

RECORDING HISTORY

Lithuania's documentary heritage in the international and national registers of the UNESCO *Memory of the World* Programme

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Dedicated to the 30th anniversary of the
establishment of the UNESCO
Memory of the World Programme

Vilnius, 2022

INTRODUCTION

The human memory is ephemeral, easily forgetting even recent events. More and more we rely on internet search engines such as *Google* and on visually rich social media for information. Wanting to enrich the lives and experiences of those around us, we create stories and share interesting documents or their meaningful parts. Reliable sources – original documents – are necessary for both information gathering and creative work. But documents recording the past are quickly disappearing objects. We lose them because of natural aging and inadequate care, natural and man-made disasters, or because of intentional malicious acts wanting to erase memories for political or religious reasons. Tempered by the whirlwinds of history, the Lithuanian state especially feels the loss of documentary heritage and understands its cultural importance. The new ethnic and military conflicts that flared up in various regions of the world at the end of the 20th century and geopolitical changes induced governments to take action. Once it became a member of UNESCO (United Nations Educational, Scientific and Cultural Organization) in 1991, Lithuania proposed at the General Conference that more attention be paid to the preservation of documentary heritage. Already a year later, in 1992, UNESCO initiated an international program for the preservation of documentary heritage with the symbolic title *Memory of the World*. The program seeks to facilitate the preservation of documentary heritage, to assist universal access to that documentary heritage and to increase awareness worldwide of the existence and significance of that documentary heritage. The basic activities of the program are in two areas: the International register for the most important documents (*International Memory of the World Register*), which was established in 1995, and the initiation of the first digitalization projects.

Lithuania became part of the *Memory of the World* program in 1996. A National Memory of the World Committee was established and the first digitalization projects began. The *Lithuanian National Memory of the World Register* was created in 2003, and the first documents and their collections were entered in 2006. The committee operates on two levels: international and national. Single objects as well as groups (collections) are registered irrespective of their place of preservation or legal custodian. Nominations can be submitted by libraries, museums, archives, educational and scientific institutions, and private individuals, as well as other organizations that preserve documentary heritage and their foreign partners.

Heritage objects nominated for inclusion in the Lithuanian register are evaluated using the same selection criteria as for those nominated for the International register. The

document must be original and important to the history and development of the world, region or nation. Particular attention is given to rare extant documents of a certain type or from a certain time period. An object's precedence and time of creation, if it reflects important life changes, are also evaluated. The place where a document was created reveals information about the place where the important event(s) described in the document took place – the physical environment that may no longer exist. The creator's criterion prompts one to evaluate the sociocultural context in which the object was created as well as the influence of personalities. The object's content may reflect an exceptional historical or intellectual event. The document's form and style should be exceptional esthetically, stylistically and linguistically – distinguished in some way by its form or way of presentation and means of expression. An important characteristic could be not only the object's content but also its media. In terms of the long-term preservation of a registered document, the object's integrity, its physical condition, and preservation threats (one of which could be inadequate information about the object) become important features of that object.

In the Lithuanian national register there is one more criterion – importance for Lituanistica. The object has to reveal some essential aspects of the development of the Lithuanian language, culture, social behavior, religion, art or politics; or to reveal the Lithuanian social, ethnic or civil context in which it was created. The object should reflect the history of Lithuania and the Lithuanian language, the essence of changes during historical transition periods, and the influence of famous personalities or groups of personalities. An important dimension of this criterion is whether or not the document has regional or national significance. Documents that were created in Lithuania or beyond its borders by its citizens, as well as documents about Lithuania and Lithuanians in various languages created elsewhere, can be included in the National register. In the National register, Lithuania is understood in its broadest sense: spanning many centuries of the state's formation, changing territory and its appellation as well as multiethnic culture. That is why certain documents are evaluated as having regional significance. They are important as well to Belarus, Latvia, Poland and Ukraine.

At this time, there are three objects in the International register that are being preserved in Lithuania and neighboring countries. All of them are witnesses to historical events or phenomena having not only national but also international significance. The first object is a complex of documents about the *Baltic Way* – a massive peaceful demonstration on 23 August 1989 in which approximately

2-2.5 million inhabitants joined hands to form a human chain stretching across the three Baltic countries. This became one of the most important steps on the road to the reestablishment of independence for those countries. Shortly thereafter, three states returned to the world map: Estonia, Latvia and Lithuania.

The second object is the huge document collection from the archives and the Niasvizh library of the Radziwiłłs, one of the most famous aristocratic families originating in the Grand Duchy of Lithuania and later the Kingdom of Poland. Magnates from this family played an especially large role in the history of the Grand Duchy of Lithuania, Poland, Russia, and Prussia. They often determined the fate and direction of the Lithuanian state and society, and quite often were Lithuania's factual rulers. Documents in their archive also contain much information about political and cultural life as well as social ties in Central and Eastern Europe. The Radziwiłłs became one of the most distinct identification marks of Lithuania in Europe and the world.

The third object in the International register is another document showing the common history of Lithuania and Poland – the Act of the Union of Lublin (1569). It became the basis for the Polish-Lithuanian Commonwealth – a joint state with common rights and values as well as administrative institutions, but with separate legal systems, cultural and political independence. For over two centuries, this joint state formed the history of the region and laid the grounds for European unity.

The Lithuanian national register *Pasaulio atmintis [Memory of the World]* is a regularly (every two years) updated list of documentary heritage objects. The first twelve nominations were listed in 2006. The first number was symbolically assigned to the only copy in Lithuania of the *Catechism* by Martynas Mažvydas – the first printed book in Lithuanian. As of 2021, there are 82 documents or document collections listed in the national register. Forty-two of them are designated as having regional (extraterritorial) significance, and 40 as having national significance.

The three international and 82 national register objects described in this publication are listed chronologically according to their registration date. The significance level of each object and its custodian(s) are listed underneath the title of the document. The objects are described briefly based on the information provided to the National committee by the holding institution(s). The reader will learn under what circumstances the objects were created, their structure and content, custodial history (provenance) and significance.

The objects in the National register are very different in their content, time and place of origin, form of storage as well as other aspects. They often testify to the beginning of

certain phenomena or to events in Lithuania, or associated with Lithuania, and that is why those interested in historical topics and themes will find interesting facts and stories in this publication.

Documents number 2, 19, 29, 33, 37, 42, 43, and 57 in the National register testify to important historical events in Lithuania: from the introduction of Christianity (1387) to the Declaration of February 16, 1949 by the Council of the Union of Lithuanian Freedom Fighters, and the Act of the Reestablishment of the State of Lithuania adopted on 11 March 1990 in Vilnius.

A very large and important group of objects (29 entries) deal with the history of the written Lithuanian language and the press: from the 15th-century manuscript of the *Short Redaction of the Lithuanian Chronicle* (40), the first printed book in Lithuanian (1) and the oldest known text of handwritten prayers in Lithuanian (47) to the Siberian exile manuscripts of the writer Antanas Miškinis (49) and the collection of Lithuanian publications from the displaced persons camps in Germany (46). In this group, there are many unique publications, the only extant copies in the world (14, 15, 25, 30, 53, 65, 78), and rare noble and writer autographs (52, 70, 75). There are ten entries which deal with the development of higher education and the beginnings of scientific research, such as the founding of Vilnius University (4), the first scientific research expedition along the Neris River (26), the first collections of the Vilnius University herbarium (45), one of the oldest in Eastern Europe, and others.

There are register entries dealing with the history of the Church (3, 6, 13, 41, 48, 57, 79); law and the Constitution (33, 50, 57); cities (7, 8); economic and civic life (61, 68); ethnography (9, 39, 44); engineering and technology (10, 12, 20, 28, 38); and aviation (10, 12); as well as inscriptions on exceptional personalities and families who contributed greatly to the life of the country (11, 36, 48, 69).

Register entries reflect the diversity of cultural traditions in Lithuania – the documentary heritage (6, 13, 18, 54, 67, 69) concerning the cultural life of Lithuania's minorities in different historical periods. Some of the inscriptions testify to painful episodes in the country's history: the suppressed uprisings for freedom, exile, and the Holocaust (18, 19, 23, 42, 44, 49, 63, 66, 79, 81, 82).

There are documents which will remind us about the first Lithuanian saint and the origins of the St. Casimir's fairs (59), the first *Song Festival* (21), the best light attack airplane in interwar Europe (10), how confiscated photographs became important iconographic witnesses of the January Uprising of 1863 (19), or how the Samogitian dialect almost became the standard Lithuanian language (74).

Enthusiasts of photographic history (8, 9, 44), of film and theatre history (11, 18, 21, 22, 35, 56, 71), of music history (20, 28), of art history (24, 31, 35, 58, 65, 80), of travel history (16, 26) and of cartographic history (26, 27, 61, 66) will find interesting and valuable documents. Many objects in the National register were witnesses to several events or phenomena and could become sources for several different narratives. Nevertheless, there are still many aspects of life missing from this list for which there may be documentary evidence: how many unrevealed and unevaluated firsts? How many events or phenomena that were important not only on an international or national scale, but also for countries in the region, communities and organizations as well as social movements?

To date, twenty-five Lithuanian institutions have participated in the creation of the *National Memory of the World* register: not only national and state libraries, national museums, and state archives, but also church institutions, the Lithuanian National Television and Radio, republic and ethnographic museums, a research institute and private individuals. That so many heritage custodial institutions have been drawn into the creation of the National register is one of the important achievements of the National committee. The process of identifying important document complexes and preparing nominations has strengthened interinstitutional cooperation. The constant sharing of best practices develops a better understanding of the value of documentary heritage and raises cultural heritage preservation competencies. The filling-in of the Register – object selection, submission and evaluation – encourages one to once again think about the past and Lithuania's place in world history, to reveal the significance of one or another document in the course of time.

We invite all who are interested in the past and its documentation to add to the National register. We hope that this publication will inspire more institutional custodians of documentary heritage as well as individuals to submit nominations. Only through the active support of the documentary heritage community can the *Lithuanian National Memory of the World Register* reflect the richness of our national memory and communicate it to future generations.

Dr. Rima Cicėnienė

INTERNATIONAL REGISTER

THE *BALTIC WAY* – HUMAN CHAIN LINKING THREE STATES IN THEIR DRIVE FOR FREEDOM

There are only a few events in the recent history of the Baltic States that raise no objections, that all agree upon. One of these is the *Baltic Way* – a demand by the people of three nations to right a wrong committed a half century ago. On 23 August 1989, to mark the 50th anniversary of the 1939 Molotov-Ribbentrop Pact between the Soviet Union and Nazi Germany, a massive peaceful demonstration was organized in which approximately 2-2.5 million inhabitants joined hands to form a human chain stretching 670 km from Tallinn through Riga to Vilnius. About one million people from Lithuania participated. The *Baltic Way* was a political protest action to show solidarity and a common cause. It revealed the great capabilities for self-organization inherent in the societies of Lithuania, Latvia and Estonia at that time. The event was organized by Baltic pro-independence movements – *Rahvarinne* of Estonia, the *Tautas fronte* of Latvia and *Sąjūdis* of Lithuania – who by this action showed their power and influence over their societies. The political objective of these national movements was peaceful liberation from the grip of the Soviet empire. The biggest result of this protest action was that the Congress of People's Deputies of the Soviet Union admitted that the secret protocols to the Molotov-Ribbentrop Pact, which assigned the Baltic States to the Soviet Union's sphere of influence, were genuine and condemned and denounced the pact and its secret protocols. This became one of the most important steps on the road to the re-establishment of independence for the three Baltic States.

The collection, which consists of 38 written, visual and audio documents that bear witness to this unprecedented political action known as the *Baltic Way*, is preserved in the Lithuanian Central State Archive, the National Archives of Estonia, and the Museum of the Popular Front of Latvia.

The nomination *The Baltic Way – Human Chain Linking Three States in Their Drive for Freedom* was submitted by Estonia, Latvia and Lithuania in 2008, and this documentary heritage was inscribed in the UNESCO Memory of the World International Register in 2009.



1



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RADZIWIŁŁS' ARCHIVES AND NESVIZH (NIEŚWIEŻ) LIBRARY COLLECTION

This document collection was created from the 15th to the 20th centuries by members of the Radziwiłł family, one of the most prominent aristocratic families in the Grand Duchy of Lithuania and the Polish-Lithuanian Commonwealth. State records and treaties of the Grand Duchy of Lithuania are preserved alongside the private correspondence of the family. Members of the family often occupied the highest state offices and played an important role in the history of the Grand Duchy of Lithuania, Prussia, the Russian Empire, and the Polish Kingdom.

This documentary heritage collection of international significance is unique in its size: seventy-thousand of the documents are originals, only a single copy of each exists. The collection includes: royal charters; writings about social and political events in Lithuania; the Nesvzh archive and library; diaries and memoirs written in Ruthenian, Russian, Latin, Polish, German, English, French, Italian and other languages. They contain much information about the cultural history, social ties and everyday life in Central and Eastern Europe. Many of the books have comments written in the margins, showing that there was interest in their contents. The Radziwiłł family archive in Nesvzh began to be amassed in 1570, when Mikolaj Krzysztoff Radziwiłł (1549–1616) chose the city of Nesvzh as his main residence.

The Radziwiłłs' archives and the Nesvzh library collection are scattered throughout many state archives in Belarus, Lithuania, Finland, Poland, the Russian Federation, and Ukraine. The Lithuanian State History Archive has over ten thousand files dating from 1416 to 1939.

This documentary heritage collection was submitted by Belarus in cooperation with Finland, Lithuania, Poland, the Russian Federation, and Ukraine in 2008 and was inscribed in the UNESCO Memory of the World International Register in 2009.



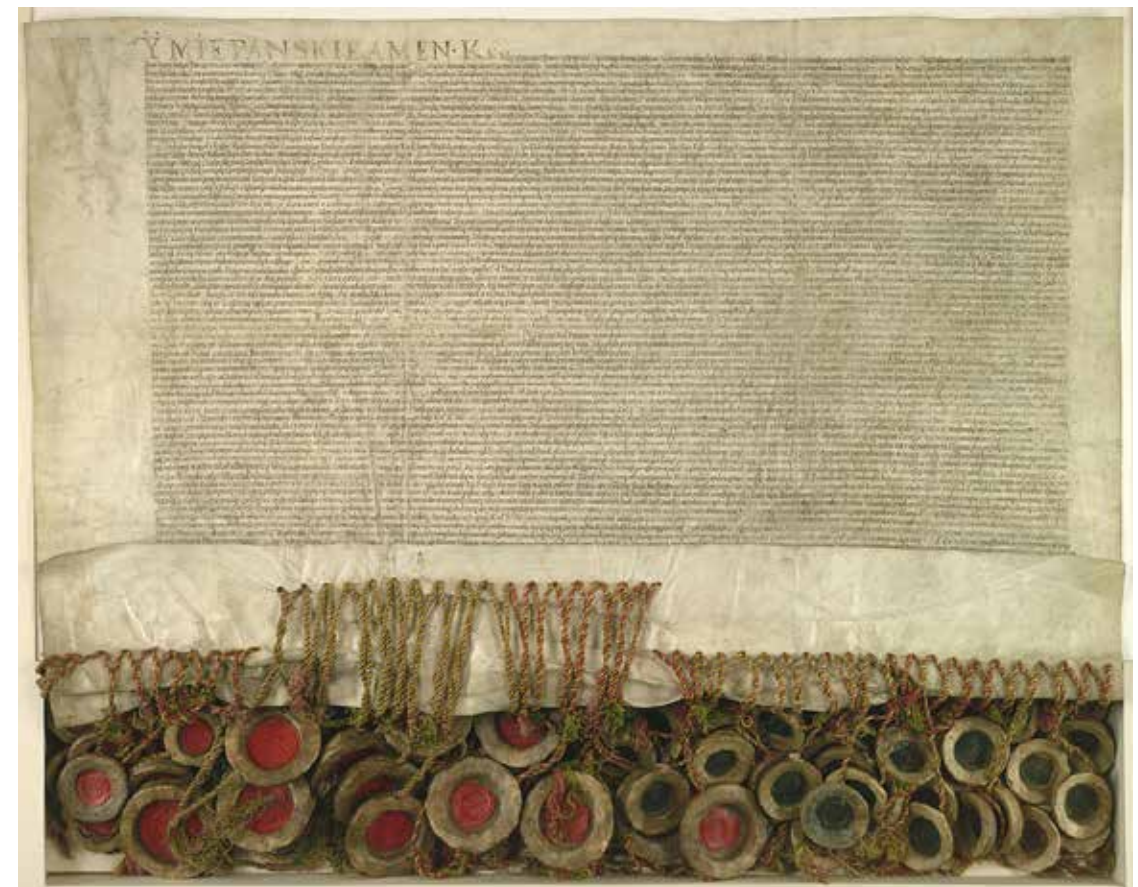
ACT OF THE UNION OF LUBLIN DOCUMENT

The Act of the Union of Lublin, which was signed on 1 July 1569 in Lublin, established by means of negotiations and free agreement a real union, a commonwealth of two equal states, between the Kingdom of Poland and the Grand Duchy of Lithuania. It replaced the personal union of these two states established by the Act of Kréva in 1385. The Union of Lublin created one of the largest and most populous states in 17th-century Europe, one that endured for over 200 years until the first partition of the Polish-Lithuanian Commonwealth in 1772.

