

Aadu Must (University of Tartu)

Estica välisarhiivides / Estica in archives abroad

Eesti ajalooliseks omapäraks on erinevate võõrvõimude pikaajaline valitsemine ning suhteliselt lühike omariikluse periood. Sellest tingituna on Eesti ajaloo allikad pihustatud paljude erinevate riikide (Vatikan, Rootsi, Poola, Taani, Venemaa, Läti) arhiivide vahel. Olulist lisateavet Eesti ajaloost pakuvad veel paljude erinevate riikide arhiivid.

Arvestatav osa eesti rahva (eriti lähiajalugu) kajastavatest dokumentidest on hävimisohus (arhiividesse koondamata, peremehetuks jäämise oht, füüsilise hävimise oht halbade hoiutingimuste tõttu, vahendite puudumine konserveerimis- ja restaureerimistööde läbiviimiseks).

Eesti rahvusliku mälu säilitamise seisukohalt on prioriteetsed massilist ja süsteemset demograafilist, isikuloolist, samuti majanduslikku, kultuurilist, poliitilist jm teavet sisaldavate arhivaalide väljaselgitamine, arhiividesse koondamine või ka kopeerimine. Selleks on Eestis käivitatud riiklik Rahvuskaaslaste programm. Seni väljaselgitamata, teaduskäibesse toomata, samuti hävimisohus olevate Eesti ja eestlaste ajalugu käsitlevate arhivaalide osas domineerib ülekaalukalt Venemaa. See puudutab nii Venemaa eestlaste ajalugu (1918. a seisuga elas ca 20% eestlastest Venemaal) kui Vene riigi ja N Liidu erinevates arhiivides talletatud materjale.

Oluline koht rahvusliku kirjaliku mälu säilitamisel on erainitsiatiivil ning erinevatel kodanikuühendustel, sh eesti rahvuskultuuri jt seltsidel väljaspool kodumaad, kes võiksid koondada eelkõige enda ning oma liikmete tegevust dokumenteerivad materjalid, aga jagada ka teavet arhiivinduslike algteadmiste kohta (vt nt aastakümneid tagasi käivitatud Rootsi eestlaskonna arhiivinduslikud koolitusprojektid).



The historical peculiarity of Estonia is the long-term governance of various foreign powers, and a relatively brief independence period. For this reason, the reference sources of Estonian history are dispersed between the archives of numerous countries (Vatican, Sweden, Poland, Denmark, Russia, Latvia). The archives of many other countries also provide important additional information on Estonian history.

A marked proportion of the documents reflecting the history of the Estonian people (recent history, in particular) is in danger of being lost (have not been collected into archives, loss of the owner, danger of physical destruction due to bad storage conditions, lack of funds to carry out conservation and restoration work).

From the standpoint of the preservation of the Estonian national memory, it is a priority to clarify the archives that contain substantial, and systematic, demographic and personal history information, as well as economic, cultural, political and other information, and then to collect these into archives, or also to copy. For this purpose, a state Compatriot Program has been launched in Estonia. The overwhelming majority of information on the history of Estonia and Estonians that has not been clarified, made available for research, and that is also in danger of being destroyed, is located in Russia. This affects both materials on the history of Estonians in Russia (in 1918, ca 20% of Estonians lived in Russia) as well as the material stored in the various archives of the Russian state and the Soviet Union.

An important role in the preservation of the national written memory is played by private initiative and various civil associations, including the Estonian national culture societies and other societies located abroad, who could primarily collect materials documenting their own activities and those of their members, but who could also distribute information on basic archival principles (see, for example, the archival training projects initiated by the Estonian community in Sweden decades ago).

Tiiu Kravtsev (The National Archives of Estonia)

Piirideta rahvusmälu Rahvusarhiivi vaatevinklist / National memory without the borders – A topic for the National Archives of Estonia

Rahvusarhiiv on Eesti riigi arhiivisüsteem, mis koondab 13 arhiiviasutust: Ajalooarhiivi, Riigiarhiivi ja Filmiarhiivi ning 10 maa-arhiivi. Arhivaalide kogumisega tegelevad kõik Rahvusarhiivi struktuuri kuuluvad arhiivid, Välis-Eesti kogukondadest on tänaseks dokumente üle antud vaid meie suurtesse arhiividesse: Ajaloo-, Riigi- ja Filmiarhiivi.

Rahvusarhiivi vastutus ühiskonna ees on olla kogu ühiskonna arengut peegeldava olulise teabe koguja ja säilitaja.

Balti rahvastel on kaotusterohe ja keeruline lähiajalugu, millesse mahub riikliku iseseisvuse saavutamine ning selle asendumine okupatsiooniga ja aastakümneteks otsesesse sõltuvusse jäämine totalitaarsest Venemaast. 20. sajand tõi nii paljudele eestlastele kaasa sunnitud või vägivaldse lahkumise Eestist, et me saame väliseestlaste, kas lääne- või idasuunal tekkinud kogukondade, lootud arvestada kui üht osa eesti kultuurist ja ajaloost.

Väliseesti dokumentide **kogumine** Rahvusarhiivi on seni olnud pigem passiivne kui planeeritud prioriteetne tegevus: peamiselt oleme arhiiviväärtuslikke dokumente vastu võtnud siis, kui omanikud on vastava sooviga arhiivi poole pöördunud.

Olukorras, kus väliseesti kogukonnad on arvuliselt vähenemas ning paljud organisatsioonid on oma tegevust lõpetamas, on Rahvusarhiiv veendunud vajaduses senisest enam toetada arhiivide edasise säilimise korraldamist Eesti riigi poolt ning eriti Eesti mäluasutuste vahelist koostööd nii **arhivaalide säilimise** kui ka neile **juurdepääsu laiendamise** osas.

Rahvusarhiiv peab vajalikuks konkreetse **ülevaate loomist** olulisemate arhiivide asukohast, seisukorrast ja sisust, et tekiks terviklik pilt Eesti 20. sajandi kultuuripärandist. See loob ka võimaluse vajadusel koordineerida asutustevahelist tegevust arhiivide korrastamisel või neile juurdepääsu laiendamisel interneti kaudu. Ühtlasi toetame väliseesti kogude korrastamise ja kirjeldamise **juhendamist** nii juhendite levitamise kui ka spetsiaalsete projektide kaudu.

Rahvusarhiiv peab selle tegevuse lõppeesmärgiks arhiivide säilivuse tagamist ning avara juurdepääsuvõimaluse loomist võimalikult paljudele huvitatud isikutele.

Väliseesti kogukonnad on Eesti kultuuri säilitamisel mänginud suurt rolli ning nende tegevuse kajastamine meie kultuuripildis on ainus viis tagada eestlaste ajaloo terviklikkust.



The National Archives is the Estonian state archival system, which comprises 13 archival institutions – History Archives, National Archives and Film Archives, as well as 10 county archives. The collection of archives is carried out by all the archives that are part of the structure of the National Archives. Documents from Estonian communities abroad have been transferred so far only to the larger of our archives: History Archives, National Archives and Film Archives.

The responsibility of the National Archives towards society is to be the collector and preserver of important information that reflects the development of society as a whole.

The Baltic peoples have a recent history that is full of loss and complexity, which includes the achievement of an independent state, and its replacement with an occupation, and direct dependence for decades on totalitarian Russia. The 20th century meant for so many Estonians a forced or violent departure from Estonia, so that we

can count the creative achievements of Estonians abroad, by the communities formed in either the West or the East, as one part of Estonian culture and history.

Collecting Estonian documents from abroad into the National Archives has tended to be more a passive than a planned prioritized activity: we have mainly accepted documents of archival value when the owners have requested this from the archive.

In a situation where the communities of Estonians abroad are reducing in number and many organizations are in the process of winding up their operations, the National Archives are convinced of the need to increase the support by the Estonian state for the organization of the further preservation of archives, and especially for cooperation amongst Estonian memory institutions, as regards both the **preservation of the archives** as well as **extending access** to them.

The National Archive considers it necessary to **create a specific overview** of the locations of the more important archives, their condition and content, so that there would be a unified view of the Estonian cultural heritage of the 20th century. This would also create an opportunity to coordinate, if necessary, the inter-institutional activities in systematizing the archives, or extending access to them via the Internet. We also support **guiding** the systematization and description of the Estonian collections abroad, and the distribution of guidelines also through special projects.

The National Archives considers that the ultimate goal of this activity is to ensure the preservation of the archives, and also to create open access opportunities for the largest number possible of interested persons.

The communities of Estonians abroad have played a major role in the preservation of Estonian culture, and reflecting their activities in our cultural scene is the only way to ensure the unity of the history of Estonians.

Riina Reinvelt (Estonian National Museum)

Väliseesti kogud Eesti Rahva Muuseumis / Estonian collections from abroad in the Estonian National Museum

ERMi väliseesti kogud võib jagada nõ idaa-eestlaste ja lääne-eestlaste kogudeks. Kui idas elavate eestlaste juurde sai muuseum ekspeditsioone korraldada juba nõukogude ajal, siis läänes elavate eestlaste materjalide kogumine muutus aktuaalseks alles 1980. aastate lõpus.

Välismaal elavate eestlaste materjale leidub praktiliselt kõigis ERMi kogudes, kuid konkurentsilt moodustavad suurema osa rahvuslikus stiilis käsitööd. Ettekandes annan ülevaate nii esemekogus kui arhiivikogudes leiduvatest materjalidest, samuti sellest, kuidas need muuseumisse on jõudnud. Ja lõpuks tahaks tuua välja mõned ideed selle kohta, millistest materjalidest muuseum puudust tunneb ja mille kogumisele soovib lähitulevikus keskenduda.



The Estonian collections from abroad in the ENM can be divided into the so-called Eastern Estonian and Western Estonian collections. Whereas the Museum was able to organize expeditions to Estonians living in the East already during the Soviet era, the collection of material on Estonians living in the West became an issue only at the end of the 1980s.

Material on Estonians living abroad can be found in almost all of the ENM collections, but the indisputably largest proportion is comprised of national-style handicraft. In the presentation I will give an overview of materials to be found in both the collections of items and in the archives, as well as how these ended up in the

Museum. Finally I would like to present some ideas about the materials missed by the Museum and how they could be collected in the near future.

Juta Kivimäe (Art Museum of Estonia)

Eesti kunstnikud tagasiteel / Estonian artists on their way back

Kunstiteos kui dokument. Muuseumi jõudnud teosed eesti eksiilkunstnikelt kui kunstniku arenguvõimaluste ja kohanemise peegel.

Teoste jõudmine kodumaale kunstniku soovil. Raskused ideoloogilise barjääri ületamisel.

Kas arusaam, et loomingu paremik peab kunagi kuuluma kodumaisele kunstiüldsusele, oli eesti eksiilkunstnikele üldomane?

Suhtlemisprobleemid kodumaaga. Ideoloogilised kinnismõtted ja eelarvamused mõlemal pool. Eduard Wiiralti kunstikogu ja arhiivi pikk teekond kodumaale.

Hea tahe kunstniku poolt. Ernst Jõesaare ja Erna Brinkmanni teoste jõudmine kodumaale 1970. aastail.

Vahendaja roll. Eda Sepa roll kunstiteoste vahendajana kodumaale.

Mai Järve Vomm kui dokumentide ja informatsiooni vahendaja Toronto Eesti Kunstnike Koondise igapäevaelust.

Muuseumi lävi. Milline osa eksiilis loodud kunstist on muuseumikunst? Suhtlemisprobleemid kodumaaga. Ideoloogilised kinnismõtted ja eelarvamused eksiilkunstnike ringkonnas.

Kadumisohus olevad arhiivid ja teosed. Maire Männiku ateljeepärand ja kodune arhiiv Pariisis. Ühe kunstikogu tagasipöördumise lugu. Kadumisohus isiklik arhiiv peaks jõudma kodumaale võimalikult pea ja kompaktselt.



Work of art as a document. Works by Estonian artists in exile in the Museum as a mirror of the development opportunities and adaptability of the artist.

Works sent to the homeland on request of the artist. Difficulties in overcoming the ideological barrier.

Was the understanding that the best of the creative works should one day become part of the homeland's art world a general understanding amongst Estonian artists in exile?

Communication problems with the homeland. Ideological fixed ideas and preconceptions on both sides. Long road back home for Eduard Wiiralt's art collection and archives.

Good will on behalf of the artist. Arrival home of the works of Ernst Jõesaar and Erna Brinkmann in 1970.

Role of the mediator. Role of Eda Sepp in mediating works of art to the homeland.

Mai Järve Vomm as mediator of documents and information from the everyday life of the Toronto Estonian Artists Group.

Museum threshold. Which part of the art created in exile is museum art? Communication problems with the homeland. Ideological fixed ideas and preconceptions amongst artists in exile.

