, O sons and daughters,
The heavenly King, the King of glory.
Today is risen from the dead, Alleluia.

And Mary Magdalene,
and James and Salome,
came to anoint the body, alleluia.

The seated angel in white
Foretold to the women:
"The Lord is in Galilee, alleluia.

On this most holy day
Let there be praise and rejoicing;
Let us bless the Lord, alleluia.

For all these things let us thank God
with humble devotion and acknowledgement
alleluia.

(D) TU ES PETRUS

Tu es Petrus, et super hanc petram
aedificabo Ecclesiam meam.

You are Peter, and upon this rock
I will build my Church.

6. "LAUDATE DOMINUM"

Hans Leo Hassler (1564-1612)

The career of Hassler emphasizes the universality of music in a world of divided faiths. Late 16th C. Lutheran Germany was not untypical of this, where both secular and religious works were profoundly influenced by the Italian and Flemish Catholic composers - Lassus a notable example. During Hassler's comparatively brief yet distinguished life, he served both the Protestant Elector of Saxony and the great Catholic merchant prince Octavian Fugger II. His style is characterized by its elegant gracefulness, and the Italianate manner of his teacher, Andrea Gabrieli, is everywhere apparent - especially in his liking for poly-choral writing. Hassler's works comprise instrumental ensemble and keyboard pieces, canzonets and madrigals with Italian texts, German Lieder, Latin motets and Masses, and settings of Lutheran chorales. Our example is from the collection "Cantiones Sacrae de festis praecipuis totius anni, 4,5,6,7,8, plurium vocum", Augsburg, 1591.

Laudate Dominum
in Sanctis eius.
Laudate eum.
in firmamento virtutis eius.
Laudate eum
in virtutibus eius.
Laudate eum
secundum multitudinem magnitudinis eius.
Laudate eum
in sono tubae.
Laudate eum
in psalterio et cithara.
Laudate eum
in tympano et choro,
Laudate eum
in chordis et organo.
Laudate eum
in cymbalis bene sonantibus,
Laudate eum
in cymbalis jubilationis.
Omnis spiritus laudet Dominum.

Praise the Lord
in his holy ones.
Praise him in the
firmament of his power.
Praise him
for his virtues.
Praise him for the greatness
of his grandeur.
Praise him
with the sound of trumpet.
Praise him
with the psalttery and harp
Praise him
with the drum and dance.
Praise him with stringed
instruments and organ.
Praise him
with loud cymbals,
Praise him with
high sounding cymbals.
Let all that has breath
praise the Lord.