The negotiations over the terms of the Lublin treaty were contentious and driven by geopolitical and military factors. They began in Warsaw in 1563–64. The question of union was raised by the Lithuanian nobility who wanted assurances of Polish aid in their war with Russia in Livonia. The final outcome was that there would be a single state with a single jointly elected ruler; a shared Sejm (parliament), defense system, and foreign policy; and a single currency. The legal systems would remain separate. The treaty established a framework in which mutual hostility was contained; in which civic, republican and democratic values were emphasized; in which multiculturalism and religious tolerance flourished, and in which a powerful political fusion developed, forming a unique but truly European political culture.

The only extant copy of this Act is preserved in the Central Archives of Historical Records in Warsaw, Poland. It is the Lithuanian side of the document with 78 wax seals of Lithuanian nobles and boyars. The Polish side of the document with 140 seals, which was held in the Radziwiłł family collection until World War II, was destroyed in the Warsaw fire of 1944.

This document was submitted by Poland, Lithuania, Ukraine, Latvia and Belarus, and was inscribed in the UNESCO Memory of the World International Register in 2017.



NATIONAL REGISTER

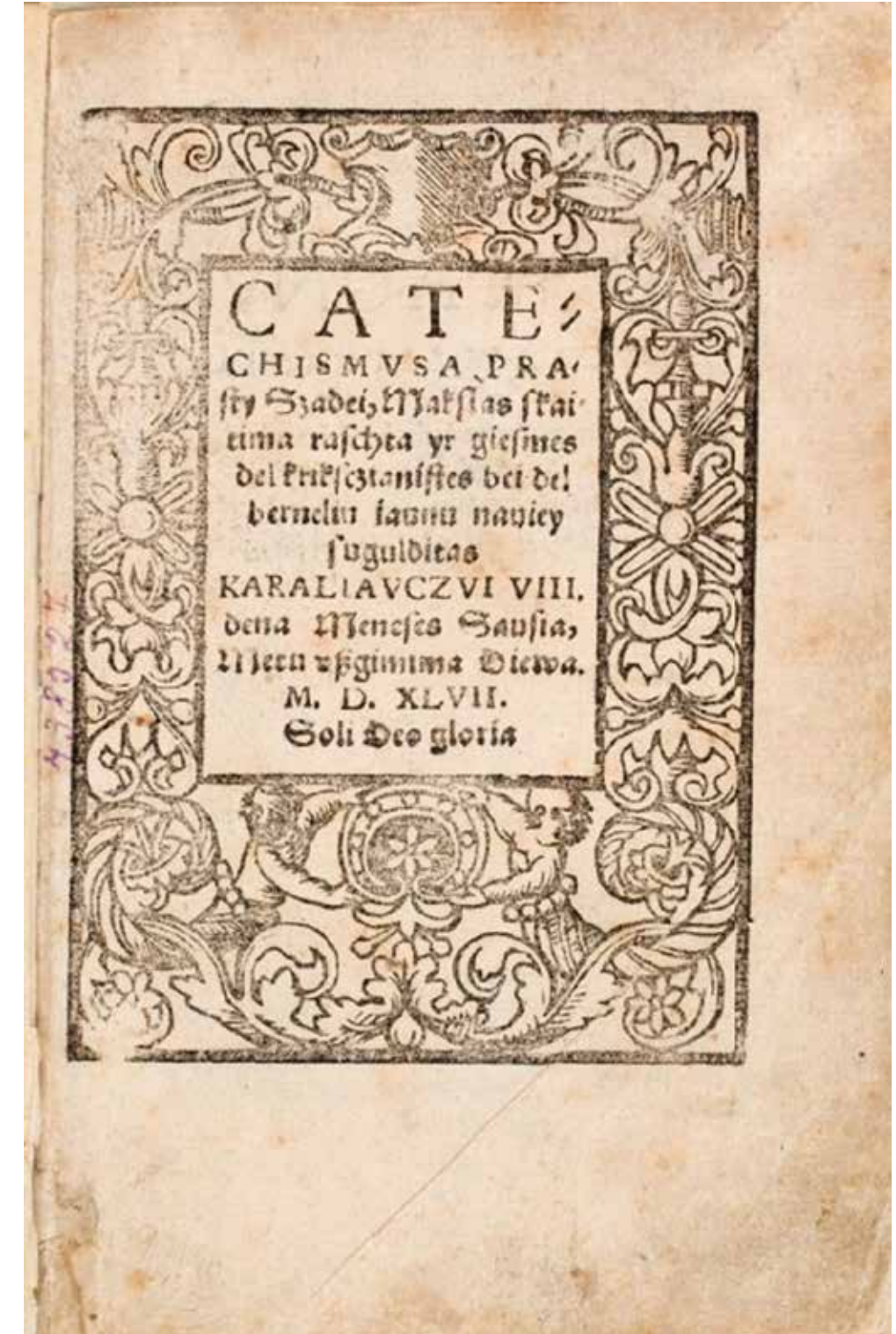
2006

1

Martynas Mažvydas. *Catechismusa
prasty szadei, makslas skaitima raschta
yr giesmes*, Königsberg, 1547

Regional significance
Custodian: Vilnius University Library

Mažvydas' *Catechism* (*The Simple Words of Catechism, Instruction in Reading and Writing, and Hymns ...*) is a unique monument in Lithuanian literature. It is the first printed book in the Lithuanian language with the first Lithuanian-language poem and sheet music. Two hundred to three hundred copies of the book were printed by Hans Weinreich in Königsberg in 1547. The author and compiler was Martynas Mažvydas (c. 1510–1563). Although there is no author listed on the title page, the Polish linguist Jan Safarewicz discovered in 1938 an acrostic in the preface of the book which spelled out: MARTJNVS MASVJDJVS, or the name of Martynas Mažvydas in Latin. The 79-page book consists of: a dedication in Latin; a preface in Latin by the rector of the University of Königsberg, Friedrich Staphylus; a preface written in Lithuanian verse; a primer; a five-part catechism; and a hymnal with sheet music. The book was printed in Gothic (*schwabacher*) font; the dedication and preface in Latin font (*antiqua*). From an artistic point of view, the first printed book in the Lithuanian language looks rather modest. The title page is decorated with a vignette in the Renaissance style, which frames the title of the book. The book reflects the Reformation ideas of early 16th-century Western Europe and their spread in Lithuania. Only two extant copies of the book are known: one is held by the Vilnius University Library and the other by the Nicolaus Copernicus University in Torun, Poland.



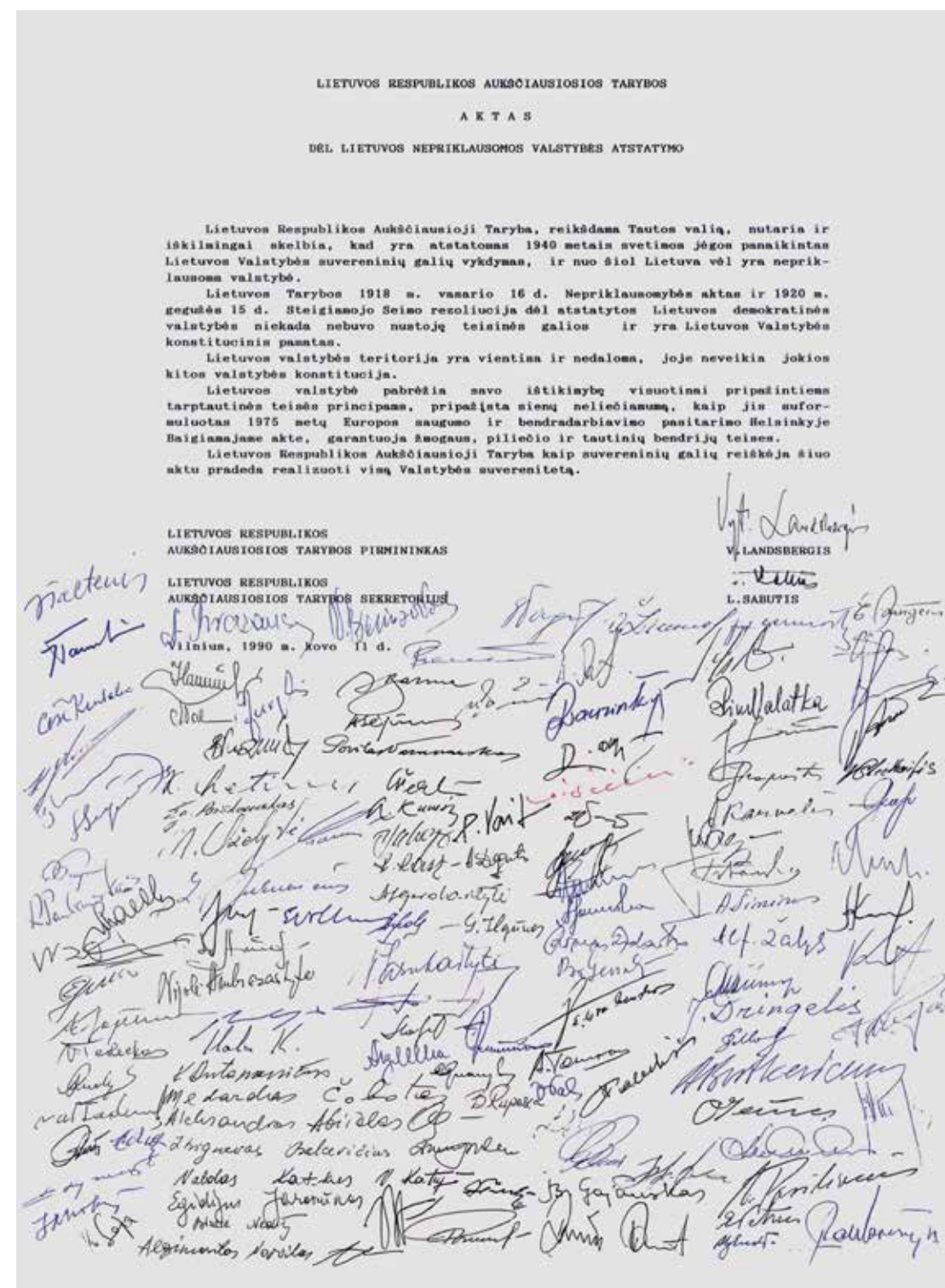
The Act of the Re-establishment of the State of Lithuania, 11 March 1990, Vilnius

Regional significance

Custodian: Lithuanian State Modern Archive

The Act of the Re-Establishment of the State of Lithuania with the signatures of Prof. Vytautas Landsbergis, Chairman of the Supreme Council of the Republic of Lithuania; Liudvikas Sabutis, Secretary of the Supreme Council; and of all the members (deputies) of the Supreme Council proclaimed the re-establishment of the independent and "democratic State of Lithuania", which was "abolished by foreign forces in 1940." The Act emphasized restoration and legal continuity of the interwar-period Lithuania: namely, the Act of Independence of 16 February 1918 of the Council of Lithuania and the Constituent Assembly decree of 15 May 1920.

This Act laid out the basic principles for the re-establishment of independence, which later were expanded through other laws. It declared that the territory of Lithuania was "whole and indivisible", and that "the constitution of no other State was valid on it." This 1991 document became the basis for the *de jure* recognition of Lithuania by other countries. They only had to confirm that their 1922 recognition of Lithuanian independence was still in full effect and renew diplomatic ties.



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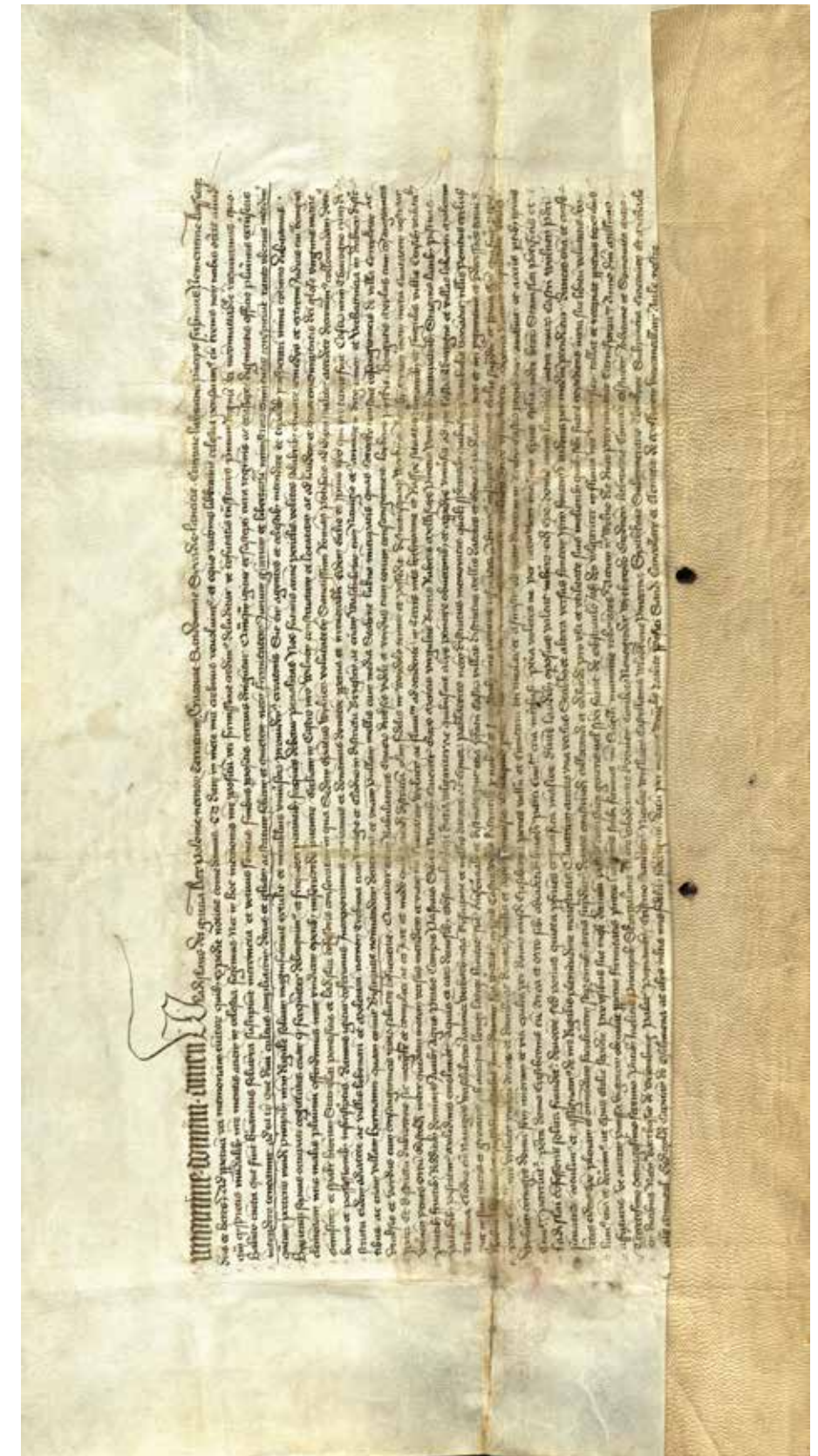
Royal charter granted to the Vilnius cathedral by the Grand Duke of Lithuania and King of Poland Jogaila, 17 February 1387, Vilnius

Regional significance
Custodian: Wroblewski Library of the
Lithuanian Academy of Sciences

This document is the most important witness to the introduction of Christianity into Lithuania. It is the earliest extant parchment written and preserved in Lithuania. By this charter, Grand Duke of Lithuania and King of Poland Jogaila (c.1362–1434) gifted the following to the Vilnius bishop and the Vilnius castle church: the castle and district of Tauragnai; the villages of Labanoras and Molėtai; the districts of Dambrava, Verkiai, and Bokštas; part of Vilnius city; several houses in Vilnius, and other properties. In this way, the bishop's diocese was created and financed. By this charter and later laws the privileged status of Church land ownership was established.

This document testifies to the advent of Christianity in Lithuania. The baptisms begun by Jogaila became a process of Christianization. The Grand Duchy of Lithuania officially became a Christian nation. For the development of the Lithuanian State, baptism had great social, political and cultural meaning. There was no longer a confessional divide with Western Europe. The main reason for political isolation was removed.

This document was originally held in the archive of the Vilnius Capitula. In 1956, when the Vilnius Cathedral Basilica of St. Stanislaus and St. Ladislaus was being restored, the document was turned over to the Wroblewski Library of the Lithuanian Academy of Sciences.