Archives and works in danger of disappearing. Maire Männik's studio heritage and home archive in Paris. The story of one art collection's return home. A personal archive that is in danger of disappearing should reach the homeland as soon as possible and in a compact form.

Piret Noorhani, Merike Kiipus, Anu Korb (Estonian Literary Museum)

Arhiivid otsivad kodu. Eesti diasporaa kultuuripärand Eesti Kirjandusmuuseumis / Archives looking for a home. The cultural heritage of the Estonian diaspora at the Estonian Literary Museum

Eesti Kirjandusmuuseumi kolmes arhiivis – Arhiivraamatukogus (AR), Eesti Kultuuriloolises Arhiivis (EKLA) ja Eesti Rahvaluule Arhiivis (ERA) – leidub suur ja mitmekesine valik Eesti diasporaa ajalugu kajastavaid materjale, millest käesolev ettekanne suudab anda vaid väga ülevaatliku pildi. AR ja EKLA puhul tuleb jutuks II maailmasõja järel pagulusse läinud eestlaste kultuuripärand, ERA puhul ka ida-eestlaste oma.

AR väliseesti fondidele pandi alus 1950. aastate lõpus. Esimesi trükiseid saadi vahetuse korras otse autoritelt või kirjastajatelt. Järsk tõus kogumistöös toimus 1988. aastal. Väljaannete vahetus väliseestlastega püsib tänaseni, ehkki viimasel kümnendil täienevad kogud peamiselt annetuste teel. Viljakaim on olnud koostöö Tartu Instituudi Arhiiviga Torontos. AR väliseesti kogud jaotuvad järgmiselt: eestikeelsed raamatud: u 3000 nimetust, 8000 ekemplari; perioodika: ca 260 nimetust, kusjuures palju on puudu ajakirju, ajalehti, bülletääne; memoriaalkogud: J. Aavik, R. Antik, V. Kõressaar, I. Laaban, O. Loorits, A. Viirsalu, ca 8000 nimetust; võõrkeelsed raamatud: täpset arvu ei teata, sest raamatud on üldistel alustel liidetud baltica kogusse; väiketrukis: kogu on väga väike, mistõttu on hädavajalik teha kogumisalast koostööd; reservfond: arvestatava suurusega kogu, kust on tehtud annetusi teistele raamatukogudele kogude täiendamiseks.

EKLA on keskne Eesti kirjandusarhiiv, mille huviorbiiti kuulub siiski kultuurilugu tervikuna: teater, kunst, ajakirjandus, haridus, humanitaarteadused, seltsiliikumine jne. Kogumistöö aktiivsuse dünaamika sarnaneb AR omale. Kontaktid pagulastega

tekkisid kohe, kui olud seda võimaldasid – 1950. aastate lõpus. Aktiivne kogumistöö läks aga lahti 1980. aastate lõpul. Laekumised olid eriti suured 1990. aastate keskel, püsides seejärel stabiilselt üsna kõrgetena. EKLA-s on hetkel 32 süstematiseeritud ja kataloogitud väliseesti käsikirjakogu ja 24 fotokogu (peamiselt isikuarhiivid, mõned organisatsioonide arhiivid, segakogud). Samuti leidub siin väliseestlastelt saadud kunsti (suurimas, R. Antiku pärandina saabunud kunstikogus, on üle 200 säiliku), heli- ja filmilinte (peamiselt intervjuud ja kultuurisündmuste jäädvustused, ligi 50 säilikut). Suur hulk materjali (eriti käsikirju ja fotosid) alles ootab korraldamist. Väliseesti materjale on EKLA-sse jõudnud praktiliselt kõigist suurematest eesti kogukondadest. Kogumistöö toimub peamiselt isiklike kontaktide ja vabatahtlike annetuste kaudu. Ka on arhiivi töötajad käinud kogumis- ja uurimisekspeditsioonidel Soomes, Rootsis, Kanadas, USA-s, Saksamaal. Koostööd tehakse Kanada eestlastega elulugude kogumisel. EKLA töötajad on avaldanud arvukalt teemakohaseid uurimusi ja allikapublikatsioone, koostanud näitusi.

Esimesed Eesti asundustest kogutud folkloristlikud käsikirjalised tekstid ERA-s on pärit 1890. aastatest. 1937. aastal tehtud statistika järgi oli Eesti asundustest kogutud umbes 11 400 rahvaluulepala – põhiosas Venemaalt, kuid ka Läti ja Soome eestlastelt. II maailmasõja järgsel nõukogude perioodil tegid arhiivile aktiivset kaastööd korrespondendid Rosalie Otteson Siberi Krasnojarski kraist ja Johannes Olev Kaukaasia Krasnodari kraist. Aastal 1991. alustati Anu Korbi eestvedamisel projekti “Rahvuskultuur eesti asundustes”. Viie aasta jooksul külastati Siberi ja Sise-Venemaa eestlaste asulasid. Koguti peamiselt rahvajutte, laule, mänge, tantse, loitse, mõistatusi, vanasõnu, kõnekäände, etnograafilist ainet ja elulugusid. Ekspeditsioonidel tehti u 500 tundi heli- ja 100 tundi videosalvestusi, koguti u 5000 lk käsikirjalist materjali ja tuhandeid fotosid. Viimastel aastatel on Venemaalt tagasipöördunud eestlaste abiga kogutud küla- ja elulugusid (u 1000 lk teksti, 50 tundi helisalvestusi ning vanu fotosid). Lääne diasporaa materjalide kogumine sai alguse 1996. aastal. Aino Laaguse algatatud projekti “Lõuna-Rootsi eestlaste keel ja kultuur” raames koguti Rootsi eestlaste elulugusid ja pärimusainest (u 57 tundi lindistusi). Samalaadset materjali on kogutud USA (Seattle, 4,5 tundi) ja Austraalia (Melbourne, Sydney, Thirlmere) eestlastelt (31,5 tundi).



In the three archives of the Estonian Literature Museum – Archive Library (AL), Estonian Culture Lore Archive (ECLA) and Estonian Folklore Archive (EFA) – there is a large and varied selection of materials reflecting the history of the Estonian diaspora, of which this presentation can only provide an overview. In the case of the AL and ECLA, it includes the cultural inheritance of the Estonians who went into exile towards the end of World War II, and in the case of the EFA, it also includes the Eastern-Estonians.

The foundation for the AL's Estonians Abroad fund was laid at the end of the 1950s. The first publications were received on an exchange basis, directly from the authors or publishers. In 1988 there was a sudden increase in the work on collecting material. Exchange of publications with Estonians abroad continues to this day, although during the recent decade the collections are added to mainly through donations. Cooperation with the Tartu Institute Archives in Toronto has been the most fruitful. The Estonians Abroad collections in AL are as follows: Estonian-language books: ca 3000 titles, 8000 items; journals: ca 260 titles, with many missing magazines, newspapers, brochures; memoir collections: J. Aavik, R. Antik, V. Kõressaar, I. Laaban, O. Loorits, A. Viirsalu, ca 8000 titles; foreign-language books: the exact number is not known since the books are included in the Baltica collection; small publications: the collection is very small, which means that cooperation in collection is most needed; reserve fund: a reasonably sized collection, from which donations have been made to add to the collections of other libraries.

The ECLA is the central Estonian literature archive, which does actually cover culture lore in the wider sense: theatre, art, journalism, education, humanities, societies, etc. The activity rate for collecting is similar to the AL. Contacts with the exile community started as soon as the situation permitted – at the end of the 1950s. Active collecting, however, started at the end of the 1980s. Deposits were particularly frequent in the mid-1990s, after which they remained quite high. In the ECLA there are currently 32 systematized and catalogued Estonians abroad manuscript collections and 24 photograph collections (mostly personal archives, some organizations'

archives, mixed collections). There is also art received from Estonians abroad (in the largest art collection, the inheritance of R. Antik, there are more than 200 items), audio and film tapes (mainly interviews and record of cultural events, almost 50 items). A large amount of material (particularly manuscripts and photographs) is still awaiting sorting. Material from Estonians abroad has been deposited in the ECLA from practically all the larger Estonian communities. Collection work takes place mainly through personal contacts and voluntary donations. Archives staff have also gone on collection and research expeditions to Finland, Sweden, Canada, USA, Germany. There is cooperation with Canadian Estonians in collecting life stories. ECLA staff have published numerous thematic studies and sources, and compiled exhibitions.

The first folklore written texts in the EFL that were collected in the Estonian settlements are from the 1890s. According to 1937 statistics, ca 11 400 folklore texts had been collected from Estonian settlements – mostly from Russia, but also from Latvia and Finland. In the Soviet period after World War II, correspondents Rosalie Otteson from Krasnoyarski district in Siberia and Johannes Olev from Krasnodari district in the Caucasus, cooperated actively with the archives. In 1991, a project titled “National culture in Estonian settlements” was initiated by Anu Korb. Over five years, Estonian settlements in Siberia and central Russia were visited. Mainly folk tales, songs, games, dances, spells, riddles, proverbs, phrases, ethnographic items and life stories were collected. During the expeditions, ca 500 hours of sound and 100 hours of video recordings were made, ca 5000 pages of manuscript material and thousands of photographs were collected. In recent years, with the help of Estonians who have returned from Russia, village and life stories have been collected (ca 1000 pages of text, 50 hours of sound recordings and old photographs). The collection of materials from the Western diaspora was started in 1996. Within the framework of the project initiated by Aino Laagus, “Language and culture of Estonians in southern Sweden”, life stories and heritage material of Swedish Estonians was collected (ca 57 hours of recordings). Similar material has been collected from Estonians in the US (Seattle, 4.5 hours) and Australia (Melbourne, Sydney, Thirlmere) (31.5 hours).

Roland Weiler (Archives and Library of the Tartu Institute in Toronto)

The library and archives of the Tartu Institute in Toronto, Canada: Its history, present status and future prospects

The founder of and chief driving force behind the archives and library of Tartu Institute is Dr. E. Aruja, the first secretary of the Tartu Institute, the academic side of Tartu College. His idea was to collect and organize publications and archival material concerning Estonia and Estonians in exile, especially in Canada. He was able to tap into a Government of Canada program to create, in 1985, the Bibliography Club, composed of volunteers who did the work in the library and archives. At present, support is provided through grants to the Tartu Institute, from the National Estonian Foundation of Canada.

Today, the holdings contain some 6 000 volumes dating back mostly to 1945 but some pre-war; a large collection on Estonian exile and other newspapers; incidental publications of Estonian organizations, such as churches; audio tapes and records; and personal and archives, including those of Drs. Aun and Parming and of the Toronto newspaper *Meie Elu*. Besides organizing and cataloguing the collection, many thousands of duplicates of books, chiefly fiction and poetry have been sent to libraries in Estonia.

Physically, the collections are located on three levels of Tartu College, including a former garage not the best environment for preserving printed materials. This makes for difficult working conditions. In addition, old software and computers have slowed down cataloguing. However, the purchase of new equipment and software have lead to the creation of a much improved, though not yet fully implemented, system, which is planned to be made available through the Internet.

The library and archives have depended on voluntary donations of materials. Most of the books donated recently have been duplicates of already existing holdings, which means that the size of the collection is not expected to increase materially. The question of whether to continue shipping publications to Estonia, unless specifically requested, still needs a definite answer. The most critical question is the future of the whole collection, as fewer and fewer persons in Canada will be able to read and write in Estonian. Who, in that case, will utilize the collection and should it remain in Canada?

Teas Tanner (Society for the Advancement of Estonian Studies in Canada)

Estonian Archives In Vancouver

WHY THE ARCHIVES?

The idea of establishing our own archives for the gathering of data about the life of Estonians in Vancouver arose first time about twenty years ago, i.e. in the mid-nineteen eighties, when the once 2,500 people strong post WWII Estonian refugee/immigrant community on the west coast of Canada was beginning to show definite signs of aging and began to decrease in numbers, as the younger generations started to identify more and more with the greater Canadian society.

Thus gradually, starting in the late-nineties, the idea of setting up an archival organization for the West Coast Estonian Community took hold.

In 2000 the Society for the Advancement of Estonian Studies in Canada (SAESC) undertook, in agreement with the Vancouver Estonian Society (VES), to set up the Estonian Archives in Vancouver (EAV) as a non-profit organization to be run by volunteers. The job of writing the Constitution and By-laws for it was completed in the Fall of 2005. The procedures manual for receiving materials is scheduled for completion in 2006. The EAV is therefore still very much in the formative stages.

MANDATE and AIM

The mandate of the EAV was set to collect, to store and to preserve archival materials of and about persons of Estonian heritage and their heirs and of Estonian organizations and businesses in British Columbia locally, so that these materials would not be lost but preserved and available for future researchers. It is the aim of

the EAV to try to accomplish this as much as possible in accordance with the archival principles laid out in the “Manual for Small Archives, c1999”, of the Archives Association of British Columbia.