4

Royal charter granted by the King of Poland and Grand Duke of Lithuania Stephen Báthory for the reorganization of the Vilnius Jesuit College into a university, 7 July 1578, Lvov

Royal charter of the King of Poland and Grand Duke of Lithuania Stephen Báthory granting the Vilnius Jesuit College the rights and privileges of an academy or university, 1 April 1579, Vilnius

Bull of Pope Gregory XIII ratifying the founding of Vilnius University, 30 October 1579, Rome

Regional significance

Custodian: Lithuanian State History Archives

Vilnius University is one of the oldest universities in Central and Eastern Europe. This fact is confirmed by the royal charters and the papal bull listed above. These documents are held by the Lithuanian State History Archive in a collection entitled *Charters and other documents issued by the grand dukes of Lithuania and kings of Poland to the Vilnius Jesuit Academy and the Vilnius and Grodno Jesuit colleges*.

King of Poland and Grand Duke of Lithuania Stephen Báthory (1533–1586) supported the idea of Vilnius Bishop Walerian Protasewicz (c.1505–1579) to reorganize the Vilnius Jesuit College into a university and signed a royal charter to that effect in Lvov on 7 July 1578. This charter could not become law in the Grand Duchy of Lithuania because it did not have the Lithuanian state seal on it. Thus, on 1 April 1579 in Vilnius, the king signed another charter raising the status of the Vilnius Jesuit College to a university which did go into effect because it now had the great seal of the Grand Duchy of Lithuania on it. The bull of Pope Gregory XIII on 30 October 1579 approved the establishment of Vilnius University and granted it autonomy from ecclesiastical and secular authority. Vilnius University became one of seven universities approved by Pope Gregory XIII, including the Pontifical Gregorian University, which he approved in 1556 and which still is in operation in Rome. The new Jesuit school of higher learning in Vilnius was named *Academia et Universitas Vilnensis Societatis Jesu (the Vilnius Academy and University of the Society of Jesus)*.



8



9

Laureae Academicæ seu Liber Continens Ritum Promovendi et Catalogum Promotorum Ad Gradum Doctoratus, Licentiatu, Magisterii, et Baccalaureatus In Alma Academia Vilnen. Soc. Iesu. Comparatus et ordinatus Anno 1650

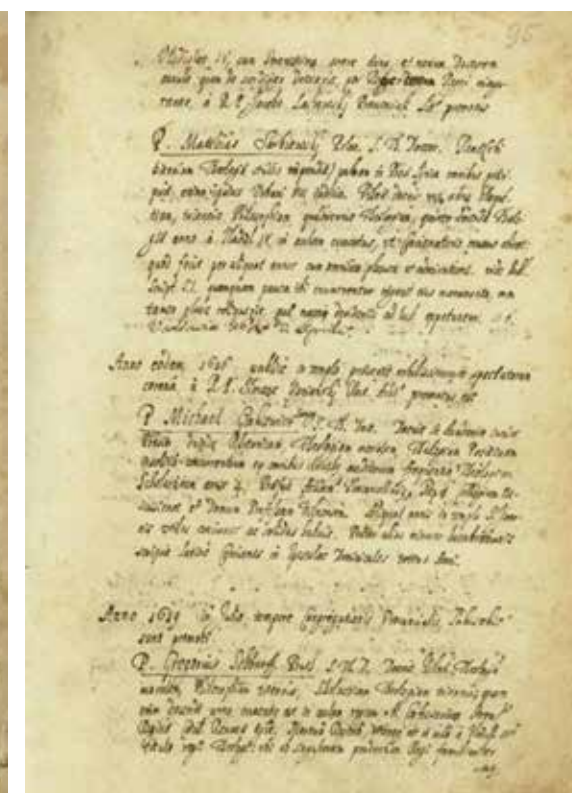
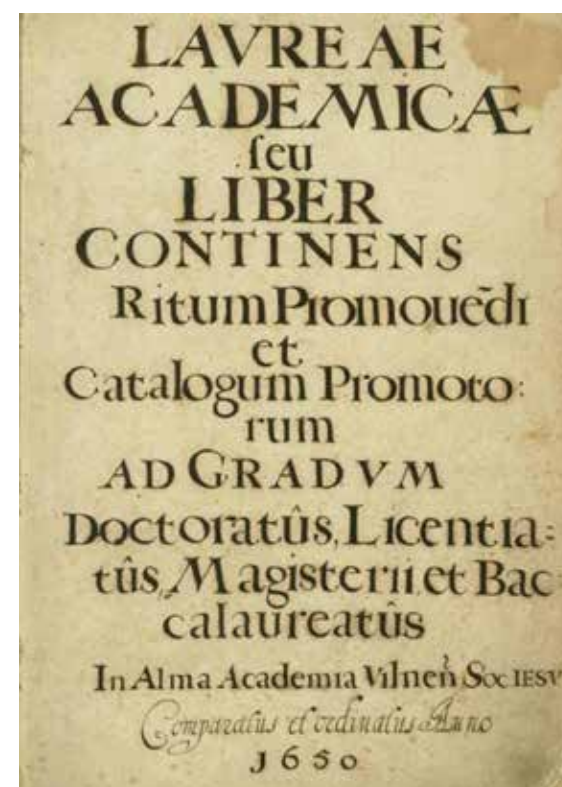
Regional significance
Custodian: Vilnius University Library

For centuries the Vilnius University Library has collected documents about the history of Vilnius University and Lithuania. However, there are very few such documents from the early period of the university's history. One of the earliest sources is the above-mentioned *Laureae Academicæ ... [Academic laurels or a book about the granting of degrees and those seeking doctorate, licentiate, master's, and bachelor's degrees at the Vilnius Jesuit Academy, written and compiled in 1650]*. This manuscript book in Latin is about the granting of academic degrees at Vilnius University. It is the only integral primary source for those seeking information about individuals who have received degrees from the old Vilnius University; for those who want to check biographical data; or to research university traditions – their origins and academic contexts.

This monumental document to Lithuanian scholarship contains the names and brief biographical data of 4,076 individuals who from 1584 until 1781 received degrees in philosophy, theology as well as civil and canon law at Vilnius University. The book began to be compiled in 1650. It is thought that this is the second book. The first probably disappeared or was destroyed during the Second Northern War (1655–1661). After the university recovered from this war, the university's secretary was able to restore from various sources most of the names of those who had received degrees before the war.

Vilnius University granted degrees to many who made important contributions to Lithuanian arts and humanities, science, and culture. Among those whose works were known throughout Europe were: Marcin Śmiglecki (1563–1618), author of a fundamental work on logic – *Logica* (1618); Žygimantas Liauksminas (1596/1597–1670), author of an important work on rhetoric – *Oratory Practice and the Rules of the Art of Rhetoric* (1648); the Latin poet Maciej Kazimierz Sarbiewski (1595–1640), known as

“the peer of Horace”; the religious preacher and lexicographer Konstantinas Sirvydas (1579–1631) who wrote the first grammar of the Lithuanian language and the first tri-lingual dictionary in Lithuanian, Latin and Polish (1619); the mathematician Oswald Krüger (1589–1655); the historian Albertas Kojelavičius - Vijūkas (1609–1677) who wrote the first published history of Lithuania from ancient times until the death of King Sigismund Augustus in 1572 (2 vols., 1650–1669); the theology professor and rector Fridericus Bartscius, who was one of the first to receive a doctorate degree at Vilnius University; the architect, mathematician, and astronomer Tomas Žebrauskas (1714–1758) who was instrumental in establishing, designing and funding the Vilnius University Observatory (1753); the astronomer, mathematician, and rector Marcin Odlanicki Poczobutt (1728–1810) who has a crater on the Moon named after him; and others.



6

A collection of documents from the end of the 14th century to the beginning of the 20th century written in Old Church Slavonic

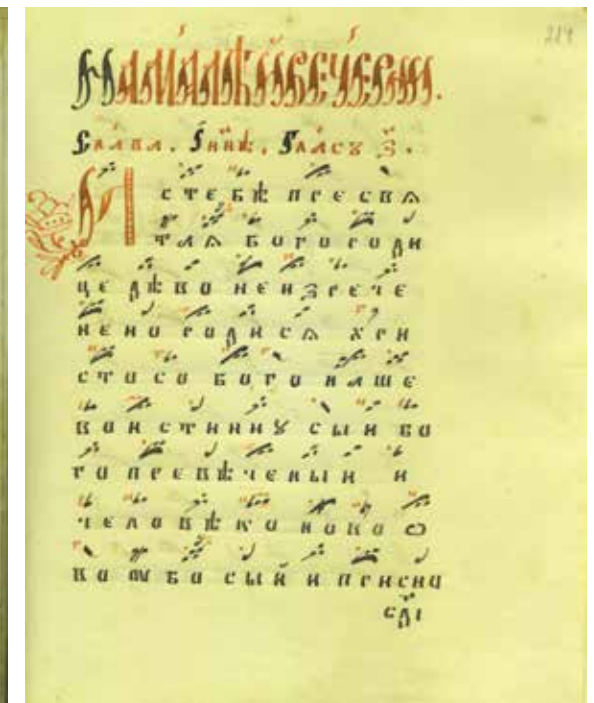
Regional significance

Custodian: Martynas Mažvydas National Library of Lithuania

This collection consists of 46 books written by Russian Old Believers in Lithuania and in other European centers of Russian Old Believers. Some of these books were written before the split in the Eastern Orthodox Church caused by the Synod of 1666–67. Their content is not only traditionally ecclesiastical but also educational and polemical. They are original creations by Old Believers. It's worth noting that there are no other manuscripts in any other Lithuanian library like the copy of the *Replies by the Pomory*, a compilation of works about the Antichrist and a primer on chanting in neumatic notation. That is why these books are designated rarities.

The oldest document in this collection, a fragment of the late 14th-century Prologue, is written on parchment. The covers of the other documents, which are really bound manuscript books of different sizes, are made of calfskin and velvet, some bound with metal. Some of these books are heavily illustrated.

This collection includes original books from two famous scriptoria: Vyg (now in Karelia, Russia) and Vietka (a small historical town in Belarus). They are important not only to researchers of the Old Believer culture, but also to art historians because they contain many miniatures and other book decoration elements. Several of the books describe local Lithuanian Old believer culture and its traditions. There is much interesting information in the marginalia of these books about their owners, scribes, and historical events.



7

Postcard *Salut de Vilna. Montagne de château* with the postmark of 27 November 1897

National significance

Custodian: Lithuanian Archive of Literature and Art

This is the oldest known postcard with a view of Vilnius. It is entitled *Greetings from Vilnius. Castle Hill* and has a handwritten greetings text in German with the date 27 XI 97. The postcard is held by the Lithuanian Archive of Literature and Art in the Boris Gurinovič (1907–1985) collection of Vilnius city and region postcards.



8

Kaunas photographers. Old portrait photography in Kaunas, 1863–1940

National significance

Custodian: Kaunas University of Technology Library

This collection of old portrait photographs from Kaunas consists of 160 photographs from the latter half of the 19th century to the first half of the 20th century made in the well-known photographic studios of Aleksander Strauss (1834–1896), Jarosław Brzozowski, Władisław Zatorski (1862–1926), Adomas Feliksas Kliučinskis, Simon Bajer (1893–1942), Karlas Baulas (1893–1964), Zinaida Bliumental and others. This collection documents the beginnings, development, and originality of commercial and art photography in Lithuania. Some of the photographs have earned international recognition. The photographs selected for this collection are arranged in chronological order, with an emphasis on the more well-known photographic studios. By the end of the 1930s, there were 50 photographic studios in Kaunas. In order to compete, they chose flashy, memorable names for their studios, such as: *Elena*, *Polyfoto*, *Zinaida*, *Union*, *Splendid*, *Džiokonda*, *Menas* and others. For the intelligentsia of that era, a stylish photographer was just as important as a stylish clothier or hairdresser. This collection presents an interesting and pulsating view of the city's past in various aspects. It brings to life the authentic cultural and social milieu of its inhabitants.



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Ethnographic archive of the Šiauliai Ethnographic Society, 1927–1940

National significance

Custodian: Šiauliai Aušros Museum

The ethnographic archive of the Šiauliai Ethnographic Society consists of 89 files (15,651 pages) and 23 ethnographic questionnaires. This material was collected during ethnographic expeditions in the districts of Šiauliai, Biržai, Kaunas, Kretinga, Marijampolė, Mažeikiai, Panevėžys, Raseiniai, Rokiškis, Šakiai, Telšiai, Trakai, Ukmergė, Utena and the Vilnius region. It is arranged in separate files according to district.

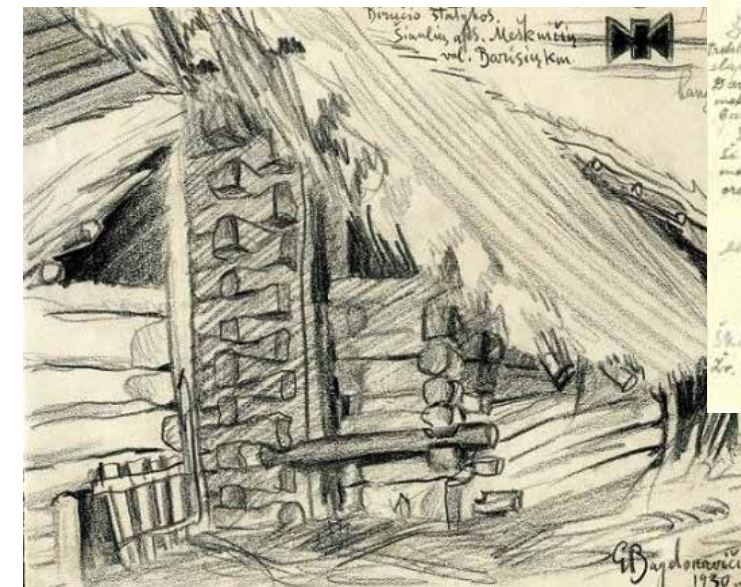
This ethnographic archive contains much written and iconographic matter. There are 380 reports by 38 authors. Many reports on various themes were written by Adomas Vitkauskas. Other authors worth mention are: Stasys Daunys, Juozas Petrulis, Marijona Čilvinaitė, Vincas Vaitekūnas, Vladas Zdichauskas and others. In these reports there is information about both spiritual and material ethnic culture.

The iconographic material includes: village maps, aeronautical photographs, drawings, sketches, photographs, and technical drawings – there are 750 of these, quite professionally done, especially by Stasys Vaitkus (1907–1989). There are 1,800 original drawings by the artists Gerardas Bagdonavičius, Vytautas Jurevičius, Kostas Dambrauskas, Stasys Vaitkus and others. The folder of drawings entitled *Crosses and Chapels* (Samogitia, 129 drawings) and the collection of ethnographic drawings by Vladas Drėma (76 drawings) are especially noteworthy.

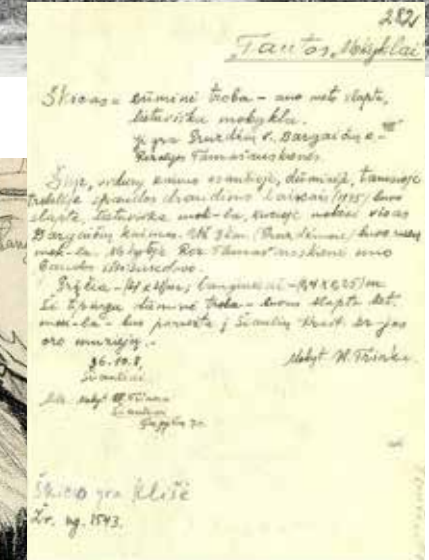
The largest part of the iconographic materials consists of 7,500 photographs: 881 photographs by Professor Ignas Končius (1886–1975) of the daily life of village people in Samogitia, and the album *Kryžiai* [Crosses] (Šiauliai district) with 501 photographs by Balys Buračas (1897–1972) and Adomas Varnas (1879–1979). There are other photographs by Pelikšas Bugališkis, Česlovas Liutikas, Stasys Daunys and others.



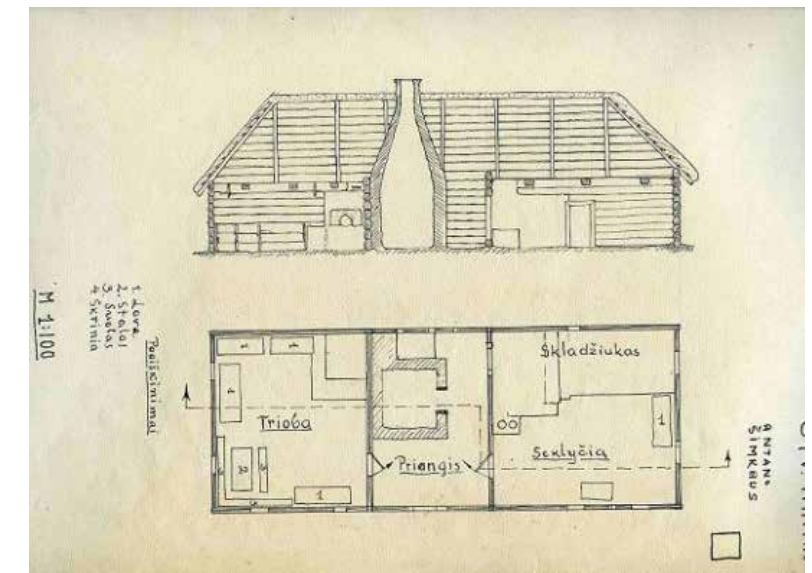
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28



26



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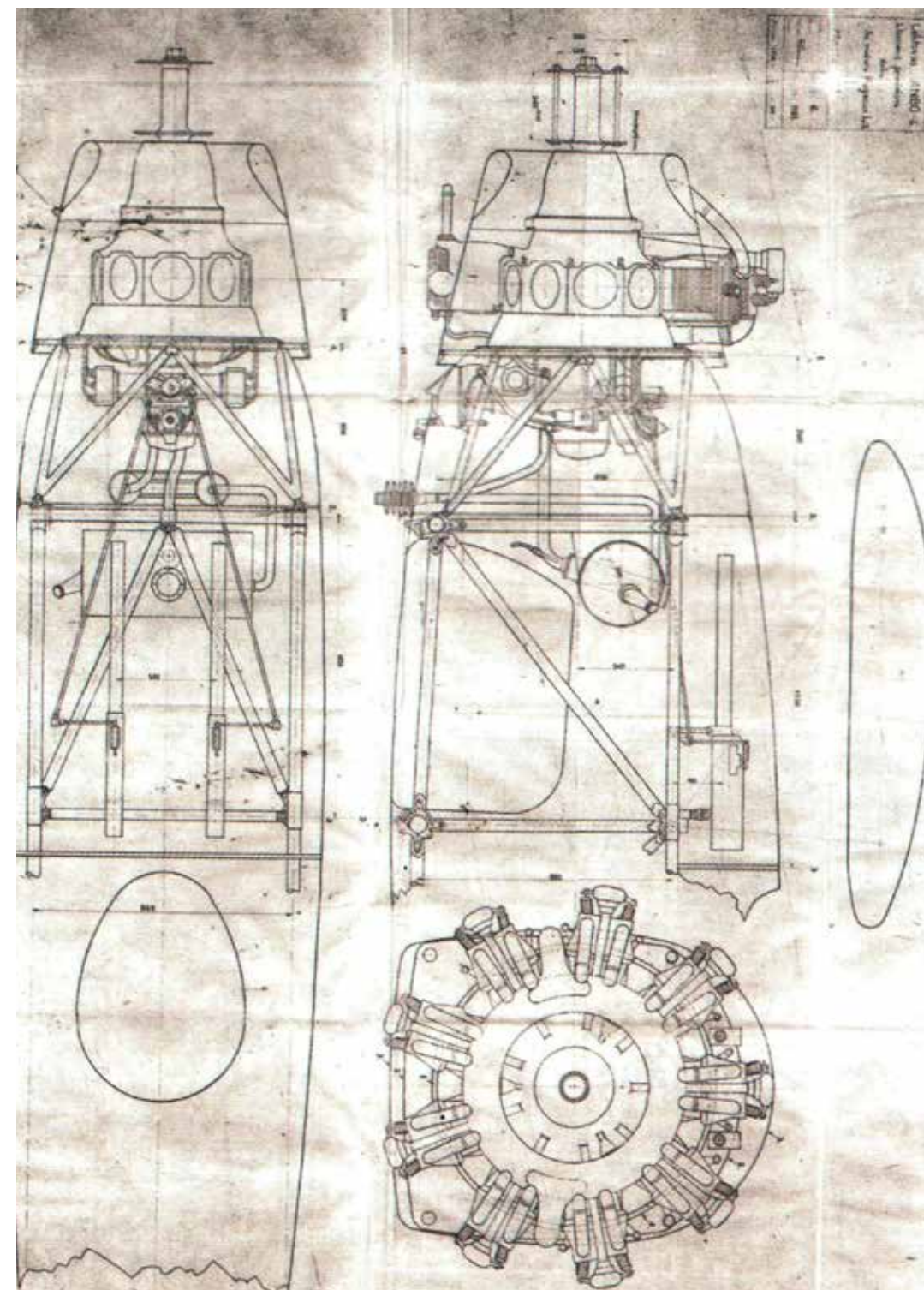
10

Drawings of ANBO-IV (ANBO-41) by Lithuanian Air Force Brigadier General Antanas Gustaitis, 1930s

National significance
Custodian: Lithuanian Aviation Museum

These technical drawings by Lithuanian Air Force Brigadier General Antanas Gustaitis (1898–1941) of his two-seater, high wing monoplane ANBO-IV (ANBO-41), which was meant to be used for reconnaissance, are the only ones that have survived as a complete set. In interwar Europe, the ANBO-IV was considered the best light attack airplane. In 1934, a flight of three ANBO-IV planes, led by Gustaitis, made a 10,000 km tour of West European capitals – making a name for Lithuania and surprising many that a small nation which had just gained independence could already fly planes of its own manufacture. During 1925–1939, Gustaitis designed and tested nine types of aircraft: ANBO-I, ANBO-II, ANBO-III, ANBO-IV (ANBO-41), ANBO-V, ANBO-51, ANBO-VI, ANBO-VII, and ANBO-VIII. The Aviation Workshop in Kaunas built 65 of these planes.

Despite the repressions which they could have suffered for their actions during the Soviet occupation after World War II, the relatives of Gustaitis saved these drawings – realizing their worth as the cultural heritage of independent Lithuania. Around 1970, they gave these drawings to the aviation historian Vytautas Jurkštas. Later, the Lithuanian Aviation Museum purchased them from Jurkštas's wife. Even today one could build an ANBO-IV plane from these drawings.



Personal archive of Juozas Miltinis, 1940–1994

National significance

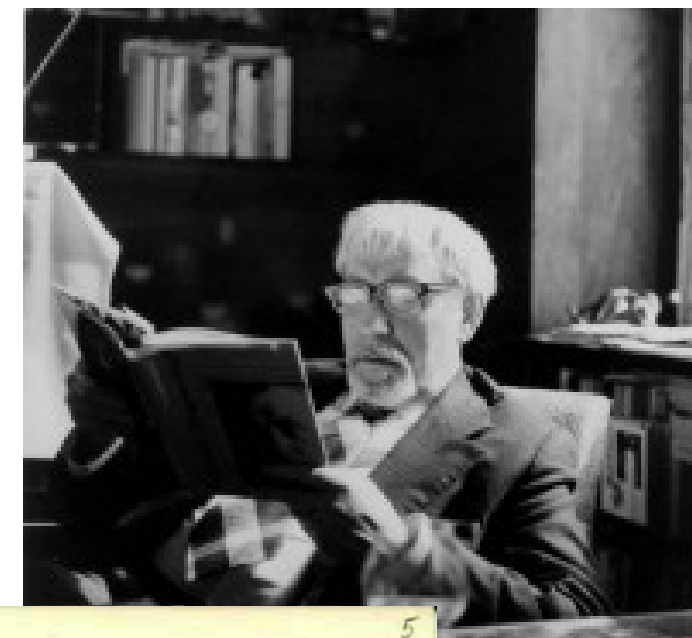
Custodian: Panevėžys District Gabrielė Petkevičaitė-Bitė

Public Library

This collection comprises the personal archive of the actor and director of the Panevėžys Drama Theatre Juozas Miltinis (1907–1994). It consists of documents and correspondence gathered by this Lithuanian theatre maestro throughout his lifetime. They relate to his creative work and social activities. They shed light on his ties with the noted cultural and art personalities of his day and reflect the development of the Lithuanian theatre in the second half of the 20th century. The archive contains authentic and unique written, graphic, audio and visual documents, and is an important source for researchers of Lithuanian theatre and cultural history.

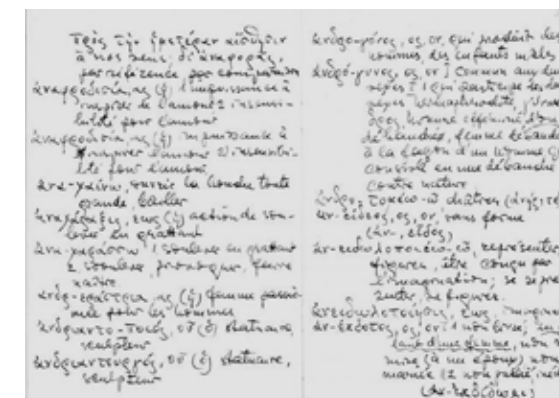
The most important part of the archive are the materials relating to his creative work and social activities: letters written to him by the artists Valentinas Antanavičius, Marija Račkauskaitė-Cvirkienė, Alfonsas Dargis, Antanas Gudaitis, Rimtautas Gibavičius, Vytautas Kazimieras Jonynas, Vytautas Kalinauskas, Rimtas Kalpokas, Algimantas Mikėnas, Žibuntas Mikšys, Vytautas Virkau, and others; letters by other noted persons such as Juozapas Albinas Herbačiauskas, Juozas Keliuotis, Tomas Sakalauskas, Jean Mercure, Konrad Wolf, Kenneth Wooton and others; notebooks; notes; drawings; manuscripts of original dramas and translations; personal and theatre documents; personal and performance photographs.

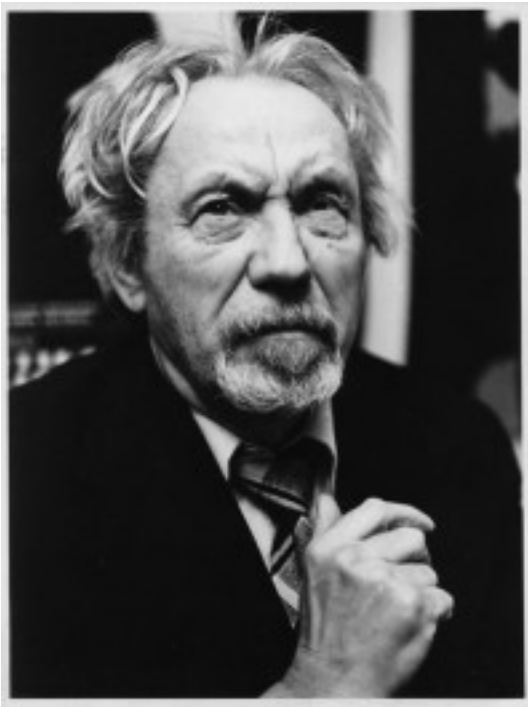
31



32

33





34



35



36

Lehnworts seolatas zoolis
Valerijana, Derkiulz

1979-Kovo 50.

1904 m. gimė
75 metų nesulaukęs.

1999
1979
14

Pasmas lib. stanza, (simly)
strophe (stufi) 25 Kern
hark. stance (franc)
Strophe

Vermillon. de Vermell, lat.
Vermiculus. Rada fine de
Cinabre; substance colorante
d'un ~~don~~ rouge vif tirant
sur le jaune couleur extraite
de cette substance. Couleur
rouge vif.

Man raikia driefu Bonku
MORION (Moldavota) viens iine-
sivars. Kite pasinegarimeu.

37



38

perfectus, α, um τέλειος, εἶ
eior, victus, ἀρετή, ἀρετή
perfecte, τέλειος
perfectio, τέλειότης, ὅτος
ἡ, τέλειωσις, εἰς, ἡ ἀρετή
perfide, ἀπίστος
perfidia, ἀπιστία, ας, ἡ
we enjoy ourselves same
as you do.

Vino rosso indicato con
arrosti di carni rosse
e la lavaggine. Primi
piatti sapotasi. servite
a temperatura ambiente

Nasturtium. Indian ~~crucifera~~
nasturtia ~~crucifera~~
RUE rita. Estragon ~~pestis~~
~~Nasturtium~~ Indian ~~crucifera~~
~~nasturtia~~ ~~metale~~ ~~Wormwood~~
~~desinchiem~~ (Vermut)

artu en parankama
Valkem
Kokais Squarians d
Kolon funkijom
mutayacia ~~qutijone~~
i sekvenbistoj.

poseleti - Kiu di me fi
Eue pno fi, aprie pime fi,
sgava.

Volkommen-tobulas
Vervolke ~~sheit~~ ~~tobulyke~~
~~muning~~ ~~tobulyke~~
minas
Volkommenheit ~~tobulyke~~
perfecte ~~telexes~~
perfection, improve ~~ment~~
perfectly, improve onself ~~ment~~

39

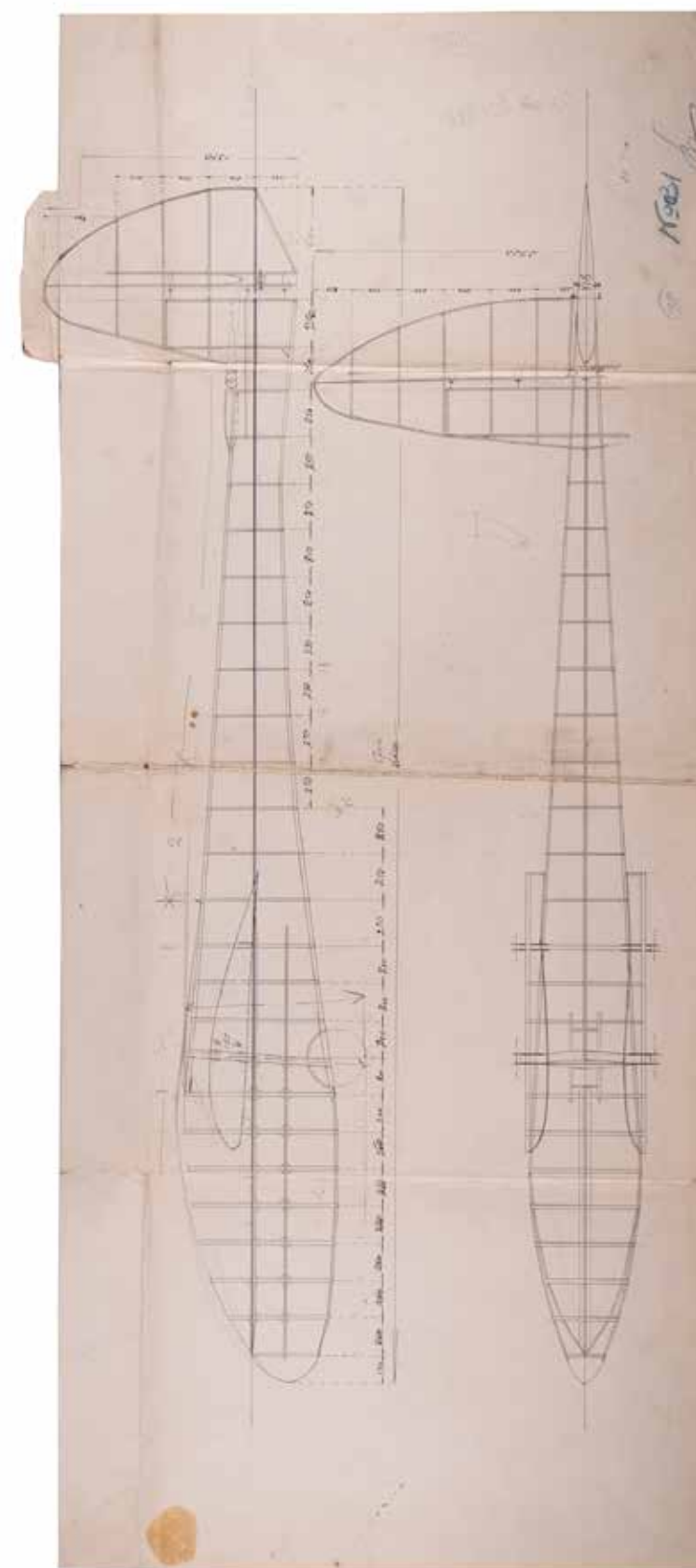
12

Set of construction drawings by Balys Karvelis of his BK-4 glider, 1955–1956

National significance
Custodian: Lithuanian Aviation Museum

The noted aviation designer Balys Karvelis (1911–1996) designed his first glider in 1938 (the BK-1). This young, self-made aviation designer without any higher education was able to create a first-class glider right from the start. He competed with it that year in the First Lithuanian National Olympics and took seventh place. The Lithuanian Aviation Museum has in its collections a complete set of construction drawings showing the design and aerodynamic features of the BK-4 glider.

When the Soviet occupation began in 1940, Lithuanian aviation was destroyed. No one could fly or build airplanes. That's when Lithuanian aviation designers turned to designing and building gliders. They became some of the best designers and builders in the Soviet Union. Until 1956 it was prohibited for gliders to fly higher than 50 meters, and they could only fly on designated routes. In 1957, the BK-4 glider was the first to begin long-distance flights, and in 1972 Karvelis created the first plastic glider in the Soviet Union (the BK-7 Lietuva). It was built at the Experimental Sport Aviation factory in Prienai. This factory still exists and builds high-quality gliders that are sold throughout the world.