LOCATION and FACILITY

The SAESC arranged with the Estonian Church Foundation in Vancouver (ECFV) for the Archives to be housed at “Meie Kodu”, owned and built by the Vancouver Estonian community in the early 1970-s, which did evolve into the principal meeting place for Estonians in Vancouver. The annual rental cost for the use of the archival space is covered by SAESC.

At “Meie Kodu” we have the use of a windowless room of thirteen square meters (143 square feet), with automatic air exchange but without direct heat. The room is furnished with a large fireproof vault and three glass-fronted cabinets donated by the estate of an Estonian community member, a worktable and with about 30 m (96 feet) of metal shelving for archival storage boxes, all purchased with funds from SAESC.

CONTENT

The materials collected to-date by the EAV (Archives) are those, which pertain to the life of all Estonians in British Columbia. For example, our collection holds items such as “MEIE KODU” construction drawings, movie footage of its construction and its cornerstone laying and opening ceremony; a private collection of black & white and colour films and slides of various social functions in the Estonian community; audio tapes of interviews with our elders done prior to Estonia regaining its independence; private photo albums, paintings and trophies; the files of past documents of a number of local Estonian organizations such as VES, SAESC and the Estonian Senior Citizen Association of Vancouver (ESCAV); and a complete set of the local Estonian newsletter “Läänekaare Postipoiss”.

It should be noted at this point that so far the EAV collection contains no items at all about pre-WWII Estonians in British Columbia, not even about Rear Admiral Sir John Pitka.

FUTURE CONCERNS...

The basic question facing us is: in our situation are we to be an archive or a museum or more pointedly, what is the difference and where should we draw the line? And thus, our quandary has been: what should we accept into the archives?

So far we have not managed to define this for ourselves and therefore, we have accepted pretty well everything brought to us – from person specific documents and family photo albums to heirlooms like a great-great grandmothers spinning wheel from Estonia, typewriters with Estonian alphabet and a cither brought to Vancouver by its owner from her days in Siberia.

It follows clearly, therefore, that in Vancouver we are in need of professional archival and administrative guidance - firstly, for setting up the archive and secondly, for ensuring easy future access to the collection for users, including those off-site. This is why we are here today – to learn from y o u r experiences!

Our active Estonian community has by now shrunk to about 350 people and because of our distant location on the Pacific Coast of Canada we find ourselves somewhat “isolated”. Consequently, we feel that there is a need for the development of a “global” communication network (perhaps, electronic) both for ready access and assistance as well as for the exchange of archival ideas.

I think this Conference is a GOOD STEP in that direction. Keep it up!

Tiina Kirss (University of Toronto / University of Tartu)

Varaaidast mesilastaruni sülearvuti kaudu: isiku-ja perekonnapärimus
Toronto eestlaste arhiivides / From the storehouse to the beehive by
means of a laptop computer: Personal and family heritage in the
archives of Toronto Estonians

Isiku- ja perekonnaarhiivid on ehk põnevaim, aga ka hapraim osa Toronto eestlaste kogukondade seni kogutud arhiivimaterjalist. Olles viimase viie aasta jooksul tegelenud uurimistööga seoses Toronto eestlaste elulugude kogumisega, olen tutvunud ka sealsetes arhiivides olevate elulooliste allikmaterjalidega, millest sain eriti kasuliku ülevaate, kui valmistasin ette fotode ja dokumentide näitust 1944. aasta suurpõgenemisest Toronto Ülikooli Elmar Tampõllu nimelise õppetooli korraldatud AABSi konverentsiks 2004. aastal. Olen tajunud, et kogukonnas, kus vanim kiht on kiirelt kadumas, ei ole piisavat teadlikkust dokumentide, käsikirjade ja kirjavahetuste säilitamise osas: tee arhiividesse on käänuline ja alati ei jõutagi sihile. Lisaks muudele probleemidele takistab nooremaid põlvkondi keelebarjäär: järeltulijatel on kergem hävitada materjal, mille arusaamiseks puudub keeleoskus ja taustateadmised. On ülim aeg tõhustada nii korrastamist kui ka sihipärast ja asjalikku isikuloolise ja perekonnaloolise materjali kogumist Torontos.

VEMu (Välis-Eesti Muuseumi ja Arhiivi) eeltööna on oluline kaardistada olemasolevad isiku- ja perekonnakogud kahes suuremas Toronto eestlaste arhiivis (Eesti Keskarhiiv Kanadas ja Tartu Instituudi Arhiiv), et oleks võimalik tulevikus rajada kasutajasõbralik andmebaas, mida saaks kasutada uurijad nii Eestis kui väljaspool.

Praktilise tööna viisin käesoleval kevadsemestril läbi kahes Toronto eestlaste arhiivis isiku- ja perekonnaloolise materjali eelinventuuri. Ühtlasi kirjutasin ajalehes “Eesti

Elu” tutvustavaid artikleid isikuloolise ja perekonnaloolise arhiivmaterjali säilitamisest. Ettekandes käsitlen töö tulemuste kolme aspekti.

- 1) Ülevaade isiku- ja perekonnaloolise arhiivmaterjali sisust, tüüpidest ja olukorrast.
- 2) Kolm näidet kasutajasõbralikust korrastamisest olemasolevates isiku- ja perekonnaarhiivides asuvate materjalide põhjal:
 - a) Toronto Ülikooli eesti soost antropoloogiaüliõpilase perepärimusuurimus kevadel 2006;
 - b) Ühe paatkonna Kanadasse tulek: “Walnuti” lugu suulises ajaloos ja arhiivpärimuses;
 - c) Kuidas korrastada perekonnaarhiivi? Ühe perekonna neli põlve
- 3) Kirjavahetuse kogumise initsiatiiv kui üks näide sihipärasest pärimusekogumisest

Kokkuvõttes käsitlen “vahearhiivide” loomise probleeme ja prioriteete, kogumisvõimalusi ning isikuloolise ja perekonnaloolise materjali kohta VEMu kontseptsioonis.



Personal and family collections are perhaps the most exciting and delicate segment of the archival materials of the Toronto Estonian community. Having conducted research for the last five years on the collection of life histories among Toronto Estonians, I have familiarized myself with autobiographical and biographical source material in the two major archives in Toronto. A case in point was preparation for the exhibition of photographs and documents on the great flight into exile of 1944 for the 19th Conference of the Association for the Advancement of Baltic Studies held at the University of Toronto in June 2004. I have become keenly aware of the graying of the community, the accelerated disappearance of the oldest stratum of community memory, and the lack of consciousness and knowledge about selecting and preserving family documents, personal correspondence, diaries and other manuscript materials. These materials often take a very oblique path into the archives, and are sometimes lost along the way. In addition to other difficulties, the language barrier in the third

generation hinders appreciation of the value of these documents, both within the kin network and for community posterity. It is easier to destroy messy papers that one cannot read, and that one does not have the background knowledge to fully understand. It is high time to intensify the organization as well as focused collection of personal and family archival materials.

In preparation for VEMU (The Museum and Archive of Estonia Abroad) it is first necessary to get a reliable measure and list of personal and family collections in the two largest archives of Estonians in Toronto (The Tartu Institute Archive at Tartu College and the Estonian Central Archives of Canada in the Estonian House), as well as a sense of gaps and overlaps. The more distant goal is to create a user-friendly database of these materials for researchers in Estonia and elsewhere, even before the storehouses join to become a “beehive,” to use traditional Estonian folkloric images..

During the past academic year I conducted an inventory of personal and family history materials in these two archives, and prepared educational articles on selecting and preserving family archives in the Estonian newspaper “Eesti Elu.”

My presentation will focus on four aspects:

- 1) Overview of the content, types, and condition of personal and family history archival materials held in Toronto
- 2) Three examples of user-friendly preliminary organization of materials: a research project on kin history by a University of Toronto anthropology student of Estonian extraction, a cohort sample of immigration history (the voyage of the “Walnut” from Sweden to Canada); a four-generation composite family history on CD
- 3) The current collection campaign for personal and family correspondences, which will take place in Toronto in fall 2006.
- 4) Priorities for furthering the dynamic concept of “intermediate archive” in preparations for VEMU, and possibilities for collaborative projects between archives in Estonia and Toronto.

Jüri Kivimäe (University of Toronto)

Väliseesti kultuuripärandi dilemmad: Toronto kogemus ja Hamleti küsimus / Dilemmas of the cultural heritage of Estonia abroad: The Toronto experience and some hamletian questions

Nüüdis-Eesti poliitilises ja kultuurilises diskursuses on väliseestlasi ja nende kogukondade olemasolu peetud enesestmõistetavaks nähtuseks, mis ei vaja eraldi tõestamist. Eesti kultuuriavalikkusele on kättesaadav kokkuvõttev ülevaade väliseestlusest (Raimo Raag, *Eestlane väljaspool Eestit*, 1999), rohkelt on avaldatud üksikkirjutisi, originaalseid või järeltrükitud mälestusi jne. Eesti raamatukogudesse on koondatud valdav osa Välis-Eestis kirjastatud raamatuvarast ja ajakirjandusest. Vaatamata Tartu Ülikoolis tegutsevale Välis-Eesti Uuringute Keskusele ja mitmetele temaatilistele konverentsidele (*Suur põgenemine 1944*, Tartu 2004), on väliseesti temaatika süvendatud uurimisel arvestatavaid perspektiive, kuid ka mõningaid piiranguid.

Katse määratleda ja defineerida väliseesti kultuuripärandit tekitab esmalt ohu haarata kõiksust ning laiali valguda. Lähtuda saab arvamusest, et pärast “suurt põgenemist” Läänes kujunenud eestlaste kogukonnad üritasid oma asukohamaadel üles ehitada harjumuspärasest kultuurilis-poliitilist suhtlemist nn Väike-Eesti mudeli järgi. Väliseestlaste kogukondade tegevuse põhisihideks igas tähtsamas keskuses eraldi ja ühiselt kogu Lääne eestluses olid võitlus eesti keele ja kultuuri säilitamise eest ja võitlus Eesti iseseisvuse taastamise eest. Tänapäeval pole otstarbekas piirata väliseesti kultuuripärandit üksnes kultuuriliste aktiviteetidega, jättes kõrvale poliitilise elu valdkonna, kuna tegelikus elus olid/on nad lahutamatu seotud. Teisalt on kultuuripärandi puhul raske eristada avaliku ja privaatse elu sfääre, lisaks peab arvestama eesti kogukondade ja üksikisikute tegevuse väljundeid asukohamaade kultuuri, poliitikasse ja teadusesse.

Väliseesti kultuuripärandi dilemmad on tänapäeval tekkinud kahe teguri koosmõjust – väliseestlaskonnas toimuv põlvkondade vahetus ja Eesti taasiseseisvumine. Pagulaskonna vanema, Eestis üles kasvanud ja hariduse saanud põlvkonna kõrge iga ja lahkumine ning teatepulga üleandmine järgmisele, peamiselt Läänes kasvanud ja haritud põlvkonnale tähendab ka hoiakute muutumist olemasolevasse kultuuripärandisse, nende väärtustamisse, säilitamisse ja kasutamisse. Uue Eesti olemasolu oma kõigis eluvaldkondades ning kiirelt muutuva kultuurimiljööga on selgelt mõjutanud väliseesti kogukondi ning tekitanud rohkelt küsimusi seni talletatud raamatukogude, arhiivide jms kollektsoonide tulevikuperspektiividest.

Seitsme Torontos töötatud aasta kogemus lubab sõnastada üldisemaid tähelepanekuid väliseesti ühe suurema, elujõulisema ja kompaktsema kogukonna praktikast kultuuripärandi talletamisel ja kasutamisel. Aastakümneid tegutsenud vabatahtlike töörühmad Tartu College'i Bibliograafia Klubi ja Eesti Maja Eesti Keskarhiivi Kanadas näol on teinud ära hindamatu töö raamatuvarade, arhiiviväärtusega dokumentide, kirjavahetuse, foto- ja audiovisuaalsete materjalide kogumisel, säilitamisel ja esmasel korrastamisel. Torontos säilitatavad arhiiviraamatukogud sisaldavad valdavalt väliseesti päritolu kollektsoone, kuid neis leidub ka väärtuslikke trükiseid ja dokumente Teise maailmasõja eelsest ajast. Torontos paiknevate eestiaineliste kogude üldmaht on tõstatanud vajaduse täisajaga asjatundliku professionaalse raamatukoguhoidja ja arhivaari töölerakendamisest, juhul kui nende kogude säilitamine Torontos jätkub endisel kujul. Toronto Eesti õppetooli õppejõud on aastate jooksul regulaarselt konsulteerinud vabatahtlikke töörühmi arhiivi- ja raamatukoguküsimustes, kuid pole põhitöö kõrvalt suutelised täitma raamatukoguhoidja/arhivaari kohustusi. Dilemmaks on kujunenud küsimus mõningate kogude võimalikust Eestisse saatmisest, mis paraku pole lahendus ega väljapääs praegusest seisust, kas “olla või mitte olla”.