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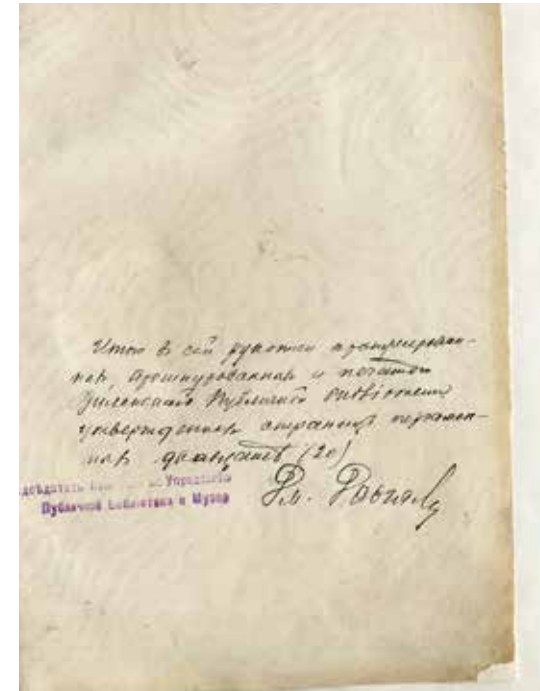
Short selection of gospels for the holy days
(fragment of the *Turov Gospel*), 11th century

Regional significance

Custodian: Wroblewski Library of the Lithuanian
Academy of Sciences

This is the oldest manuscript preserved in the Republic of Lithuania, and one of fourteen extant 11th-century manuscripts written in Old Church Slavonic preserved in the territory of the former Soviet Union. There are eleven miniatures in this fragment of the *Turov Gospel*. They are painted in old Byzantine style using red, blue and green colors and have black borders. Based on inscriptions by the donor, the Grand Hetman of Lithuania and Voivode of Trakai Konstanty Ostrogski (c.1460–1530), it is believed that this codex belonged to the Transfiguration of Christ Orthodox Church in Turov (near Minsk, Belarus). *The Turov Gospel* reveals the spiritual and material life of the Orthodox Church in the Grand Duchy of Lithuania as well as the manuscript book's cultural roots. It also reflects the cultural, ethnic and social context of the Grand Duchy's religions.

This codex fragment was discovered by the teacher Nikolai Sokolov in 1865, in a coal box in Turov during an archaeographic expedition. He brought the manuscript fragment back to Vilnius and gave it to the Manuscript Division of the Vilnius Public Library. In 1915, the *Turov Gospel*, together with other treasures of the Vilnius library, was sent to the V. I. Lenin State Library of the USSR (now the Russian State Library). After World War II (sometime between 1946 and 1952) it was returned to Lithuania and given to the Wroblewski Library of the Lithuanian Academy of Sciences.



14

Mikalojus Daukša. *Kathechismas arba Mokslas kiekvienam krikščionii priwalvs*, Vilnius, 1595

Regional significance
Custodian: Vilnius University Library



Mikalojus Daukša's *Catechism or Study Indispensable to Every Christian* is the Lithuanian translation from the Polish of the Spanish Jesuit's Jacob Ledesma's catechism. Published in Vilnius in 1595, it was the first book in Lithuanian to be published in the Grand Duchy of Lithuania. The only known extant copy in the world is held by the Vilnius University Library. This work served as a counter to the growing threat to Catholicism in the Grand Duchy of Lithuania posed by the Reformation in 16th-century Western Europe.

Daukša's *Catechism* is especially important for its stylistic and grammatical features. He not only translated the catechism into good Lithuanian but did so in a way that it was understandable to Lithuanians who spoke different dialects – to both Highlanders and Samogitians. In the margins he provided lexical parallels for various Lithuanian dialects.



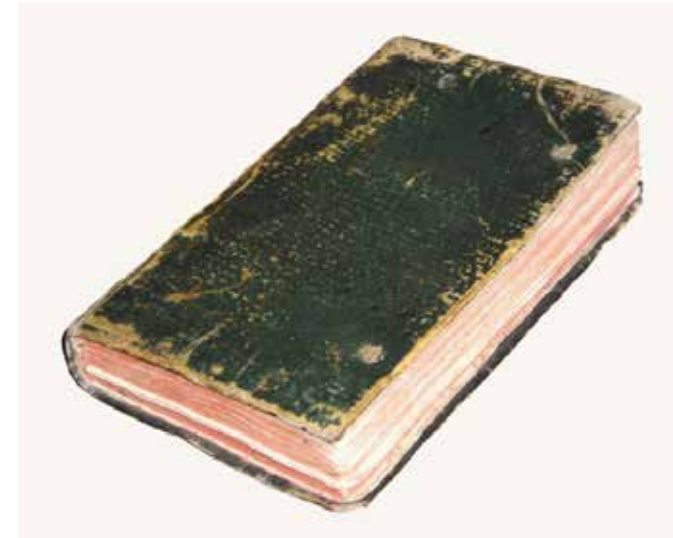
15

Jonas Jaknavičius

Ewangelie polskie y litewskie, Vilnius, 1647

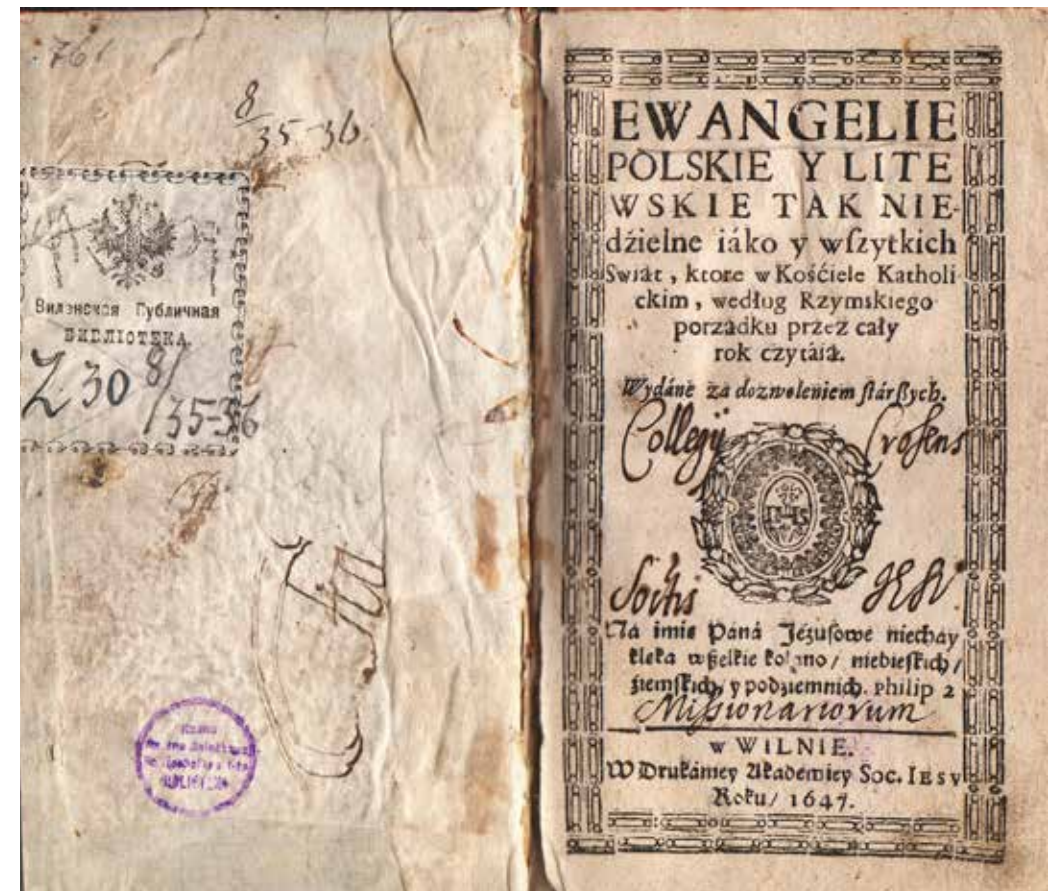
Regional significance

Custodian: Kaunas University of Technology Library



Jonas Jaknavičius (1589–1668) was a prominent 17th-century Jesuit educator and specialist in written Lithuanian in the Grand Duchy of Lithuania. His greatest contribution to Lithuanian culture was his translations of the Catholic gospels into Lithuanian. His gospel translations together with the works of Mikalojus Daukša and Konstantinas Sirvydas formed the basis for written Lithuanian. Since 1647, the *Polish and Lithuanian Gospels* by Jaknavičius became the most important Church text in the Vilnius Bishopric and was reprinted many times (about 30 editions).

The *Gospels* by Jaknavičius are the first printed Catholic gospels in Lithuanian. The book reflects the reforms that were taking place in the Catholic Church during the 17th century as well as the formation of written Lithuanian and its emerging significance in Europe. It is in two parts: the first part is made up of the Advent Gospels, and the second part of gospels devoted to various saints and holy days. This is the only known extant copy of the first 1647 edition.



16

Matteo Praetorio
Deliciae Prussicae oder
Preussische Schaubühne, 1690

Regional significance
 Custodian: Vilnius University Museum



Matthew Praetorius (c.1635–1704) was one of the most noted historians and ethnographers of Prussia and Western Lithuania. His manuscript book, the *Delights of Prussia or the Prussian Scene*, is a monument of Prussian literature. It is an encyclopedic work (1,567 pages) about the history of Prussia and its culture. It is composed of a summary and seven books (chapters). Of the three known copies of this book manuscript, this is the only one written in Praetorius' hand. Praetorius wrote down many Prussian and Lithuanian words that he heard spoken in his parish and the villages around it. He analyzed their etymologies and similarities.

17

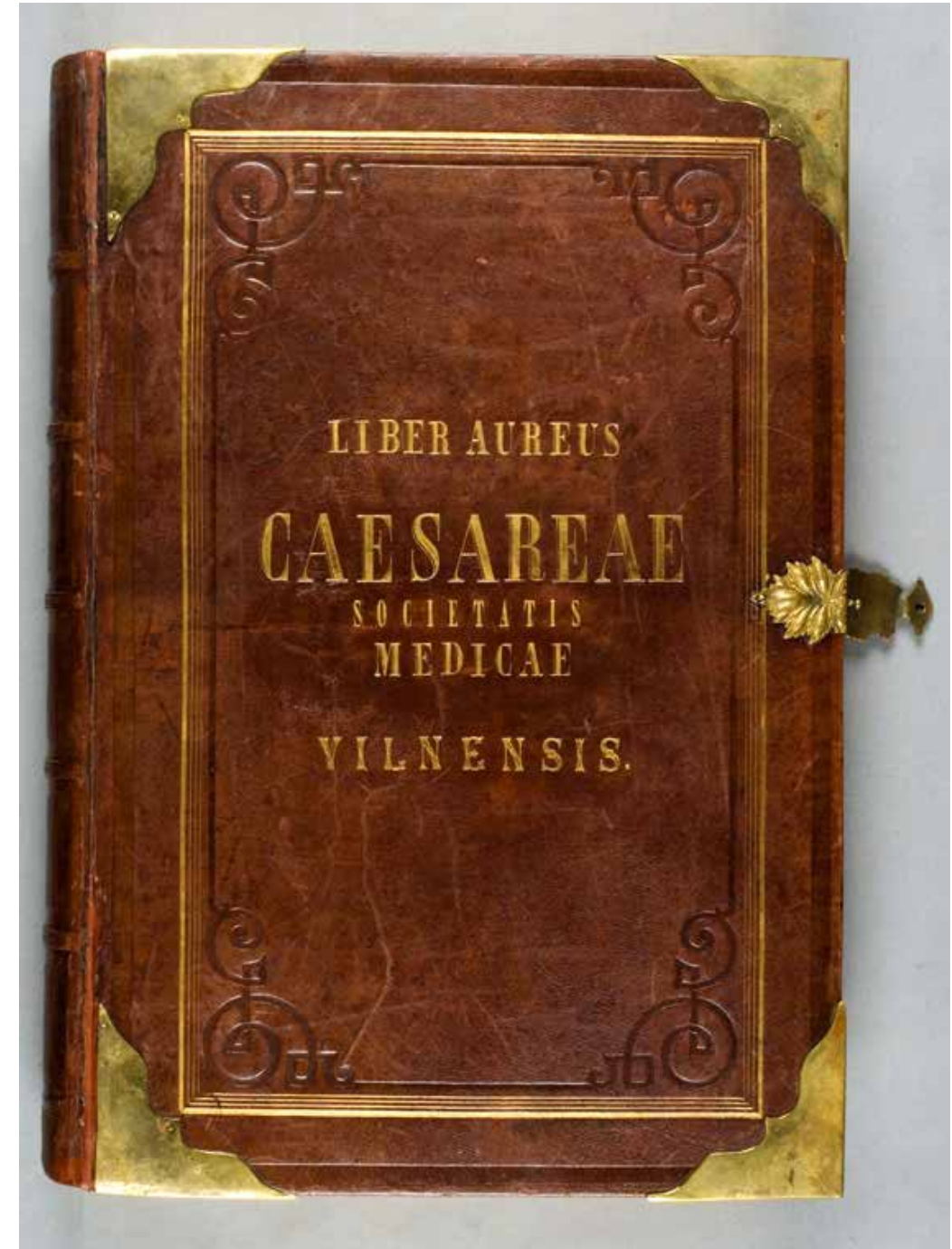
*Liber Aureus Caesareae Societatis Medicae
Vilnensis* [Golden Book of the Imperial Vilnius
Medical Society], 19th century

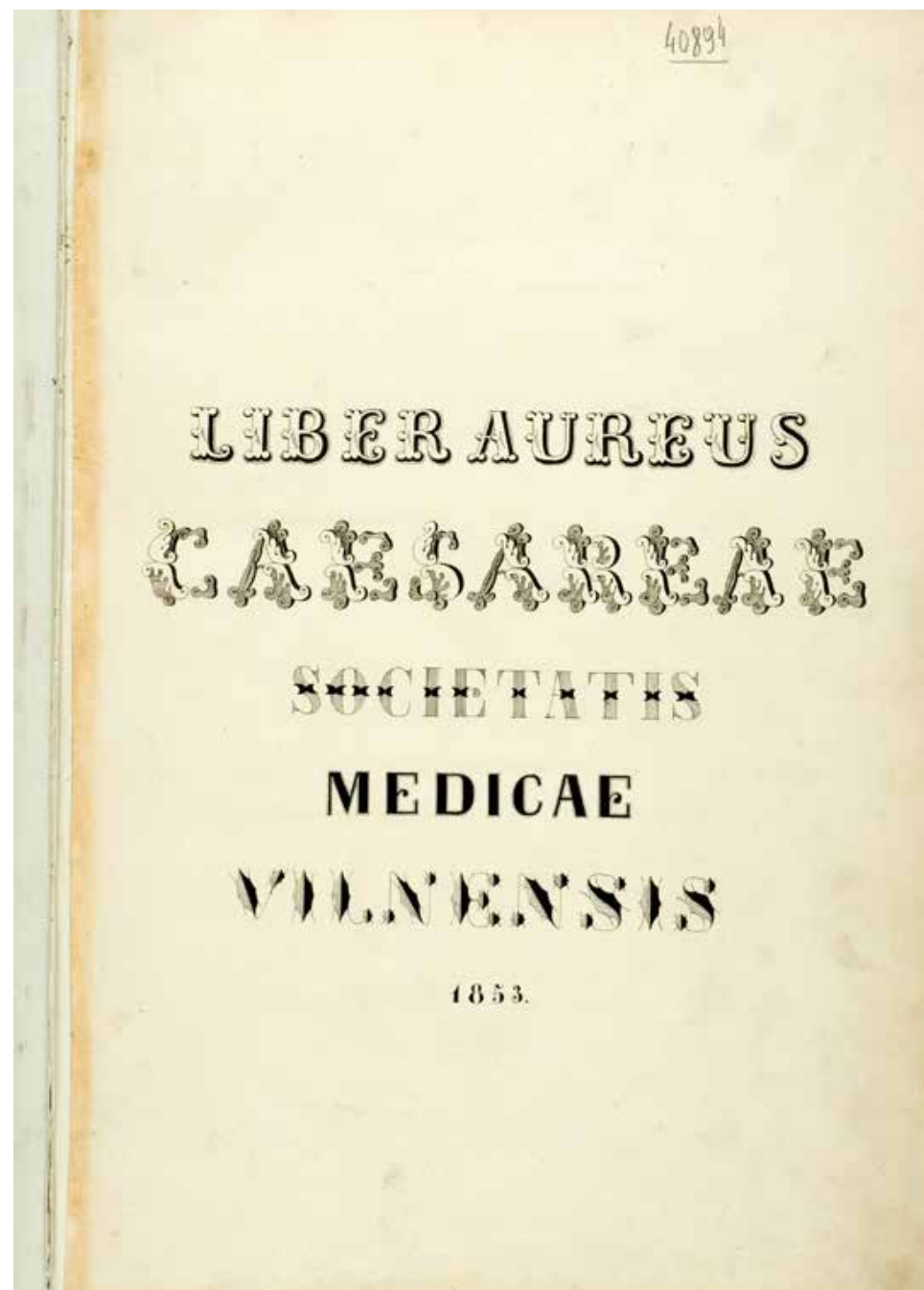
Regional significance
Custodian: Vilnius University Library

On the initiative of Vilnius University professor Joseph Frank (1771–1842), the Vilnius Medical Society was founded on 12 December 1805. The Society was particularly active in mobilizing the fight against epidemic diseases and in taking care of the poor. It helped to found a Vaccination Institute (1808) and a Maternal Institute (1809) for the care of poor women – both were the first of their kind in Europe. After the unsuccessful Polish-Lithuanian Uprising of 1831, the tsarist administration closed Vilnius University and the medical society became the major academic medical organization in Lithuania until 1919.