Lahendust tuleb näha Elmar Tampõllu mõne aja eest esitatud kavas rajada Torontosse väliseesti muuseum (lüh VEMU). Toronto eestlaskonnale arutamiseks pakutud kontseptsioon ja projekt võimaldaks koondada lähiaastail ja järgnevas tulevikus n.ö ühe katuse alla väliseesti kultuuripärandi olulised ja eriainelised kollektsoonid. Projekti realiseerimise tulemusena paraneksid oluliselt praeguste kogude säilitamise tingimused, katalogiseerimise, korrastamise ja valikulise eksponeerimise võimalused.

VEMU elluviimine tähendaks ühtlasi monumendi püstitamist ühele osale eesti pagulaskonnast Läänes, sel oleks suur hariduskultuuriline väärtus järgnevatele põlvkondadele ning innustav toime eestlaste kogukonna representeerimisele multikultuurses Kanadas ning kaugemalgi.



In contemporary Estonian political and cultural discourse, the existence of “Estonians abroad” and their communities has been an unquestioned assumption, requiring no special proof. A short book-length overview of ‘Estonians abroad’ (*väliseestlus*) is publicly available (Raimo Raag’s *Estonians outside Estonia*, 1999); a number of specific studies, original, and reprinted memoirs have been published, etc. The large majority of books and periodicals published in ‘Estonia abroad’ (*Välis-Eesti*) have been collected by libraries in Estonia. But despite the activities of Tartu University’s Research Centre on Estonia Abroad and several thematic conferences (‘The Great Flight into Exile 1944’, Tartu 2004), in-depth research on themes concerning ‘Estonia abroad’ holds considerable promise, but also some limitations.

An initial danger in any attempt to circumscribe and define the cultural heritage of Estonia abroad is to strive to encompass the whole, and thus to become too diffuse. One could begin with the presumption that after the “great flight” the Estonian communities founded in the West attempted to set up habits of cultural and political communication according to a ‘Little Estonia’ model. The main purposes of communities of Estonians abroad – separately in each major centre, and in the West as a whole were a struggle for the preservation of Estonian language and culture, and the fight for the restoration of Estonian independence. Today it is no longer useful to delimit the heritage of Estonia abroad to cultural activities, leaving the political sphere aside: in real life terms these were inseparable. On the other hand, in the case of cultural heritage, it is difficult to separate the public and private spheres; in addition, one must include the contributions of Estonian communities and individuals in the cultural, political, and scholarly life of the ‘new homelands’.

Today the dilemmas that have arisen around the cultural heritage of Estonians abroad derive from the combined effect of two factors: a generational transition in Estonia abroad, and the fact of Estonia's independence. The advanced age and disappearance of the oldest generation of exiles, those who grew up and received their education in Estonia – and their passing of the baton to the next generation, most of whom grew up and were educated in the West, means change in attitudes toward the cultural heritage – its valorization, preservation, and use. The existence of 'New Estonia,' in all of its many spheres of life and its rapidly changing cultural milieu has clearly influenced communities in Estonia abroad, as well as raised many questions about the future of libraries, archives and other such collections.

Seven years worth of working experience in Toronto allow me to articulate some general observations concerning one of the largest, most vital, and most concentrated communities of Estonia abroad, and about its practices of preservation and use of the cultural heritage. Groups of volunteers who have been working for decades at Tartu College's Bibliography Club and the Estonian Central Archives in Canada in the Estonian House have done invaluable work in gathering, preserving, and primary organization of collections of books, documents of archival value, correspondences, and photographic and audiovisual materials. The archival libraries kept in Toronto are primarily composed of materials of Estonia Abroad provenance, though they also include valuable publications and documents from before World War II. The sheer extent of the Estonian collections housed in Toronto has resulted in the need for a full-time professional librarian and archivist, should these collections continue to be maintained in Toronto and in the present form. Over the years the faculty of the Chair of Estonian Studies at the University of Toronto have regularly consulted the groups of volunteers concerning archival and library matters, but the burden of their own basic responsibilities have not permitted them to perform the role of librarian and archivist. One dilemma that has developed over recent years is the question of eventually sending some of the collections to Estonia: this, however, is not a solution, nor a way out of the present situation, "to be or not to be."

The solution presents itself in Elmar Tampõld's plan to found a Museum of Estonia Abroad in Toronto (abbreviated VEMU – *Välis-Eesti Muuseum*), a plan that he has had for some time. A draft and outline of this project, presented for discussion to the

Toronto Estonian community, would allow essential and specialized collections of the cultural heritage of Estonia Abroad to be brought under one roof, over the next few years as well as thereafter. As a result of the implementation of this project, the conditions for the preservation, cataloguing, organization, and selective exhibition of the present collection would significantly improve. The achievement of VEMU would also mean building a monument to one part of the exile community in the West: it would have a high educational and cultural value for succeeding generations, and significantly stimulate the representation of the Estonian community in multicultural Canada and beyond.

Anne Valmas (Tallinn University Academic Library)

Väliseesti kirjanduse kogu ja andmebaasid Tallinna Ülikooli Akadeemilises Raamatukogus / The collection and databases of Estonian literature abroad in the Tallinn University Academic Library

Ligi pool sajandit oli üks osa eesti kultuurist – väliseestlaste looming – kodumaal tundmatu ja kättesaamatu. Pagulaskirjandus, mis oli mitmesuguseid teid pidi Eestisse jõudnud, koondati raamatukogude erihoiu osakondadesse.

1972. aastal otsustati luua erihoiu osakond tollase ENSV Teaduste Akadeemia Raamatukogu juurde, mida 1974. aastast võimaldati piiratud lugejaskonnal erilubade alusel kasutada. Kuigi osakond oli ametlikult raamatukogu alluvuses, ei kehtinud siin tavalised raamatukogu kasutamise reeglid.

Olukord muutus aastatel 1988–1989, kui erikogude kasutamine vabastati piirangutest. Sellest ajast alates hakkasid kogud jõudsalt täienema väliseestlaste raamatuannetuste kaudu. Nüüdseks on Tallinna Ülikooli Akadeemilise Raamatukogu väliseesti kirjanduse kogu järjekindla töö tulemusena kasvanud kõige täielikumaks Eestis, sisaldades 4600 nimetust raamatuid ja ligi 650 nimetust perioodikat. Kogus on 31 300 arvestusühikut trükiväljaandeid, sealhulgas väga haruldasi põgenikelaagrite trükiseid. Puuduvate raamatute ja ajakirjade hankimine käib *desiderata* nimestike põhjal, mida on avaldatud väliseesti ajalehtedes, kultuurilembeliste eestlaste innuka kaasabiga on igal aastal kogusse lisandunud sadu väärtuslikke eksemplare.

Väliseesti kirjanduse sektori teatmetöös on suureks abiks igapäevatöös pidevat kasutamist leidnud andmebaasid, mis avavad kogude sisu. Päringuid on saabunud nii kodu- kui välismaalt. Väliseesti isikuloolise andmebaasi VEPER aluseks on rahvuslik-kultuurilise või erialase tegevusega silmapaistvate väliseestlaste kartoteek ca 10 000 nimega. Alates 1990. aastast on analüütiliselt bibliografeeritud väliseesti

perioodikat, millest on moodustunud andmebaas VEART. Andmebaas VEILUVÕÕR sisaldab väliseesti autorite ilukirjanduslikke teoseid võõrkeeltes, VETEADUS väliseestlaste teaduspublikatsioone.

Koostatud on bibliograafiaväljaandeid, personaalnimestikud Kalju Lepiku, August Mälgu, Karl Ristikivi, Marie Underi, Ilo Kåbini loomingu kohta. Anne Valmase 2003. a ilmunud monograafia registreerib välismaal eesti ühiskonnas väljaantud trükised aastatest 1944–2000.

Väliseesti kirjanduse kogud on kättesaadavad nii maailma väliseesti arhiivides kui Eesti raamatukogudes. Suures osas on need rareiteetsed väljaanded, mis moodustavad olulise osa eesti rahvustrükistest. Nende parema säilimise huvides on hakatud ajalehtedest valmistama mikrofilme ja digikoopiaid. Haruldasemad raamatud on restaureeritud ja ootavad digiteerimist.

Suure tähtsusega on väliseesti arhiivide ja raamatukogude koostöö, et talletatud kultuuripärandit paremini säilitada ja kasutajatele kättesaadavaks teha.



For almost half a century, one part of Estonian culture – creative works by Estonians abroad – was unknown and inaccessible in the homeland. Exile literature, which had reached Estonia through various channels, was stored away in the special collections departments of libraries.

In 1972, it was decided to set up a special collections department at the ESSR Academy of Sciences Library of the time, which from 1974 onwards could be accessed by a limited group of readers on the basis of special permits. Although the department was officially subordinate to the library, usual library usage rules did not apply.

The situation changed in 1988–1989, when the use of the special funds was freed of restrictions. From that time on, the collections were rapidly increased due to book

donations by Estonians abroad. As a result of consistent work by the Academic Library at the Tallinn University, the Estonians abroad literature collection has grown to be the most complete in Estonia, containing 4600 book titles and almost 650 journal titles. The collection contains 31 300 published items, including very rare publications from the refugee camps.

Acquisition of missing books and journals is carried out on the basis of *desiderata* lists, which have been published in Estonian newspapers abroad, and with the enthusiastic assistance of culture-supporting Estonians, hundreds of valuable items have been added to the collection each year.

Reference work in the Estonian literature abroad sector has been greatly assisted by the databases, which are regularly used in the day-to-day work and which provide information on the content of the collections. Enquiries are made both domestically and from abroad. The basis for the VEPER database of personal information on Estonians abroad is the catalogue of Estonians abroad who are prominent in the national-cultural sphere or in their specialty work, and this database holds ca 10 000 names. As of 1990, Estonian journals abroad have had analytic bibliographies compiled, and this has formed the VEART database. The VEILUVÕÕR database contains literary works by Estonians abroad in foreign languages, and the VETEADUS database contains research publications by Estonians abroad.

Bibliographical publications and personal lists have been compiled on the works of Kalju Lepik, August Mälk, Karl Ristikivi, Marie Under, Ilo Käbin. The monograph by Anne Valmas published in 2003 registers the publications by the Estonian community abroad in 1944–2000.

Collections of Estonian literature abroad are available in both the archives of Estonians abroad throughout the world as well as in Estonian libraries. These are often rare publications, which form an important part of Estonian national publications. In the interests of better preservation, microfilms and digital copies are now prepared from newspapers. Rare books have been restored and await digitizing. Cooperation with Estonian archives and libraries abroad is of great importance so that the collected cultural heritage can be better preserved and made available to users.

Mihkel Volt (National Library of Estonia)

Cultural heritage of the Estonian diaspora in National Library of Estonia: Practices and opportunities

During the last fifteen years the National Library of Estonia has been among the institutions that collect and preserve the cultural heritage of the Estonian diaspora.

The main objectives of this presentation will be the following:

1. To describe the acquisition principles used by the National Library of Estonia for collecting the cultural heritage (archives, publications, pieces of art, etc.) of the Estonian diaspora.
2. To give a short overview of the archives of the Estonian diaspora collected by the National Library of Estonia.
3. To present the standpoint of the National Library of Estonia for cooperation between different memory institutions concerning collecting and preserving the cultural heritage of the Estonian diaspora.

Mare Rand, Aili Bernotas, Tatjana Šahhovskaja (Tartu University Library)

“Eesti rahvas vaatamata kõigele on siiski üks”: väliseesti isiku- ja asutuste/organisatsioonide arhiivid TÜ Raamatukogus/ “Despite everything the Estonian people are still one people”: Estonian archives abroad (personal and institutional/organizational) in the Tartu University Library

Esimene Nõukogude massiküüditamine okupeeritud Eestis 1941. aastal tabas karmilt ka Eesti haritlaskonda. Nõukogude vägede lähenemine Eestile II maailmasõja lõpu eel sundis paljusid Eesti teadlasi koos tuhandete rahvuskaaslastega kodumaalt põgenema, mitmed olid teinud seda juba varem. Esimesteks sihtkohtadeks olid peamiselt Saksamaa ja Rootsi. Määramata kestvusega paguluses tunnetasid eelkõige teadlased rahvuslikku missiooni hoida kõrgel eestluse võitlusvaimu ning teha Eesti ja tema rahva saatuse kohta selgitustööd kogu maailmas, harida ja kasvatada järeltulevat põlvkonda, jätkata igapäevast leiba teenides oma teadustööd.

“Eesti rahvas vaatamata kõigele on siiski üks” – nende arheoloog Richard Indreko sõnadega võib iseloomustada ka paguluseestlaste tegevust oma ajaloo talletamisel ja kogunenud ning kogutud arhiivimaterjalide jõudmist vabasse Eestisse.