At a meeting of the Society on 12 March 1853, it was decided to honor all the members of the Society by registering them in what was called the *Golden Book*. The idea was to register all members since its founding. In the beginning of the book, there is a short history of the Society in Latin. Among its more noted members were: the French surgeon in Napoleon's army Dominique Jean Larrey (1766–1842); the French anatomist and medical historian Antoine Portal (1742–1832); the French physician who invented the stethoscope René-Théophile Hyacinthe Laënnec (1781–1826); the German physician and bacteriologist who identified the causative agents of tuberculosis and cholera Robert Koch (1843–1910); the Lithuanian physicians and activists Jonas Basanavičius (1851–1927), Andrius Domasevičius (1865–1935), Stasys Matulaitis (1866–1956) and others.

The book also contains a description of some of the famous events and activities of the Society such as celebrations of their major anniversaries, changes in their statute and officers as well as extracts from their meeting minutes. Today, this is an important historical source for the still very active Vilnius Medical Society.



[illegible]

WOKALU TOWARZYSTWA LEKAR-
SKIEGO O GODZ. 6 WIECZ. ODBY-
ŁO SIĘ UROCZYSTE POSIEDZENIE
KTÓRE ODPOWIEDNIEM PRZEMO-
WIENIEM OTWÓRZYŁ PREZES TWĄ
PROF. DR. KAZIMIERZ OPOCZYŃSKI
ODPOWIAŁ PRZEWODNICZĄCY
WYCIECZKI DR. MILAN JANU, DO-
CZEM PROF. DR. STANISŁAW TRZE-
BINSKI WYGŁOŚIŁ REFERAT P.T. NIE
ZNANY LIST I ADYTYWIL EDWARDA
JENNERA. ««

W DOKU 1926 ZMIARLI NASTĘPU-
JĄCY CZŁONKOWIE TOWARZYSTWA
DR. ANTONI HOŁOWIŁO DR. JOZEF
BIEŁIŃSKI DR. MĄDJAŃ KIEWIŁCZ I
DR. MIECZYSLAW OŁESZKIEWICZ.

18

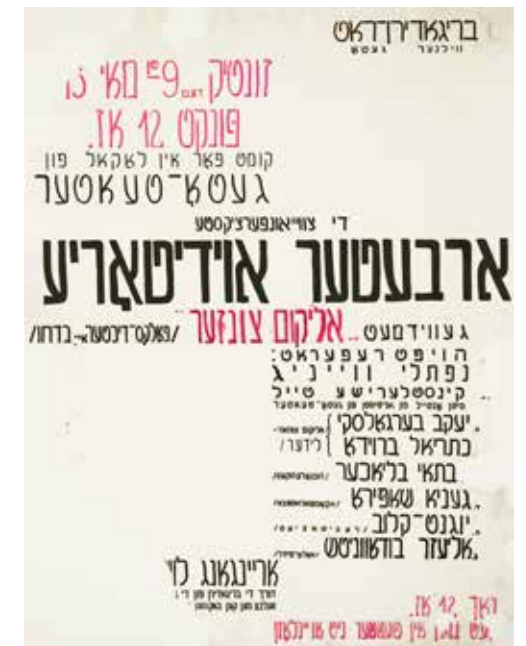
The Vilnius Jewish ghetto fonds. Inventory Nr. 2 of play-bills, posters and announcements of plays, concerts, lectures, celebrations, sporting events and meetings, 1942–1943

Regional significance
Custodian: Lithuanian Central State Archive

The Vilnius Jewish ghetto collection consists of 226 original hand-written documents on different format paper using various traditional writing and drawing materials: ink, gouache, colored pencils, India ink. Some of these documents from 1942–1943 have only partial text. They are written in Yiddish, Hebrew and German. The largest part of the collection consists of ghetto theatre posters which announce upcoming plays and list the names of the main actors, musicians and directors. Other posters provide information about art exhibitions, concerts, poetry or satire readings, religious holidays, events celebrating Jewish cultural personalities, sporting events and other activities.

These documents were found in the summer of 1944 by former Vilnius ghetto prisoners. They were found hidden among the ruins of the Jewish quarter and in the territory of the paper processing plant. These documents are witnesses to the broad and varied cultural life in the Vilnius ghetto. They tell the story of the Holocaust, and are important not only to the Lithuanian Jewish community and Lithuanian national cultural heritage but also to world culture.





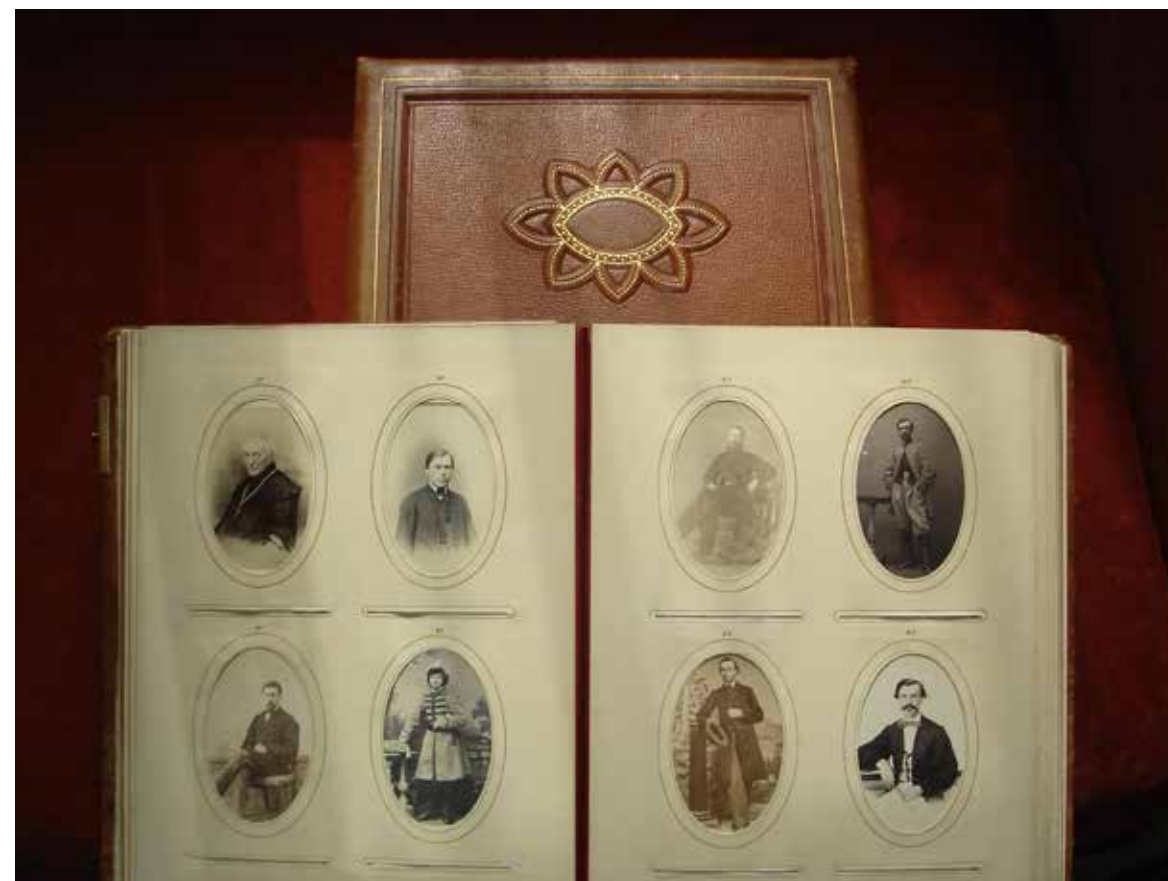
19

Photograph albums from the Mikhail Nikolayevich Muravjov Museum archive 19th century

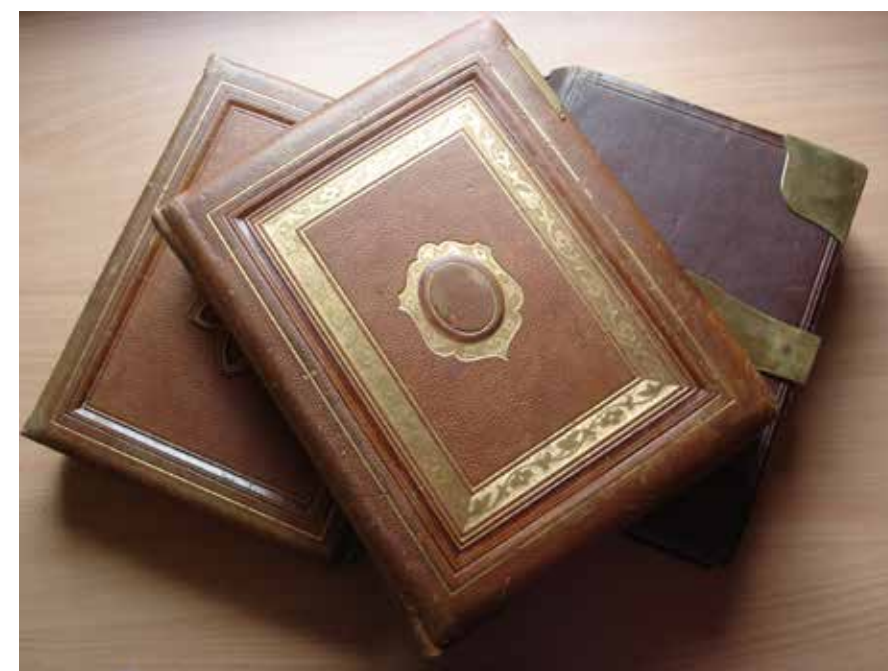
Regional significance
Custodian: Lithuanian State History Archive

The Count Mikhail Muravjov Museum was established in Vilnius in 1898. In it were stored documents and artifacts relating to the activities of Vilnius Governor General Muravjov (1796–1866) in quelling the January Uprising of 1863. Administrative unit and military tribunal files from the Vilna, Kovno, Grodno and Minsk governorates (gubernias) as well as iconographic materials were turned over to the museum archive by the administrative units themselves. The museum was in operation until 1915. During 1957–1958, the archival documents from this museum were returned to the Lithuanian State Archive from which they were removed at the end of the 19th century.

A special place in the museum's exhibition was devoted to a collection of photographs and documents relating to specific participants in the 1863 events – the rebels and their executioners. The photographs of the rebels were acquired by the museum in a different way than the administrative and military documents. They were acquired through searches in the manors and farmsteads of Lithuania and Belarus, and taken out of the rebel personnel files in educational and work organizations. Anyone familiar with the history of the Uprising will easily recognize the faces of several most important rebels: Konstantinas Kalinauskas, Antanas Mackevičius, Zigmantas Sierakauskas, Michael Andriolli, Count Leon Plater (Broel-Plater) and others.



47





48



49



52



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51



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69

20

Collection of Lithuanian shellac records,
early 20th century

National significance
Custodian: Martynas Mažvydas
National Library of Lithuania

Shellac records came into and out of use at different times in different countries of the world. The first shellac records were produced in the United States starting in 1896. They went out of use in 1948 when vinyl records began to be produced.

There are 2,550 Lithuanian shellac records in this collection. They were produced during 1907–1966 in various countries. They are original recordings of Lithuanian performers that have survived two world wars – cultural documents of the past containing unique information about the authentic art of the performers. The collections of the well-known discographers Algirdas Motieka and Vytautas Strolia complement each other and are part of this large collection. Records produced by Western European sound recording firms dominate the collection of Vilnius resident Motieka, while records produced in the United States and other foreign countries form the basis of the Lithuanian-American Strolia's collection. The most important records in this collection are: the first Lithuanian recording which was made in Riga, Latvia in 1907; an autographed record with a dedication by the singer Antanas Sodeika to Motieka (recorded in New York in 1919); an autographed record by Kipras Petrauskas (recorded in Kaunas in 1931); and the first Lithuanian symphony recording – a fragment of M. K. Čiurlionis' symphonic poem *Miške* [*In the Forest*] which was recorded in Berlin in 1942.

This collection of recordings was deemed an important part of Lithuania's cultural history and heritage. They provide an opportunity to know and research the history of Lithuanian artistic interpretation.



21

Film subjects *Pirmoji visos Lietuvos dainų šventė* and *Trečioji Lietuvos žemės ūkio ir pramonės paroda*, 23-25 August 1924

National significance
Custodian: Lithuanian Central State Archive

This is the only film in the country about the first All-Lithuanian Song Festival [*Pirmoji visos Lietuvos dainų šventė*] and the third Lithuanian Agricultural and Industrial Exhibition [*Trečioji Lietuvos žemės ūkio ir pramonės paroda*]. The first Song Festival in interwar independent Lithuania was held in Kaunas' Petras Vileišis Square during August 23-25, 1924. It was part of the third Lithuanian Agricultural and Industrial Exhibition and was then called the Day of Songs [*Dainų diena*]. Its initiator was the musician Juozas Žilevičius (1891–1985). He had researched and written about the song and dance festival traditions of the Estonians and Latvians. Seventy-seven choruses with 3,000 singers participated in the festival which was attended by 200,000 spectators. The senior choir directors of the festival were Juozas Naujalis, Stasys Šimkus and Julius Štarka. The choirs sang 36 songs: 22 folk songs and 14 original songs by Lithuanian composers.

Lithuanian song festivals are national cultural events which in their spirit are akin to the ancient Greek Olympic Games. Over many years these song festivals developed their own characteristics, style and esthetic criteria. They formed emotional bonds between performers and spectators.

The Agricultural and Industrial Exhibition was intended to showcase innovations in agricultural and industrial technologies, and to provide incentives by awarding prizes. Nine Lithuanian agricultural and industrial exhibitions were organized in interwar Lithuania. They were organized by the Agricultural Society, the Agriculture Department and the Chamber of Agriculture, and were attended by 587,000 visitors. In the film one can see views of Kaunas, prominent activists, and representatives of the newly forming student organizations. This is one of the first documents in the Central State Archive showing moving pictures of Lithuania.

55



56



Film subject *Lietuvos patriarcho dr. Jono Basanavičiaus laidotuvės*,
1927

National significance
Custodian: Lithuanian Central State Archive

This is a film about the funeral of the physician, folklorist, political, social and cultural activist Dr. Jonas Basanavičius (1851–1927). He was the most prominent figure of the Lithuanian National Revival at the end of the 19th century and was often given the informal honorific title of the *Patriarch of the Nation* (tautos patriarchas). He was the editor of the first Lithuanian newspaper *Aušra* [Dawn], one of the organizers of the 1905 Great Seimas of Vilnius and founder of the Lithuanian Scientific Society (1907). He chaired the Council of Lithuania which adopted the Act of Independence of Lithuania on 16 February 1918. It is symbolic that he died on 16 February 1927, Lithuanian Independence Day. He was buried with the highest honors in Rasos Cemetery on 21 February. His funeral in Polish-occupied Vilnius was attended by thousands of people of various nationalities. The funeral procession stretched to nearly a kilometer.

This is one of the oldest extant films in Lithuania. Filmed in 1927, it contains views of Vilnius and of prominent people of that era. The Central State Archive preserves the only film negative of this film in the world.



Custodian: Kaunas Ninth Fort Museum

Brangiesiems tėvelams,
ir sesutims.
Nuširdžiausios užuojautos
Jel stūmusios dukrelės Nina
jos daug. Jada.
Lūdim bendrai visi, ir visos.

58

[illegible]

Tiesiog neturim ramybės
neurūdūsta mano akis
no asarų, nesuraminu
manes mirtas, nežinau
kuri tam bus gėlas.

Prangijai aš noriu atsiklausti.
Iš pareikalavau iš ju žinos
gėlas aš skaitė sau atminčiai
saulės darna kod aš jai pasakojau
o ji to mano, bet negorau.
gal jums bus skreuda.
bent matavusia salivėli
norėčiau atminčiai.

③ Raminkites kai galim

Stav. Nr. 11 L.F.M. 56X/125

During the Nazi occupation of Lithuania, the Ninth Fort was used as a place of mass execution. During 1941–1944, about 50,000 people, mostly Jews from the Kaunas ghetto, were executed there. The Nazis imprisoned Janina Čižinauskaitė (1924 –1942) in the Ninth Fort in 1942. She wrote letters from the prison to her loved ones. On 17 October 1942 she was shot to death. One of her cell mates wrote about this to her parents. These letters are important documents about Nazi atrocities committed in the Ninth Fort and throughout Lithuania. According to experts, few documents of this kind have survived.

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Tetraevangelija (also the *Sapieha* or *Zhyrovichy gospel*), mid-16th century

Regional significance

Custodian: Wroblewski Library of the
Lithuanian Academy of Sciences

The *Tetraevangelija* [Four Gospels] is one of the most splendid manuscripts preserved in the Republic of Lithuania. It presents the spiritual and material life of the Orthodox Church in the territory of the former Grand Duchy of Lithuania. It is an excellent example of the synthesis of Slavic and West European book art.

The *Tetraevangelija* consists of the four gospels – those of the saints Matthew, Mark, Luke and John – presented in their traditional order together with some additional texts. The codex is heavily illustrated. It is decorated with four miniatures of the Evangelists, ten decorative initials and five headpieces. The décor elements are plant motifs painted in red, blue and green colors on a gilt background. The influence of Renaissance Western European art and Christianity can be seen in the color composition and ornamentation. Of the once rich binding, only one cover board with a piece of raspberry-colored velvet and part of a metal clasp remains.

The Grand Chancellor of the Grand Duchy of Lithuania Lew Sapieha (1557 – 1633) in 1616 donated land, buildings, and several villages to the Basilian Order of Saint Josephat. He also provided their church with luxurious liturgical accessories and a large bell. Among the gifts was the *Tetraevangelija*. The gifting inscription can be found in the book manuscript, and thus the codex is sometimes referred to as the *Sapieha Gospel*.

In 1763, the *Tetraevangelija* was still in the monastery library of the Basilian Order in Zhyrovichy (near Slonim, Belarus). A note in the book (pages 53r-64r) attests to that. In 1839, after the liquidation of the union between the Roman Catholic and the Ruthenian Orthodox Churches, the *Tetraevangelija* together with other books were given to the library of the Lithuanian Orthodox Theological Seminary and then to the Vilnius Public Library. In 1915, the *Tetraevangelija*, together with other treasures of the Vilnius public library, was sent to the V. I. Lenin State Library of the USSR (now the Russian State Library). After World War II (sometime between 1946 and 1952) it was returned to Lithuania and given to the Wroblewski Library of the Lithuanian Academy of Sciences.



59



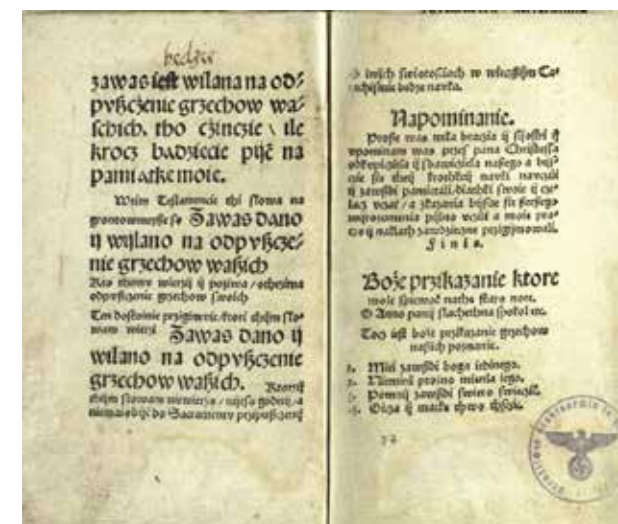
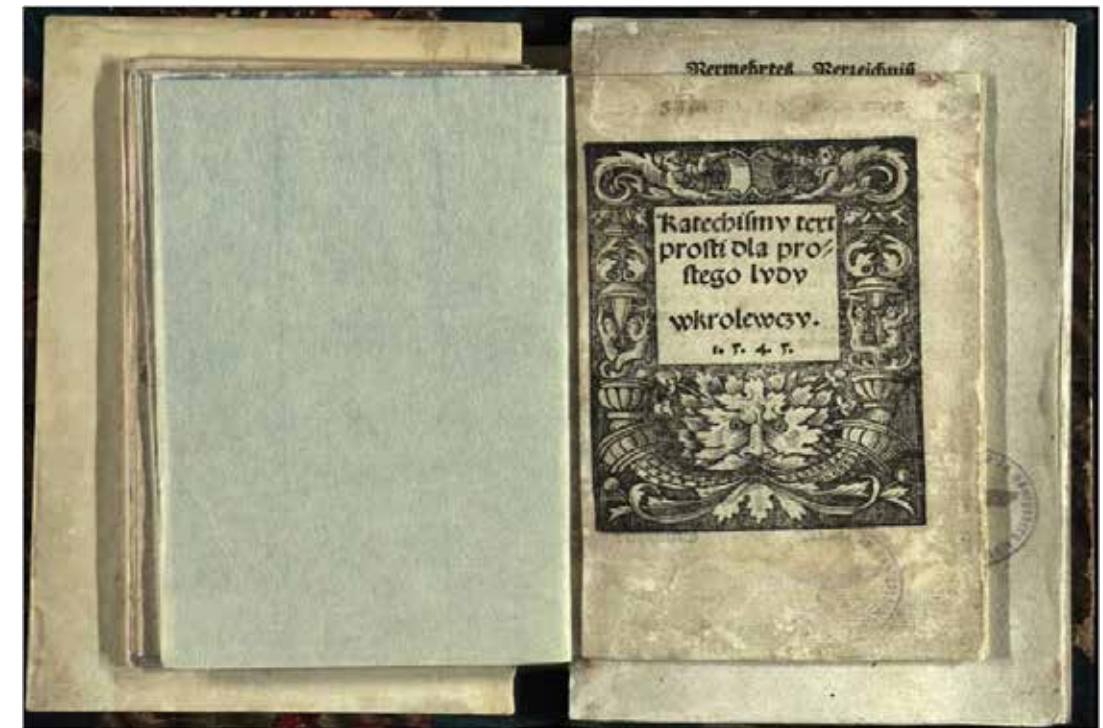
25

Jan Seklucjan. *Katechizmu text prosti dla prostego ludu*. Königsberg, 1545

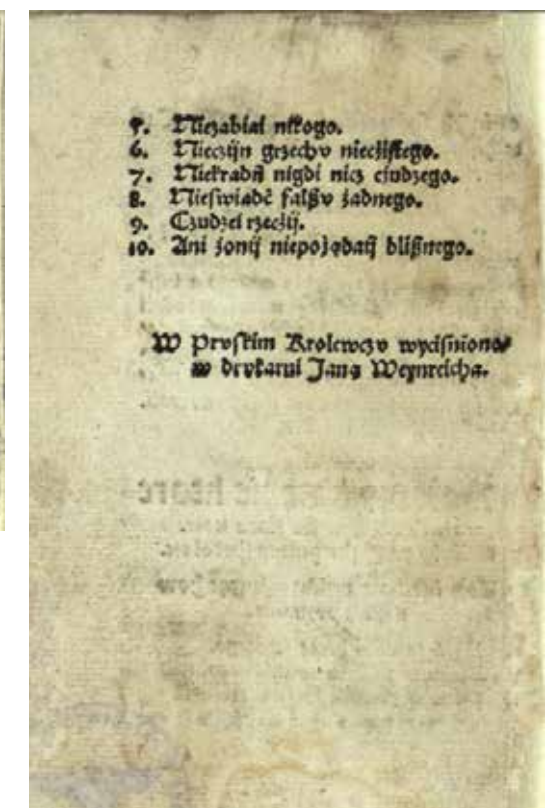
Regional significance
Custodian: Wroblewski Library of the Lithuanian
Academy of Sciences

The *Ordinary catechism text for the common man* was written by the Polish Lutheran theologian Jan Seklucjan (c.1510/1515–1578) and printed in 1545 in Königsberg by the Hans Weinreich print shop. It was meant to propagate Protestantism among the Polish-speaking community. The catechism is bound together with five other books which were printed in East Prussia during the 18th and early 19th centuries. This is the only known extant copy in the world. It is important to Poland as a monument to the Polish printed word and to Lithuanian cultural history. Seklucjan's *Catechism* was an important source for the *Catechism* of Martynas Mažvydas (c.1510–1563), which was published two years later (1547) by the same printer.

The stamps in the other books bound in this volume indicate that they were kept at the Prussian State Archive in Königsberg. After World War II, it was thought that Seklucjan's *Catechism* was lost. It together with other important cultural artifacts of Lithuanian history was found during expeditions in the Königsberg region in 1945 – 1951 and turned over to the Wroblewski Library. The *Catechism* was taken out of the library's reserve fund and made available to the public in 1997 when celebrating the 450th anniversary of the first printed book in Lithuanian (the *Catechism* of Martynas Mažvydas) [see entry #1].



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83

26

Map entitled *Mappa rzeki Wilij, od jej źródła aż do pierwszej przystani handlowej w Kostykach, zdjęta podczas żeglugi odbytej po tej rzece w 1857m roku przez Konstantego hr[abiego] Tyszkiewicza, rzeczywystego członka Wileńskiej Archeologicznej Komissyi i Muzeum Starożytności, rzekę mierzył i mapę rysował Jerzy Szantyr, 1857*

[Map of the upper reaches of the Neris River from its source to the first commercial wharf near the village of Kostykach, created in 1857 during the expedition along that river by the Vilnius Archaeological Commission's and the Antiquities Museum's true member Count Konstanty Tyszkiewicz. The river was measured and the map drawn by Jerzy Szantyr, 1857]

and

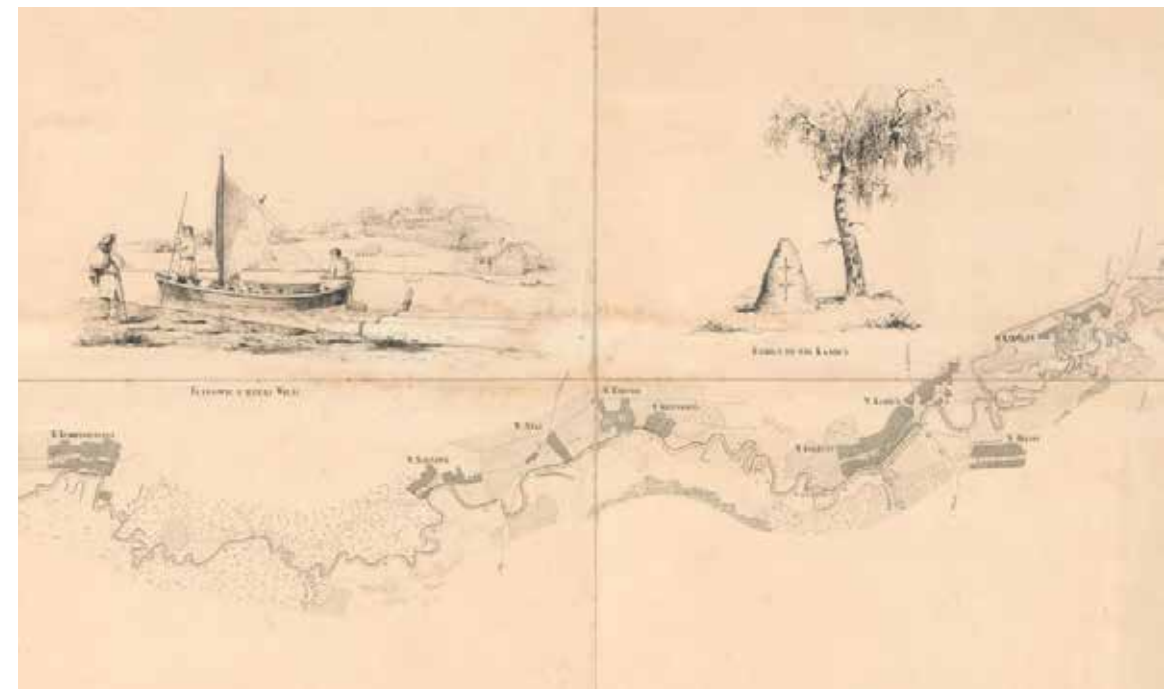
Atlas entitled *Atlas raf głównych na rzece Wiliji zmierzonych i zrysowanych podczas wycieczki naukowej, odbytej po tej rzece w 1857 roku przez Konstantego hrabiego Tyszkiewicza i przez tegoż złożone w Wileńskim Muzeum w 1859 roku, pisał Jerzy Szantyr, 1859*

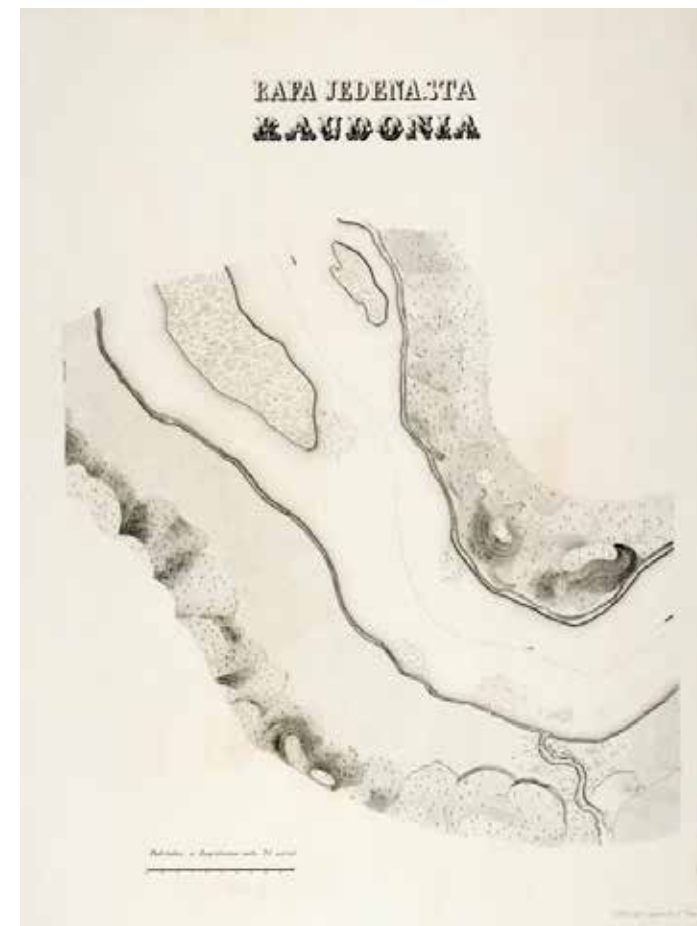
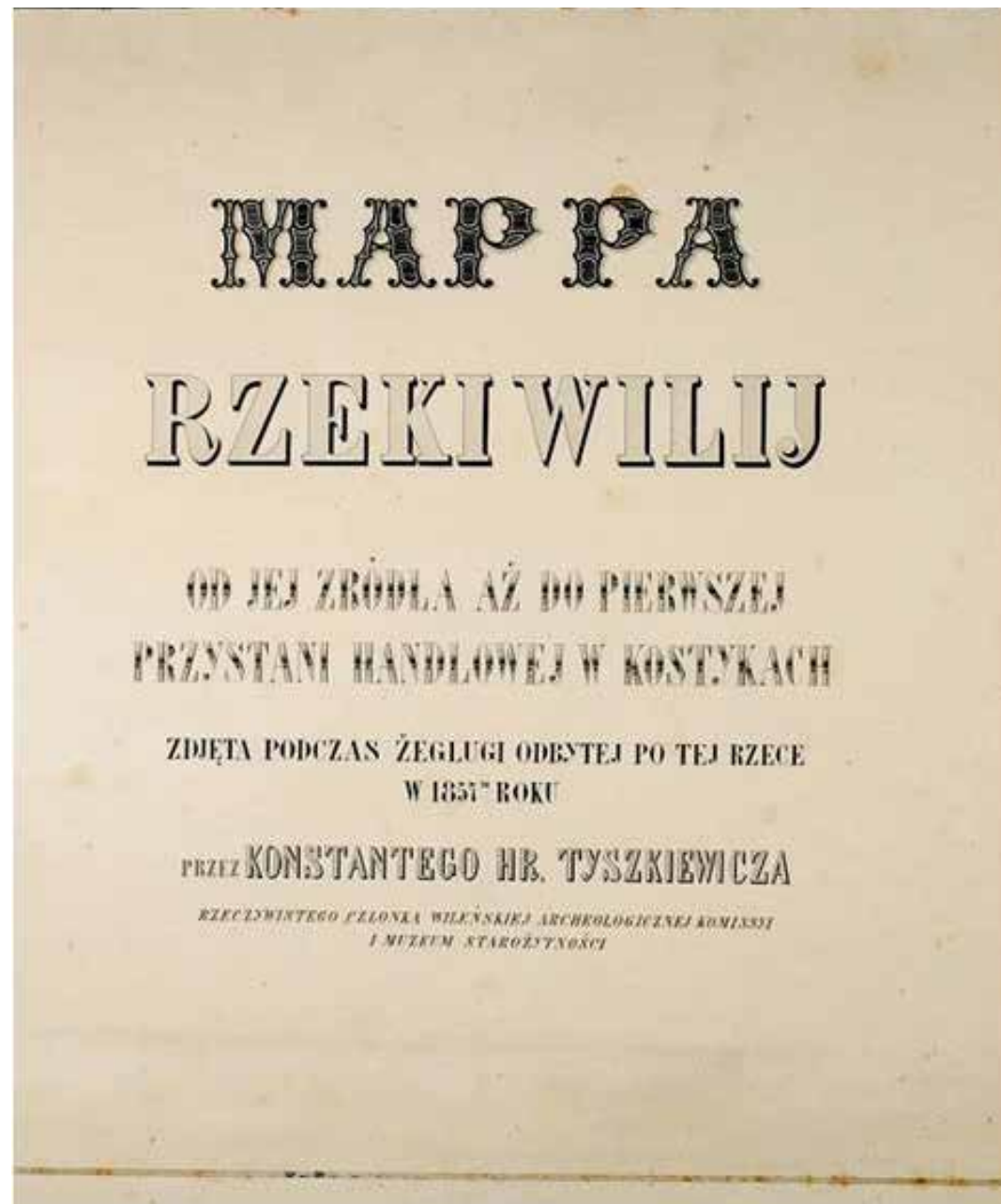
[Atlas of the most important shoals of the Neris River. The shoals were measured and drawn during the 1857 scientific expedition along that river organized by Count Konstanty Tyszkiewicz. The atlas was presented to the Vilnius Antiquities Museum in 1859 by Konstanty Tyszkiewicz; drawn by Jerzy Szantyr, 1859]

Regional significance
Custodian: Vilnius University Library

In 1857, Count Konstanty Tyszkiewicz (1806–1868) organized the first scientific research expedition along the Neris River, from its source in northern Belarus to its confluence with the Nemunas River near Kaunas. For Tyszkiewicz, it was important to research the river through both the eyes of a geographer, an astronomer and a hydrographer. Measurements were made and maps drawn of the unique topological features along the river. Measurements and drawings were made of the main shoals. Settlements along the river, bridges, ferries, springs and tributaries were listed and described. Information was gathered about important archaeological sites and local folklore – even the smallest facts about the riverbank settlements such as legends, folktales, and the biographies of homestead owners were noted.