Tartu Ülikooli Raamatukogu sai hoiukohaks varadele, millest pidi 1995. aastal loobuma Eesti Teaduslik Selts Rootsis, kes oli juba pikka aega raskustes, hoidmaks missioonitundest kantuna alal Eesti Keskraamatukogu ja Arhiivi. Koos raamatukoguga suunati Tartusse ka seltsi enda tegevusarhiivi vanem osa ning aastate jooksul arhiivi suunatud mitmete teadlaste arhiivipärandid ja oma tegevuse lõpetanud organisatsioonide arhiivimaterjalid. Tartu Ülikooli Raamatukogu käsikirjakogus asetuid isikumaterjalid oma loomulikku keskkonda – koduülikooli hoole alla said

mitmed Tartu Ülikoolis õppinud või töötanud, juba enne pagulusse siirdumist kodumaal teadusteed alustanud meeste paberid. Kaks arhiivipärandit on siia saabunud eraalgatusel ja kaks eestlasest raamatukogutöötaja initsiatiivil Uppsala Ülikooli raamatukogust. Sealt on pärit ka Briti okupatsioonitsoonis Lääne-Saksamaal Hamburgis/Pinnebergis aastatel 1946–1949 töötanud balti rahvaste ühise kõrgkooli Balti Ülikooli eesti sektori aastakümneid varjul olnud väike arhiiv. Keeleteadlase Julius Mägiste põgenemisel 1944 Tartusse jäänud vähestele arhiivimaterjalidele tuli täiendust tema lastelt Rootsist, sugulaselt Eestist, kolleegidelt-keeleteadlastelt Ungarist ja Saksamaalt ning lõpuks ka 1989. aastal ülikooli raamatukogusse antud eraraamatukogu köidete vahelt.

Ühtekokku lisandus Tartu Ülikooli Raamatukogus hoitavatele arhiivifondidele viimasel kümnepäeval aastal 8 väliseesti päritolu isikuarhiivi ning 5 asutuse/organisatsiooni arhiivi. Neis on 1220 korraldatud säilikut mitmesuguseid isikute jm dokumentaalseid materjale, mis peegeldavad väliseestlaste organiseerumist, nende üksmeelt ja erimeelsusi või avavad nende eluraskusi, mida arvasime ise raudse eesriide taga elades olematuks. Siin on avaldatud monograafiate ja artiklite, peetud ettekannete ja kõnede käsikirju ning neid ettevalmistavaid pabereid, arvukaid kirju, vähesel määral fotosid jm. Viimaste senilaekunud arhiivimaterjalide läbitöötamisel lisanduvad senisele veel paarsada säilikut. Tegelikult on see kindlasti vaid kübeke paljust säilitamist vajavast, sest Rootsi põgenes u 300 akadeemilist kraadi omavat isikut, nende seas poolsada peamiselt Tartu Ülikooliga seotud õppejõudu. Siiski pole ülikooli raamatukogu saanud teha aktiivset kogumistööd, kuid arhiivifondide läbitöötamise käigus on püütud lisaks hankida varasemaid pabereid Eestist, samuti täiendavat materjali Rootsist.

Tartu Ülikooli Raamatukogus asuvate, korraldatud väliseesti arhiivifondide nimistud on elektrooniliselt publitseeritud ning raamatukogu kodulehelt ja e-kataloogist ESTER kättesaadavad:

F 133 Poom, Eduard Rudolf (1902–1986), eesti-rootsi majandusteadlane

F 138 Perlitz, Harald Gottfried (1889–1972), füüsik, TÜ professor

F 150 Indreko, Richard (1900–1961), arheoloog, TÜ prof kt

F 151 Kaelas, Aleksander (1911–1964), õigusteadlane, ajakirjanik, TÜ kasvandik

F 152 Soom, Arnold (1900–1977), ajaloolane, arhivaar, TÜ kasvandik

F 153 Tender, Erik (1902–1991), ajaloolane, arhivaar, TÜ kasvandik, Balti Ülikooli prof kt

F 174 Paim, Leo (1922–1990), TÜ üliõpilane, Soome sõjaväe kapral, pedagoog

F 177 Nurk, Mart (1892–1948), õigusteadlane, Tartu Ülikooli ja Balti Ülikooli professor

F 168 Balti ülikool. Eesti sektor

F 173 Eesti Abi. Invaliidfond

F 175 Eesti Vabaduskapital

F 176 Eesti Teaduslik Selts Rootsis

F 178 Eesti Teaduslik Instituut



The first Soviet mass deportation in occupied Estonia in 1941 also hit the Estonian intelligentsia hard. The approach of Soviet forces towards the end of World War II forced many Estonian scholars, as well thousands of others to flee their homeland, as many had already done previously. The first destinations were mainly Germany and Sweden. In an exile of indeterminate length it was primarily the scholars who saw their national mission as keeping alive the Estonian fighting spirit, and working to keep the world informed of the fate of Estonia and its people, to educate and raise the next generation, and to continue their scholarly work in their everyday employment.

“Despite everything the Estonian people are still one people” – these words by archaeologist Richard Indreko could also characterize the activities of Estonians in exile in recording their histories, and the transfer of the accumulated and collected archival materials to a free Estonia.

The University of Tartu Library became the repository for property, which the Estonian Scholarly Society in Sweden was forced to relinquish in 1995, since it had been in difficulties for some time in maintaining the Estonian Central Library and Archives. In addition to the library, the older part of the operational archive of the Society itself was also sent to Tartu, as well as the archival inheritance of numerous scholars that had been deposited in the archives over the years, and the archival materials of organizations that had ended their operations. Personal documents found

their natural environment in the manuscript collection of the University of Tartu Library – the papers of many men who had studied or worked at the University of Tartu, who had started their scholarly activities before going into exile, have ended up under the care of their alma mater. Two archival inheritances have found their way here as a result of private initiative, and two on the initiative of an Estonian librarian in the Uppsala University Library. This is also the origin of the small archive of the Estonian sector of the Baltic University, the Baltic people's joint higher education institution that operated in the British occupation zone in West Germany (Hamburg/Pinneberg) in 1946-1949. This archive had been forgotten about for decades. The small amount of archival materials that remained in Tartu after the flight into exile in 1944 of philologist Julius Mägiste was augmented by new material from his children in Sweden, his relatives in Estonia, his philologist colleagues in Hungary and Germany, and finally by his private library that was donated to the university library in 1989.

Over the last decade or so, the archives in the University of Tartu Library have been augmented by a total of 8 personal Estonian archives abroad and 5 institutional/organizational archives. They contain 1220 catalogued titles, with various personal and other documentary materials, which reflect the organization of Estonians abroad, their agreements and disagreements, and demonstrate their life difficulties, which we who have lived behind the iron curtain believed to be non-existent. There are published monographs and articles, manuscripts of presentations and speeches, and their preparatory documents, numerous letters, smaller numbers of photographs, etc. Once the most recently deposited archival materials are processed, a few hundred more titles will be added. Actually, this is surely only a small part of that which needs to be preserved, since about 300 persons with academic degrees fled to Sweden, including fifty or so faculty members mostly associated with the University of Tartu. The university library has not been able to undertake active collection, but in the process of going through the archives, earlier papers are sought from Estonia, as well as additional material from Sweden.

The lists of the catalogued archives of Estonians abroad at the University of Tartu (UT) Library have been electronically published, and available on the Library's website and the e-catalogue ESTER:

- F 133 Poom, Eduard Rudolf (1902-1986), Estonian-Swedish economist
- F 138 Perlitz, Harald Gottfried (1889-1972), physicist, UT professor
- F 150 Indreko, Richard (1900-1961), archaeologist, UT professor (acting)
- F 151 Kaelas, Aleksander (1911-1964), lawyer, journalist, UT graduate
- F 152 Soom, Arnold (1900-1977), historian, archivist, UT graduate
- F 153 Tender, Erik (1902- 1991), historian, archivist, UT graduate, professor (acting)
at Baltic University
- F 174 Paim, Leo (1922-1990), UT student, Finnish army chaplain, teacher
- F 177 Nurk, Mart (1892-1948), lawyer, professor at the University of Tartu and Baltic
University
- F 168 Balti ülikool (Baltic University). Estonian sector
- F 173 Eesti Abi (Estonian Aid). Invalid fund
- F 175 Eesti Vabaduskapital (Estonian Freedom Capital)
- F 176 Eesti Teaduslik Selts Rootsis (Estonian Scholarly Society in Sweden)
- F 178 Eesti Teaduslik Instituut (Estonian Scholarly Institute)

Inga Kuljus (Võru County Central Library)

Tänukummardus Võrumaalt / Heartfelt thanks from Võru County

Võrumaa Keskraamatukogu väliseesti kirjanduse kogu sünni- ja arengulugu

Esimesed raamatusaadetised väliseestlastelt. Aktsioon “Pagulasraamat kodumaale” ja Raimond Kolga raamatukogu jõudmine Võrumaale. Raamatusaadetised Austraaliast, Rootsist, Kanadast jne.

Kogu sisuline analüüs ja kasutamine

Memuaarkirjandus, juturaamatud, kogumikud jne. Enamloetud raamatute TOP 10.

Annetajad

Annetajad kogu maailmast – kirjavahetus jne.

Kirjavahetus Võrumaa kirjanikega: B. Kangro, V. Uibopuu jt

Südamlik kirjavahetus Võrumaalt pärit kirjanikega, kohtumine R. Kolgaga.

Kogu arengulugu aastal 2005–2006

Saadetised üksikisikutelt: meditsiinilaseid raamatud, kirjavahetus Eesti Arhiiviga Ameerika Ühendriikides jne.



Story of the birth and development of the Estonians abroad collection in the Võru County Central Library

The first shipments of books from Estonians abroad. The campaign “books in exile to the homeland” and the library of Raimond Kolk arriving in Võru County. Book shipments from Australia, Sweden, Canada, etc.

Content analysis and usage of the collection

Memoirs, novels, collections, etc. The best-read list: TOP 10.

Donors

Donors from around the world – correspondence, etc.

Correspondence with Võru County writers: B. Kangro, V. Uibopuu and others

Heartfelt correspondence with writers who were from Võru County, meeting R. Kolk.

Development of the collection 2005-2006

Shipments from individuals: medical books, correspondence with the Estonian Archive in the US, etc.

Kalle Voolaid, Enn Mainla (Estonian Sports Museum)

Väliseesti spordielu kaardistamine Eesti Spordimuuseumis / Estonian sport abroad as reflected by the Estonian Sports Museum

II maailmasõja ajal ja järel sattus võõrsile rohkesti eestlasi, sealhulgas arvukalt ka spordirahvast. Suurimad pagulaste spordiorganisatsioonid asutati eestlaste poolt Rootsis, Kanadas, USA-s ja Austraalias. Kahjuks ei tea me raja taga elanud ja sportinud eestlaste tegemistest piisavalt, väliseestlaste spordisaavutused on kodumaal jäänud enamalt jaolt tähelepanuta. Kui varem oli suhtlemisel takistuseks raudne eesriie, siis hiljem, taasiseseisvunud Eestis, pigem uurijate puudus. Viimastel aastatel on olukord õnneks muutumas.

Ühe olulise tähisena selle teemaga tegelemisel algatasid Eesti Spordimuuseum ja Eesti Spordiajaloo Selts ühisprojekti “Väliseesti spordiajaloo kaardistamine”. Selle 2004. aastal alguse saanud projekti raames kogutakse muuseumisse Väliseesti spordi- ja spordiajaloo-alast materjali ning koostatakse ühtlasi andmebaas nendest inimestest ja organisatsioonidest, kes kõikjal maailmas eestluse elujõudu spordiradadel demonstreerinud on. Projekti käigus toimuvad kogumisreisid eestlaste põhilistele asualadele maailmas, kogutakse mälestusi, intervjuueritakse spordiinimesi jne. Samuti on kavas korraldada teemakohane konverents.



During and after World War II many Estonians ended up abroad, including large numbers of sportspeople. The largest sports organizations in exile were founded by Estonians in Sweden, Canada, the US and Australia. Unfortunately we do not have sufficient information on these sporting Estonians who lived on the other side of the fence, and the sports achievements of Estonians abroad have mostly received little attention in the homeland. Whereas previously the obstacle to communication was the

iron curtain – now, in Estonia with its independence restored, it is more a lack of researchers. The situation in recent years has fortunately been improving.

One of the important landmarks in dealing with this topic was the initiative by the Estonian Museum of Sport and the Estonian Sport History Society to launch a joint project titled "Tracking the history of Estonian sport abroad". This project, which was started in 2004, includes collecting for the museum materials on the sport and sport history of Estonians abroad, as well as compiling a database of those people and organizations who have demonstrated the sports capacity of Estonians in venues around the world. In the course of the project, collection trips will take place to the main settlements of Estonians around the world, memoirs will be collected, sportspeople will be interviewed, etc. There is also a plan to organize a conference on this topic.

Ilya Lotkin (Omsk State University)

Материалы по этносоциальной истории сибирских эстонцев в
Центре документации новейшей истории Омской области /
Materials on ethno-social history of Siberian Estonians in the Omsk
Centre of Documents of Recent History

В 1918 г. при Центральном комитете РКП(б) и местных комитетах партии стали создаваться коммунистические организации зарубежных трудящихся. В конце 1920 г. в Омске был организован отдел национальных меньшинств, в его состав вошли национальные секции. Члены партии данной национальности входили в общую организацию РКП(б) и подчинялись общепартийной дисциплине. Работой национальных секций руководило бюро. Агитаторы и инструкторы направляли работу на местах. Они организовали курсы, политшколы, клубы под руководством агитпропотдела, издавали на своем языке газеты, листовки, брошюры. Решения секции входили в силу только после утверждения подотделов национальных меньшинств, агитпропотдела и соответствующего парткома.

Их деятельность отражена в имеющихся документах Центра документации новейшей истории Омской области (ЦДНИ ОО). О работе подотдела, секций можно судить по сохранившимся планам работы, отчетам, переписке.

В этих документах имеются данные о сельской интеллигенции, предоставлявшей помощь оптационным комиссиям в 1920-е годы, об экономическом и культурном положении в эстонских и лютеранских поселениях в годы НЭПа и под.

Таким образом, материалы эстонской партийной секции, хранящиеся в Центре документации новейшей истории Омской области являются ценным источником по этносоциальной истории сибирских эстонцев.



In 1918, first organisations of foreign workers were formed at the Central Committee of the Communist Party of Russia and its regional committees. At the end of 1920, in Omsk a department of ethnic minorities with branches for different nationalities was opened. Irrespective of nationality, all communists were members of the Communist Party of Russia and thus were to obey the party discipline. The party branches of ethnic groups were run by a bureau, while in local organisations there were instructors and propagandists to organise the work. It was their task to arrange courses, political classes, and clubs under the guidance of the propaganda department. They also issued newspapers, leaflets and brochures printed in their national languages. Resolutions of national branches came into effect only after they had been adopted and authorised by the sub-department of ethnic minorities, by the propaganda department, and by a respective party committee.

Activities of the above organisations are reflected in the documents preserved in the Omsk Centre of Documents of Recent History – in programmes and plans of activities, reports, and correspondence providing us information about the activities of the rural intelligentsia in the 1920s, as well as on the economic and cultural situation in Estonian and Lutheran villages in the years of the so-called new economic policy in Russia.

Thus, the materials of the Estonian branch of the party archived in the Omsk Centre of Documents of Recent History are a valuable source of ethnic and social history of Siberian Estonians.

Veronika Mahtina (St. Petersburg Estonian Society)

Перспективы исследования петербургских эстонцев / Prospects for studying the Estonian diaspora in St. Petersburg

- Кратко о степени и характере изученности петербургских эстонцев. Задачи и вклад магистерского исследования «Петербургские эстонцы: идентичность и использование СМИ», проведенного автором на отделении журналистики и коммуникации Тартуского университета в 2003-2006 гг.
- Краткий обзор истории эстонской диаспоры Петербурга с XVIII вв. по настоящий момент. Основные этапы развития. Основные направления деятельности общины. **Наглядный материал: Таблица. Перечень эстонских организаций в Петербурге – Петрограде - Ленинграде (попытка хронологизации).** «Белые пятна» - недостаток информации об истории, времени деятельности и характере существовавших эстонских обществ и организаций.
- Место периодической печати на эстонском языке в жизни и сохранении идентичности петербургскими эстонцами. **Наглядный материал: Таблица. Эстонские периодические издания, выходившие в Петербурге – Петрограде - Ленинграде (попытка периодизации).** «Белые пятна» - неисследованность эстонской печати в Петербурге.
- Необходимость составления общей картины социокультурной жизнедеятельности эстонской диаспоры в Петербурге - крупном российском мегаполисе - в контексте связей с Эстонией. Попытка составления **синхронистической таблицы.**

- Исследование современных петербургских эстонцев – идентичность и использование СМИ (по результатам магистерской работы). «Гибридность». Слияние этнической и территориальной идентичности. Этнические СМИ как ресурс сохранения этнокультурной идентичности.

- Перспективы исследования эстонской диаспоры Петербурга в условиях сотрудничества и поддержки эстонских и российских архивов, библиотек, фондов. Собираание воспоминаний, проведение биографических интервью, публикация материалов. Необходимость скорейшей фиксации уходящей вместе с людьми истории жизней и судеб – а в целом, и истории всей диаспоры, потребность внимательного изучения специфики проявления „эстонскости” современными петербургскими эстонцами.



A brief overview is given of the research into the identity of Estonians in St. Petersburg, based on the author’s MA thesis written at the Department of Journalism and Communication, University of Tartu in 2003–2006.

The presentation makes a short summary of history of the Estonian Diaspora in Petersburg from the 18th to the 21st centuries (stages of development; forms of activity of the Estonian community; Estonian organisations in St Petersburg/Petrograd/Leningrad. Due to the lack of material, there are unexamined topics concerning the history, profile, and time of activity of Estonian societies and organisations.

Since periodicals published in Estonian served as a tool for retaining the identity of Estonians in St. Petersburg, a brief analysis with a chronological list of Estonian periodicals published in St Petersburg/Petrograd/Leningrad is given and the areas yet to be explored are mentioned.

It is necessary to get a comprehensive understanding of the socio-cultural functioning of the Estonian Diaspora in Petersburg, one of the metropolises of Russia, in the

contexts of relations with Estonia. We have attempted to explain the latter by means of a table.

The identity of the present-day Estonian Diaspora in St. Petersburg, their hybridity, merging of ethnic and territorial identities is discussed.

Prospects for studying the Estonian Diaspora in Petersburg in the context of cooperation and mutual support of Estonian and Russian archives, libraries, and depositories, as well as gathering of recollections, conducting of biographical interviews, and publication of materials are addressed. There is a need to record the stories and destinies of people, even more – to record the stories and history of the whole Estonian Diaspora in Petersburg, and to scrutinise the specific ways and forms of expression of the Estonianism of contemporary Petersburg Estonians.

Vera Oinets-Nikolaeva (Krasnoyarsk Estonian Society)

Siberian Estonians in the 21st century

The very first Estonians who appeared in the Krasnoyarsk Territory 150 years ago, were political convicts; another wave of migration was connected with the lack of the land in Estonia in 1893-1914; the third wave came with the deportation in 1940s-50s; and the last small group of immigrants were young people who came to realise the Young Komsomol building projects in Siberia.

Nowadays, there are about six thousand Estonians living in Krasnoyarsk Territory. Certainly, the climate and living conditions in Siberia brought changes to the traditional Estonian culture, but on the other hand, the linguistic barrier helped to save the Estonian culture and national language.

The Setu Estonians settled in the area of the Khan and Mana rivers. The center of the Setu-land became Haidak of the Partisan district, where in 1915 the school and church were built.

The Estonians who used to live earlier at Aban and Dserdzinsk districts, have kept the Võru dialect of the Estonian language. But the first Estonian settlement at **Verkhniy Suetuk** became well-known all over Russia. And just now it is an oasis of the Estonian culture in Siberia, which is well-known with the Lutheran church, the Estonian school, the traditions of Yanov's (Midsummer) fire and the brass band.

The culture of Siberian Estonians is in danger and might disappear like other cultures of the small Siberian peoples. It is necessary to consolidate common effort to save the unique national village and its way of life. One way for saving it is **Museum-Village** – Antoin De Barry's project "**Mast of Oasis**" which was launched under UNESCO patronage in many countries. We believe our project will make a lot to save the unique village and to create an Open Air Museum there.

Enda-Mai Michelson-Holland (Estonian Archives in the U.S.)

Where we are, where we came from and where we are going. The Estonian Archives in the U.S., Inc. in the time of “Googleazon”

As guardians and heirs of the materials in the Estonian Archives in the U.S., Inc., it is with great pleasure that we are at this conference in Estonia, the root source of the primary materials we preserve. We thank the efforts of many persons here and abroad for converting a much needed and hoped for opportunity into a reality. It would be our hope that presentations and discussions at this conference would 1) summarize the current status and problems facing our archives of the Estonian diaspora 2) lay plans for their future and 3) lay a foundation to how this archival material may be integrated into the global information network.

Joel Wurl / Kalju Kubits (Immigration History Research Center,
University of Minnesota)

Following in the footsteps of the diaspora: Building an international
framework for documenting communities in exile

This paper will address the matter of Baltic archives abroad by recounting, in general terms, the displacement and migration of Baltic communities in the aftermath of World War II and the efforts of these communities to preserve an archival record of their experiences, with an emphasis on the case of groups resettled in the United States. It will also describe the partnership efforts that have evolved in recent years between these communities and an archival institution at a major U.S. university, the Immigration History Research Center. Finally, it will explore possible strategies for constructing an ongoing, formidable international coalition to advance mutual interests in preserving and making accessible the rich, largely untapped archival resources that have been, and continue to be, generated by Baltic communities worldwide.

World War II brought about one of human history's most cataclysmic refugee crises. Millions of people throughout the European continent (and elsewhere) were displaced by both military devastation of the 1930s-40s and the political upheaval that followed. The Baltic lands were heavily impacted by this chain of events, which resulted in tens of thousands of Latvians, Estonians, and Lithuanians being forced to flee their homelands for what was hoped to be a temporary exile. As time went on, the energies of these exiles, first in displaced person camps and subsequently in lands of more stable resettlement, were transformed from that of personal survival to cultural preservation.

In this context, the role of archival documentation must be seen as something much more than simply evidence of the events themselves. Rather, the production and

safekeeping of recorded information (personal papers, organizational files, circulars, books, photographs, etc.) became an integral part of the broad mission to maintain, as authentically as possible, the infrastructure and touchstones of a society and culture understood to be at risk in its lands of origin.

Over time, the task of maintaining and servicing the impressive archival yield of this activity grew to proportions that became difficult for communities to administer alone. Beginning in the mid-1990s, collaborative relationships emerged between Baltic American communities and established research institutions in the U.S., most notably the University of Washington, the Hoover Institution at Stanford University, and the Immigration History Research Center at the University of Minnesota. This paper will elaborate on the experiences of the latter, which has involved significant cooperation with the Latvian and Estonian communities.

As we look to the future in developing optimum conditions for preserving and enhancing research access for the archival sources the communities have nurtured, we can learn much from the larger infrastructure of the Diaspora experience as it has evolved over the past six decades. Baltic communities in exile have given us what may be an exemplary model to emulate in building a sustainable international network and mutually supportive environment for strengthening archival work. Ultimately, the goal and outcome should be one that meets the needs not only of academic researchers, present and future, but also those of the communities that produced them – communities that continue to evolve and integrate in new ways in their host societies.

Carl Göran Andræ (Uppsala University)

Archives of Estonian organizations and persons in Sweden

The Estonian archives in Sweden have already been transferred to Estonia [for instance, the archives of Laretei, Warma, the Estonian exile government in Sweden, the archives delivered by Enn Nõu].

Estonian records in Swedish archives. I have just started the research.

Estonian archives still privately-owned. This will be the main topic and it will be a tremendous job on a delicate and tricky subject. I cannot promise more than a humble beginning.

I will exemplify the archives still within reach. A lot of these papers have been lost, I fear.

I will ask for your answer to a question: what type of archives to prioritize?

I must stress the necessity to create as soon as possible a coordinating centre in Estonia, which can tell us in Sweden:

What archives (already delivered from Sweden) might be found where in Estonia?

Where in Estonia to send the archives found in Sweden (this is a question which I meet constantly)?

Katrin Meerits (Baltic Archives in the National Archives of Sweden)

Balti Arhiiv paguluses ja tänapäeval / Baltic Archives in exile and today

1966. aastal loodi Stockholmis Balti Komitee esimehe prof Birger Nermani algatusel rootslaste, eestlaste, lätlaste ja leedulaste koostööorganisatsiooni Balti Komitee juurde Balti Arhiiv. Arhiivi ülesandeks oli koguda, korda seada ja uurijatele kättesaadavaks teha materjal, mis puudutab Eestit, Lätit ja Leedut, rõhuasetusega elul ja tegevusel paguluses, eriti Põhjamaades. Balti Arhiivi esimeheks valiti Birger Nerman ja juhatajaks Kalju Lepik.

1968. aastal valmisid Stockholmis Rootsi Riigiarhiivi uued moodsad arhiivihoidlad. Balti Arhiiv sõlmis Rootsi Riigiarhiiviga kokkuleppe, mis võimaldas deponeerida Rootsi Riigiarhiivi hoidlatesse korda seatud ja nimekirjadega varustatud isikute ja organisatsioonide arhiive. Balti Arhiivi materjalid asuvad ka tänapäeval Rootsi Riigiarhiivis. Pärast Eesti Vabariigi taasiseseisvumist ei ole Balti Arhiiv vastu võtnud ja korrastanud uusi arhiive.

2002. aastal andis Balti Arhiiv Eesti Riigiarhiivile üle paguluses hoitud Eesti Vabariigi dokumendid ja välislepingud, nendest kõige olulisem – Eesti Vabariigi ja Vene Nõukogude Föderatiivse Sotsialistliku Vabariigi vahel sõlmitud Tartu rahuleping.

Balti Arhiiv lähtub seisukohast, et arhiive tuleb hoida seal, kus nad on tekkinud. Tingimuseks, et nende turvaline hoidmine on tagatud ja uurijatel on juurdepääs.

Uurimisloa saamiseks tuleb pöörduda Balti Arhiivi juhatuse poole ja luba antakse uurijatele, kelle juhendajaks on ülikool või mõni muu teaduslik asutus.



In 1966, the Baltic Archive was set up in Stockholm by the Baltic Committee – an organization encouraging the cooperation of Swedes, Estonians, Latvians and Lithuanians – on the initiative of the chairman of the Baltic Committee Prof. Birger Nerman. The task of the archives was to collect and systematize material in order to make it available to researchers. This material was on Estonia, Latvia and Lithuania, with emphasis on life and activity in exile, particularly in the Nordic countries. Birger Nerman was selected as chairman of the Baltic Archives and the manager was Kalju Lepik.

In 1968 new modern archival depositories were built in the Swedish National Archives in Stockholm. The Baltic Archives concluded an agreement with the Swedish National Archives, which made it possible to deposit, into the repositories of the Swedish National Archives, personal and organizations' archives that were systematized and supplied with lists. The materials of the Baltic Archives are still located even today in the Swedish National Archives. After the restoration of independence for the Republic of Estonia, the Baltic Archives have not accepted or systematized any new archives.

In 2002, the Baltic Archives handed over to the Estonian National Archives the documents and foreign agreements of the Republic of Estonia, which had been stored in exile – of these the most important was the Tartu Peace Treaty, concluded between the Republic of Estonia and the Russian Soviet Federal Socialist Republic.

The Baltic Archives proceeds from the standpoint that archives must be held where they have been created. On condition that their secure storage is ensured and that researchers have access.

Applications for research permits are submitted to the management board of the Baltic Archives, and permits are issued to researchers with links to a university or some other research institution.

Maie Barrow (Estonian Archives in Australia)

Eesti Arhiiv Austraalias – varamu kõigile / Estonian Archives in Australia – a treasure chest for all

The Estonian Archives in Australia (EAA) are one of the oldest Estonian community archives in the western world. The archive was established in 1952 to collect the records of Estonians and Estonian organizations in Australia. During the next 40 years the collecting policy expanded to accept material written in Estonian, by an Estonian or about Estonia.

Since the restoration of Estonian independence the emphasis has changed back to recording the history of Estonians in Australia by collecting records of organizations and personal records, memoirs, oral histories, videos, films and photographs. At the same time many of the existing organizations are closing down and priority is given to collecting their records.

The history of Estonians in Australia is also the history of Australia. Post World War II the population of Australia was 7 million. In 2006 it is 20 million. About half of the rise is due to immigrants, their children and grandchildren. EAA is considered one of the exemplary ethnic archives in Australia and is used as a model by many other immigrant communities. Researchers both in Australia and overseas use the records.

EAA has a good working relationship with the Estonian community in Australia and archives and libraries in both Estonia and Australia. Modern technology allows access to records from all over the world. The physical location of records is less crucial than accurate and comprehensive catalogues and databases which can be made available to interested institutions. At EAA we are looking for ways to put our catalogues on the Internet thus allowing worldwide access to the information. Scanning, photocopying

and photographing can provide access to specific documents needed by researchers.
Personal visits are always welcome.

Daina Klavina (State Archives of Latvia)

Документальное наследие эмиграции, его сбор, изучение и интегрирование в историю Латвии / Documentary heritage of Latvians in exile: Collecting, research and integration into the country's history

Латышские беженцы, эмиграция, изгнание, латышская диаспора – это понятия, в основных чертах обозначающие всю историю, а также будущее латышской эмиграции. Используя документальные свидетельства, мы возвращаем и осваиваем тот опыт, знания, восприятие, которые были от нас отторгнуты, мы обретаем вновь ту часть поколения, чьи мысли и устремления долгое время оставались для нас неизвестными и чуждыми. Нам важно понять, что помогло латышам выжить, сохранить национальную идентичность, веру в будущее, веру в независимость Латвии. Оглядываясь назад, в более чем 60-летнюю историю, мы видим, что одна из наиболее значимых ролей в сохранении национальной идентичности принадлежит культуре, отчего именно культуре в контексте истории эмиграции уделяется наибольшее внимание исследователей. Этот феномен действительно достоин изучения.

Сегодня документальное наследие эмиграции формируется посредством сбора документов и различных материалов, которые созданы в разное время и в разных странах. Нашей целью является как выявление стран, в которых жили и сейчас ещё живут латыши, мест, где собраны архивы, так и приобретение этих архивов, их описание, обеспечение к ним доступа заинтересованных лиц как в Латвии, так и за её пределами, интегрируя таким образом историю эмиграции в общую историю Латвии. Именно необходимость такой интеграции и объединение судеб латышей вот уже более 10 лет является одним из главных мотивов в деле собирания документального наследия эмиграции. Мы ищем

способы популяризации эмиграции и её изучения через конференции, издания, публикации, исследования, выставки и т.д.

В первые годы независимости мы, как и большинство людей в Латвии, испытывали повышенный интерес ко всему, что происходило за “железным занавесом”. Собрав и осмыслив первые материалы о судьбах латышских беженцев, о последующих годах их эмиграции, мы начали осуществлять сбор документов более целенаправленно, выработав стратегию собирания материалов и определив, как они будут использоваться сейчас и в будущем.

В этой работе мы не одиноки. По инициативе Государственного архива Латвии был создан единый сборник “Архивы эмиграции возвращаются”, в котором обобщена информация об имеющемся в Латвии документальном наследии эмиграции. В подготовке сборника участвовали учреждения культуры и просвещения, в распоряжении которых имеются эти документы.

Значительную часть документального наследия эмиграции составляют документы центральных организаций латышского зарубежья, позволяющие знакомиться и изучить историю политической и хозяйственной деятельности эмиграции. Документы различных общественных, культурных, просветительских учреждений, религиозных общин показывают многообразие жизни, человеческой активности в сохранении традиций и духовного богатства. Личные архивы и коллекции показывают особый взгляд индивида на дела и события, придают особую окраску историческим событиям.

Сбор материалов ведется с целью создать серьёзную исследовательскую базу для объективного освещения истории Латвии, составной частью которой является и история эмиграции. Надеюсь, никто уже не сомневается, что эта исследовательская база должна быть в Латвии.

Изучение истории эмиграции необходимо осуществлять в масштабах всей Балтии, поскольку связи балтийцев в эмиграции были достаточно тесными и было бы интересно сравнить вклад балтийцев в восстановление независимости балтийских государств. В Латвии следует создать исследовательское

учреждение, которое занималось бы не только историей эмиграции, но и исследованием процессов латышской иммиграции и эмиграции, жизни латышской диаспоры.

Организируя многоплановую, на научных основах базирующуюся работу, можем надеяться, что избежим известного провинциализма и не ограничимся изучением отдельных узких проблем, но вопросы будут рассматриваться в контексте общественных процессов всей Балтии и различных стран обитания эмиграции. В сущности, история латышской эмиграции связана с глобальной темой истории эмиграции, которая в Латвии также изучена мало, и роль которой представляется весьма значимой в контексте сегодняшней интеграции общества. Тема эмиграции и иммиграции актуальна сегодня и в контексте Евросоюза.



Latvian refugees, emigrants, the Latvian Diaspora, exile – these terms characterise both the history as well as the future of Latvians abroad. Through documental materials, we can get back and make use of the experience, knowledge, and perception that were once taken away from us. We have been rediscovering the generation whose ideals and aspirations had remained distant and strange. We need to understand what helped Latvians to survive, not to lose our national identity and faith in the future and in the freedom of Latvia. Looking back at more than six decades of the history of Latvians in exile, we realise that culture has been the key word and corner stone of our identity as a nation. In the context of emigration history, it is culture that has appealed to researchers most of all.

Today, the documental heritage of Latvians in exile consists of documents and materials from different periods and countries. Our task is to define the countries of residence of Latvian emigrants in the past as well as now, to locate the archives of those in exile and to take them to Latvia, where the collections will be described and made available for those interested in them. By doing that we integrate our history of emigration into the general history of Latvia. A need for that kind of integration,

building of a connection between destinies of Latvians in different parts of the world, has for the last 10 years most strongly motivated us to collect the documentary heritage of the Latvian Diaspora. We wish to draw more attention to the themes of emigration at conferences, in books and periodicals, by doing research work, organising exhibitions, etc.

In first years of independence, we were very eager to learn what was going on behind the Iron Curtain. After some time we learned to work more purposefully, and worked out a strategy for collecting and use of the archival materials of emigrants.

Latvian State Archives initiated the publication of a collection of papers „Return of the Archives of Emigrants“, providing an overview of the archival documents of Latvians in exile that are available in Latvia. We worked together with the partner institutions in possession of the documents.

A significant proportion of the documents at our disposal form the papers of central organisations of Latvians in exile. These documents have enabled us to learn about the political and economic activities of emigrants. Documents of societies, cultural and educational establishments, as well as religious organisations reflect the diversity of life, activity and enthusiasm of people cherishing their traditions and richness of their intellectual resources. The best archival collections demonstrate a unique personal angle upon events and actions. The resources collected form a strong basis for objective research into Latvian history as a whole. There is no doubt any more that these archives must be in Latvia.

History of emigration of the Baltic nations should be studied within the context of the whole Baltic Sea region – as we know, the emigrants from the three Baltic countries have had close contacts. It would be interesting to compare the contributions of Baltic emigrants into the restoration of independence of their respective countries. In Latvia, an institution addressing both the history of Latvian emigrants and immigrants, and that of the Latvian Diaspora, could be established.

We must organise versatile, research-based work to avoid provincialism and focusing on too narrow themes. We should rather treat research problems in a pan-Baltic

context and in the context of the countries of residence of our emigrants. The emigration history of Latvians is a part of global emigration patterns, the role and significance of which is important for the current developments and integration processes in the society. Emigration and immigration are also topical issues in the European Union.

Māris Brancis (State Archives of Latvia)

State Archives of Latvia and practical results of cooperation with the Latvian diaspora

The State Archives of Latvia has been collecting documents of the diaspora (or in exile) since 1993, when we sent letters to Latvian organizations and to Latvian newspapers abroad with invitations to hand over their archives, and we also made personal contact with Latvians. A number of persons from USA, Canada, and later from Australia and Sweden, responded.

The Latvian diaspora has been well organized from the very beginning. They joined together in parishes, associations, interest clubs, in regions – in cities or the nearest neighborhood, sometimes on the borders of a country or state. These social organizations joined together in Latvian umbrella organizations on a state scale (USA, Canada, Australia, Great Britain and others), and these state central institutions in turn formed world Latvian centers, for example, PBLA (World Association of Free Latvians), or religious, cultural and special interest global organizations.

Being aware of this multi-level system, the State Archives of Latvia cares for the material from all levels of organizations in its archives.

The State Archives of Latvia take special notice of social organizations, starting with Latvian associations and parishes in the major Latvian centers up to the central umbrella organizations. Their work reflects the social activities undertaken to recover statehood in Latvia, with their main focus on keeping national identity, education, culture, Latvian social organization and financial situations. The evidence is provided by the statutes, minutes, financial accounts, correspondence and other materials.

The “Daugavas Vanagi” veterans association is also important, since it helps ex-servicemen and their families, supporting and favoring development of education and culture. The organization is well represented in the archives. In some places the church substituted for Latvian associations, favoring culture and choral practice. There are other materials on the Lutheran and Roman Catholic churches and the organizations connected with them.

We have collected some materials on choirs, concerts, theatres, as well materials on youth and professional associations – for example, the Latvian press society, Latvian architects society.

In our opinion, personal papers are a very important source on the life of Latvians abroad because:

- 1 Some parts of the archives of organizations, societies, parishes, some interest associations, are preserved in the homes of their heads, secretaries or activists.
- 2 Important cultural values are created abroad, so it is important to collect social, especially cultural and artists’ personal materials.
- 3 It is important to obtain information from all levels of individuals, as to what was happening in exile.

The majority of Latvians went to America. This country is the one most represented in our archives, followed by Canada, Australia. Latvians in Europe are covered by materials from Denmark, Germany, Great Britain and some collections from Sweden.

If we analyze documents as to their content, the largest group in the State Archives of Latvia are documents related to the social activities of the Latvian diaspora, its struggle for the independence of Latvia. The next group is related to culture – material on artists, architects, writers and actors.

There is also information on contacts by the Estonian and Lithuanian diaspora with Latvians, about the struggle by all three countries against the occupation.

One part of the important Latvian diaspora institution documents are in other state archives (National Archives of Sweden in Stockholm, Hoover Institution archives, Immigration Research Archive at Minneapolis University). The State Archives of Latvia contacts and cooperates with these institutions, receiving valuable archive materials in the form of microfilm.

The State Archives of Latvia has started work on collecting news about the Latvian diaspora's society, organization and private archive locations in different countries, about preserving the archives and eventual locations in Latvia. There is special questionnaire that has been sent to Latvian organizations, and we are also creating a database for this information.

Andris Kesteris (Library and Archives Canada)

Baltic archives in exile: A point of view from Canada

Defining the goals of our search for wonderful treasures: What are the Baltic Archives, and will we recognize them when we actually discover their whereabouts? If the archival records are a known quantity, we must determine what they are, their value, the state of their organization, storage and eventual disposal – one way or another. Fortunately, the question of Baltic archives has become quite topical in recent years – certainly, the last two years.

Besides the physical considerations associated with archives of the Baltic Community, whether in Canada, or on a global scale, there must be a vision of the future. We are faced with a great challenge, not to mention opportunity, in dealing with the complexity of political motivations, logical management of resources for basic preservation, and perhaps most importantly, democratic access. We accept this gauntlet that has been thrown down, while still respecting all attendant rights of individuals and organizations.

A new generation must be trained and prepared for undertaking the task of preserving our, and their, cultural heritage. It is a rich heritage with many lessons for the future.

David Jacobs (Hoover Institution Archives, Stanford University)

Recovering the past while documenting the present: Approaches to the Baltic diaspora in the Hoover Institution Archives

Thesis: After 15 years of renewed independence for the Baltic states, it is incumbent upon archives in the United States to expand their collecting programs of Baltic materials, to strengthen ties with institutions in the Baltic region, and to actively seek materials to document the history of the Baltic diaspora in the U.S.

Background: The history of the three Baltic states is inadequately represented in archival holdings in the United States; this also applies to the history of the Baltic diaspora in the U.S. This low profile for Baltic history can be explained in terms of demography – in a large society, the population that is of Baltic origin is not visible; in terms of institutions – the marginal status of Baltic studies programs at most American universities; and in terms of history itself – the “disappearance” of the three Baltic states during the Soviet period left significant lacunae in the historical record of the region and interrupted relations between U.S. and West European archives and their corresponding institutions in the Baltic region.

Problems: At the Hoover Institution Archives, which has small but important holdings pertaining to all three Baltic states, significant materials have been collected in the past 15 years. These record important events in the period of renewed independence for Estonia, Latvia, and Lithuania. However, there is no systematic collecting program, only an intermittent one that is more serendipitous than programmatic. Furthermore, bilateral relations between the Hoover Institution Archives and archives in the Baltic region are weak. Finally, the problem of documenting the Baltic diaspora is poorly understood and has not received the priority it deserves. The Hoover Institution Archives has received donations of materials from

members of the Baltic community in the United States, but again there is no program that solicits such materials on a continuing and comprehensive basis.

Possibilities. In the past two years, the Hoover Institution Archives has taken steps to better publicize its collections relating to Baltic history. A web page was created for the Latvian collections in the archives, and this web page has helped to foster a better awareness of the archives as a repository for Baltic materials among Latvian-Americans. An official visit to the archives in 2005 by the Latvian Minister of Culture resulted in a survey of our collections by a Latvian archivist. The visit of the Estonian president to Stanford University in February 2006 also gave prominence to our Estonian collections, and contacts were established at that time between the archives and Estonian historians.

Conclusion: More needs to be done both on the part of archives in the United States and on the part of archives in the Baltic region to achieve greater cooperation among institutions. There also needs to be a better understanding of how to collect materials relating to the Baltic diaspora in the United States. Time is crucial in the latter respect from an actuarial standpoint, as the first generation of the post-World War II diaspora is now quite old and the institutions and organizations created by them are in some cases also disappearing.

Valters Ščerbinskis (Latvian State Historical Archives)

Latvian exile archives: The case of Hoover Institution holdings on Latvia

Latvian exiles after WWII created not only numerous collections of archival documents. Various NGOs, private archives, embassy materials contain important information for the history of Latvia. Hoover Institution archives' holdings on Latvia present an interesting case for the survey of the contents and principles of the Latvian exile collections. It also encourages creation of the decision making principles on what, why and when should be microfilmed for bringing to the Latvian archives. The Hoover archives case also demonstrates how important is the role of certain personalities eager to support collecting archival documents from different institutions.

This case can help to single out the basic problems related to this topic: how big is the amount and what kind of content of exile documentation is kept in archives abroad? What kind of policy of microfilming and thus bringing to Latvia should exist? It also highlights rather new phenomena of private archival collections being brought from Latvia to the private archives in the West, for instance Hoover archives.

Linus Saldukas (Lithuanian Emigration Institute)

The main tasks and problems in the preservation of the Lithuanian diaspora's archives in the Lithuanian Emigration Institute

The Lithuanian Emigration Institute is a public non-profit organization established in March 2000. Its founders were Vytautas Magnus University and the municipality of Kaunas. The main functions of the Institute are: research focused on the Lithuanian diaspora, its cultural, political, and social activities; collecting historical materials and books from diaspora organizations and those that are actively involved in diaspora activities; to safeguard manuscripts and publications, cataloging and preparing them for use by researchers; to collect information about other centers researching the Lithuanian diaspora, as well as manuscript and publications collections, producing a general catalogue of diaspora publications.

The Lithuanian Emigration Institute collects and researches the archive materials of the Lithuanian diaspora. It holds valuable archive materials that were collected and donated to the Institute by the President of the Republic of Lithuania Valdas Adamkus, famous journalist Bronius Kviklys, former chairman of World Lithuanian Community Vytautas Kamantas, world famous political scholar Aleksandras Stromas and other individuals and organizations.

The Lithuanian Emigration Institute also organizes public meetings with emigres – both individuals and organizations. Together with other departments of the University, it organizes thematic conferences and seminars focused on the history and literature of Lithuanian diaspora.

We also meet problems in collecting these archives. Some of the Lithuanians abroad have been afraid to bring their collections to Lithuania; some of them donate their archives to local museums around Lithuania, creating some difficulties for

researchers. Some Lithuanian archives abroad are in danger of disappearing due to a lack of preservation and very few researcher there are interested in them.

Jolita Steponaitienė (Martynas Mazvydas National Library of Lithuania)

Архивы литовских эмигрантов в библиотеках Литвы / Archives of Lithuanian emigrants in the libraries of Lithuania

Когда в 1990 –ом году Литва стала независимым государством – открылся не только доступ к спец. фондам, но и многие эмигранты изъявили желание, чтобы их архивное, рукописное наследие было переправлено в Родину. До того времени сформировалось такой порядок и традиция, что главными хранителями архивного и рукописного наследия могли быть только главные библиотеки и центральные архивы.

В новые условия положение изменилось по сути. В периферии были учреждены новые университеты, в библиотеках которых появилась возможность собирать, хронить, публиковать архивные документы и рукописи. Хотя библиотеки всегда были центрами культуры, они тоже получили новые возможности.

Цель этого доклада – оценить и обобщить положение получения, хранения, исследования, популяризации архивного наследия литовских эмигрантов в библиотеках Литвы разного уровня – академических, областных, районных и городских. Для осуществления этой цели создана анкета, ответы на которую даст возможность составить нам представление о объёме этого наследия, доминирующих документах, проектах по популяризации этого наследия, планах будущего.



When Lithuania restored its sovereignty as a state in 1990, not only was given access to the materials preserved in the collections previously closed for the public, but numerous Lithuanians in exile also expressed a wish to preserve their personal archives and manuscripts in Lithuania.

Before the 1990s, according to the official regulations and traditions, in general, only central libraries and archives had had the right to store archival materials and manuscripts. In the new situation this system was changed. New universities were opened in remote regions of Lithuania, and in their libraries it was possible to collect, store and publish archival documents and manuscripts. Libraries, the traditional centres of cultural life, could enjoy new prospects.

The aim of this presentation is to assess and generalise different aspects of obtaining, storing, research into, and popularisation of the archival heritage of Lithuanian emigrants in different types of libraries (academic, regional, district, and town libraries) of Lithuania. For the purposes of getting an overview of the present situation, a questionnaire was compiled, responses to which enabled us to reach a better understanding of the extent and volume of the materials, about the most dominant documents, popularisation projects, and plans for the future.

Jolanta Budriūnienė (Martynas Mazvydas National Library of Lithuania)

Возвращение печатного наследия литовского эзода – опыт 15-летнего знакомства / Return of the printed heritage of Lithuanians in exile – experience of 15 years

Печатное наследие последних пяти десятилетий отражающее развитие литовского эзода, составляет более девяти тысяч изданий - около 7 тысяч на литовском языке и около 2 тысяч на других языках мира. Перечень сериальных изданий также составляет не менее внушительную цифру – около 1 тысячи наименований газет, журналов, продолжающейся и серийных изданий.

География упомянутых изданий неограничивается какой либо одной страной или континентом. Печатное слово отражает культуру литовской эмиграции в Западной Европе и США, в Латинской Америке и Австралии.

В течении долгих лет данная литература хранилась в архивах разных организаций, в частных коллекциях и была мало известна на исторической родине. Только независимость Литвы широко открыла двери библиотек, архивов, научных учреждений для хранения и изучения этой части культуры нашей страны.

Первопричиной этого процесса стала акция, начатая нашими соотечественниками за рубежом «Книги Литве». Тогда было собрано и переправлено в Литву около 1-ого миллиона экземпляров самых разных изданий, львинная доля которых – это произведения литовских эмигрантов.

Изучение богатого наследия, полученного в дар отечественной культурой, стало наиважнейшей задачей для тех институций, которые по роду своей

деятельности призваны не только хранить, но и изучать интеллектуальное богатство граждан не только своей страны, но и соотечественников, живущих за её пределами. Поэтому Литовская национальная библиотека взяла на себя миссию заполнить пробел не только в истории национальной библиографии, но и в познании и изучении эмигрантского печатного слова.

С 1989 года данная литература фиксируется в издании «Литуаника», являющейся составной частью «Библиографических вестей», издаваемых Национальной библиотекой Литвы. По инициативе отдела Литуаники вышло два тома «Библиографии изданий Литовской эмиграции. 1945-2000 г.», изданной в Вильнюсе. Первый том отражает печатное слово упомянутого периода на литовском языке, второй – на других языках. 2006 год – начало работы над третьим томом, содержание которого отразит сериальные издания пятидесяти пяти последних лет. Авторы и издатели надеются, что эти работы будут помощниками для дальнейших исследований культурной, научной, философской и политической мысли выходцов Литвы за рубежом после Второй мировой войны.



Printed matter reflecting the past 50 years of Lithuanians in exile consists of more than 9000 publications, 7000 items of which are printed in Lithuanian and about 2000 in other languages. The number of periodicals is also impressive: about 1000 titles of newspapers, magazines, serial editions, etc.

The geography of the publications is wide – Western Europe and the USA, Latin America and Australia. For several decades these materials had been kept abroad, in the archives of different organisations and in private collections, due to which they were not well known in native Lithuania. After becoming independent, Lithuania opened its libraries, archives and research institutions for preservation and studying of this part of Lithuanian culture.

The process of discovering of these resources started from the campaign „Books for Lithuania“, initiated by Lithuanians abroad, thanks to which a donation of nearly one million copies of different books and other publications, a majority of them written by Lithuanian exile authors, was gathered and sent to Lithuania.

Exploration of this rich heritage –a contribution to the Lithuanian culture made by our compatriots abroad, became the first priority of the research institutions responsible for studying the creative production of Lithuanians abroad. It has been a mission of the National Library of Lithuania to bridge this gap not only in the history of Lithuanian national bibliography but also in the perception, cognition and studying of publications of the Lithuanian authors in exile.

Since 1989, works of Lithuanian emigrants have been reviewed d in the „Lithuanica“, a part of „The Bibliographic Gazette“, issued by the National Library of Lithuania. The department of Lithuanica initiated the publication of „A Bibliography of Lithuanian Publications Abroad, 1945-2000“in two volumes. Volume 1 addresses the publications of emigrants printed in Lithuanian, and Volume 2 those printed in other languages. In 2006, compilation of Volume 3 on serial publications of the past 55 years has begun. Both the authors and publishers hope that this effort will contribute towards further research into the cultural, scientific, philosophic and political heritage of Lithuanians in exile after World War II.