The expedition lasted for over a month, and was the largest and most important one of its kind in the former territory of the Grand Duchy of Lithuania during the 19th century. During it, a map of the upper reaches of the Neris River and an atlas containing charts of its twelve most dangerous shoals were drawn. In 1860, these works were presented to the Vilnius Antiquities Museum, which was associated with the Archaeological Commission. According to Tyszkiewicz, the source and upper reaches of the Neris River, which flows through the center of Vilnius, were unknown to the public – no one had researched them, nor mapped them. In 1871, after the Count's death, his collected research materials were published in a book entitled *Wilija i jej brzegi [Neris and its riverbanks]*.





27

Map of the Duchy of Biržai by Józef Naronowicz – Naroński, 1645

Regional significance

Custodian: Biržai Region Museum *Sėla*

There was a great interest in cartography in Europe during the 16th and early 17th centuries. Maps became a practical necessity. Their importance grew in Lithuania as well. More accurate pictures of places were necessary because of broadened economic ties with Europe, local land and administrative reforms (volok reform), and military conflicts. The map of the Duchy of Biržai created by Józef Naronowicz – Naroński (1610–1678) in 1645 is a unique source for the study of the founding and development of the Duchy of Biržai (1547–1811).

The Duchy of Biržai was ruled by the Radziwiłł family and was important for the security of the northern border of the Grand Duchy of Lithuania. The map allows one to establish the size, boundaries and composition of the Biržai duchy. It even shows the menagerie, the wind mill, the taverns and the brickyard which belonged to the Radziwiłłs. The large map shows not only the locations of the towns in the duchy but also their street grids, churches and defensive fortifications. Józef Naronowicz – Naroński was not only the geometer of the Radziwiłł manor but also its controller. That is probably why inventory information was used for the map.

The map is in Polish. It is 740 x 590 mm in size and the scale is 1:12000. It has a non-traditional orientation: the view is turned at an angle of 120 degrees so that Samogitia is in the north, and Courland and Semigallia in the south and east. The map is brownish yellow in color. The forests are colored green and the boundaries of the possessions are in red. It is clear that an astrolabe (with a scale of 360 degrees) and trigonometry were used to create this map (to survey or triangulate). Borders of the map are decorated with drawings by the author. The top left-hand corner of the map has a drawing of the coat of arms of the Biržai-Dubingiai line of Radziwiłłs; the top right-hand corner shows a pair of landowners; on the side – two horsemen; foot soldiers are depicted at the bottom as well as a Biržai Duchy city dweller. This cartographic work of high technical and artistic value is unique in terms of its detail, scope and accuracy. There are no other maps of this kind extant in Lithuania.



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28

Collection of Lithuanian folk music recordings, 1908–1949

Regional significance

Custodian: Lithuanian Literature and Folklore Institute

This collection of folk music recordings consists of old phonograph cylinders and gramophone records which were produced between 1908 and 1949. The recordings include folklore classics: work, wedding, calendar cycle and ritual songs, laments, and multipart songs (*sutartinės*); sounds of traditional musical instruments such as kanklės (plucked string instrument belonging to the Baltic box zither family), violins, skudučiai (pan flutes), horns, bagpipes, and *lamzdeliai* (pipes) heard in polyphonic songs and dances.

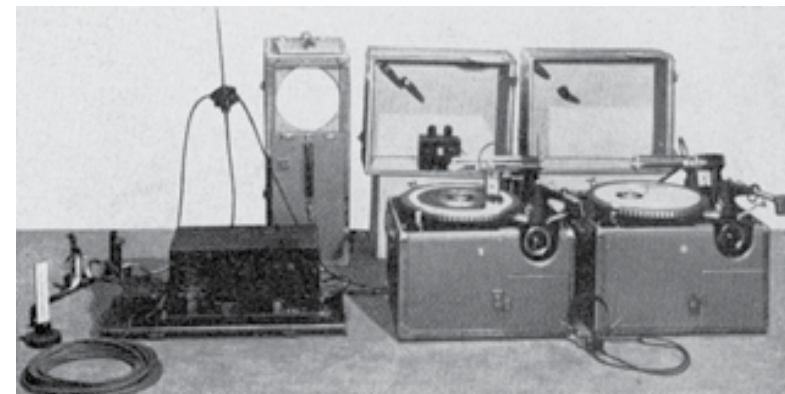
The Lithuanian Literature and Folklore Institute inherited this collection from the Lithuanian Scientific Society, which was established in Vilnius in 1907, and from the Lithuanian Folklore Archive, which was established in Kaunas in 1935. The collection from the Lithuanian Scientific Society consists of 105 wax cylinders containing 340 recordings collected by the linguist and ethnographer Edvards Volters (1856–1941), the physician and activist Jonas Basanavičius (1851–1927) and the educator Matas Untulis (1889–1952). The sound recordings from the Lithuanian Folklore Archive and the History Institute of the former Lithuanian Scientific Academy consists of 1,373 data storage units (cylinders and records) containing 8,300 recordings collected by folklorist Zenonas Slaviūnas (1907–1973) and Juozas Jurga.

The pioneer collectors Edvards Volters and Jonas Basanavičius understood well the opportunities afforded by the new sound recording technologies and began recording just in time to capture the disappearing oral culture. Their recordings, and those of other later collectors, are a cultural treasure whose value only increases with time. This collection of recordings reflects the development of folklore studies and ethnomusicology in Lithuania, and remains important today for ethnology-related research and studies.

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Audiovisual documents bearing witness to the political protest action on 23 August 1989: the *Baltic Way – a human chain linking three states in their drive for freedom*

Regional significance
Custodian: Lithuanian Central State Archive

These unique and carefully selected audiovisual documents bear witness to the unprecedented political action the Baltic Way, which took place on 23 August 1989 marking the 50th anniversary of the Molotov-Ribbentrop Pact. Secret agreements about spheres of influence signed by the Soviet Union and Nazi Germany in 1939 laid the ground for the expansion of Stalin's empire into Central Europe. This was how Lithuania, Latvia and Estonia lost their independence.

After a half century, this massive, peaceful demonstration – a chain of linked arms stretching 670 km from Tallinn through Riga to Vilnius – joined together around 2-2.5 million people, about one million from Lithuania. In this way, the Baltic States condemned the totalitarian Soviet regime and demonstrated unity in their quest for the re-establishment of independence.

This political action attracted world attention and awe by its massiveness and peacefulness. This collection of documents about the *Baltic Way* consists of footage from the documentary film chronicle *Lietuvos kronika* [Lithuanian chronicle], a copy of the news program *Panorama* produced by the Lithuanian National Television and Radio, sound recordings of meetings by Sąjūdis [the Reform Movement of Lithuania], photographs and other documents.



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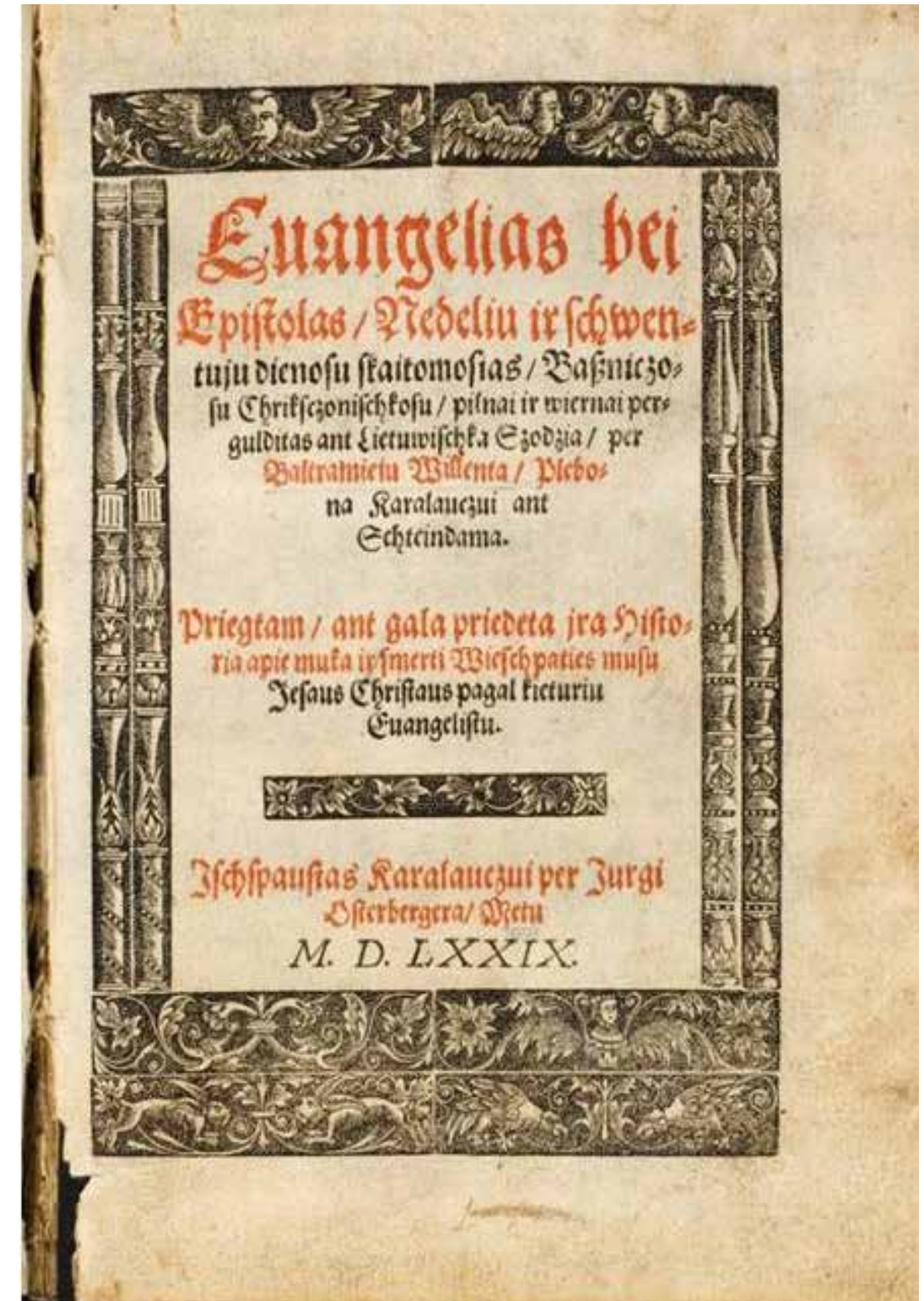
Baltramiejus Vilentas. *Enchiridion. Catechismas maszas...*, Königsberg: published through Jurgis Ostenbergeras, 1579 and Baltramiejus Vilentas. *Evangelias bei Epistolas...*, Königsberg: published through Jurgis Ostenbergeras, 1579

National significance
Custodian: Vilnius University Library

The *Enchiridion* [textbook or manual] is a unique work in Lithuanian. It is the first fragment of the *Bible* to be translated into Lithuanian. The German and Latin texts of Martin Luther's *Catechism* were used as a source. It consists of the following parts: an introduction in Latin by the translator Baltramiejus Vilentas (c.1525–1587), pastor of the Lithuanian Evangelical Lutheran parish in Königsberg; fragments of the *New Testament*; and the work by Martynas Mažvydas entitled *Trumpas klausimas ir priedėtas tu, kurie nor priimti šventąjį sakramentą altoriaus* [A short examination and lesson for those who want to receive the holy sacrament], which is the newly edited part of Mažvydas's *Catechism* (1547). Vilentas, who inherited Mažvydas' manuscripts, continued to publish the works of his cousin.

The *Evangelias bei Epistolas* (*Gospels and Epistles*) was the first fragment of the New Testament to be published in Lithuanian. It became a source for Lithuanian writers not only in Lithuania Minor but also in the Grand Duchy of Lithuania. It contains the four Gospels, excerpts from the Acts of the Apostles, and an account of the Passion of Christ. This thorough translation took a decade to complete and was evaluated by a special commission.

These two only extant copies of the books were bound together. Between the first and second books there is a handwritten insert – a prayer in Lithuanian – which is thought to have been written around 1610.



31

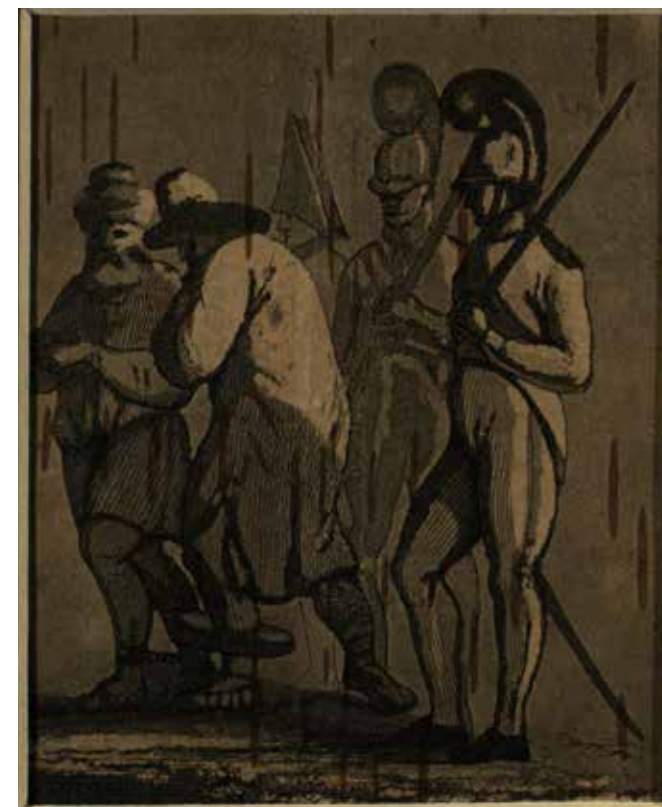
Drawings on birch bark by Jan Rustem entitled *Suimtieji* and *Moters portretas*, 19th century

National significance
Custodian: Lithuanian State Archive

These drawings by Jan Rustem (1762–1835) entitled *Suimtieji* [Captives] and *Moters portretas* [Portrait of a woman] are the only extant etchings on birch bark by this author. Both drawings are signed. Rustem was a noted painter of Armenian ethnicity who lived and worked in Vilnius from 1793 until his death. He was also a professor of art and Chair of the Drawing and Painting Department (1797–1832) at Vilnius University. *The Captives* is a subtle, masterful, multi-figure composition depicting an officer and two soldiers leading captives. The contrasting light shadows, the individualized poses of the figures, and the simple composition uncluttered by detail are testimony to the professionalism of the artist. The other drawing by Rustem portrays the head of a young woman playfully turned to the side. The curls of her hair are drawn meticulously.

Portrait painting was Rustem's main preoccupation, for which he had gained the most fame. In his portraits, one can see the foundations of sentimental and enlightened classicism, early romanticism and realism. They are simple in composition. The person is shown from the waist up. All of the focus was on an accurate as possible depiction of the face. Portraits of almost all of the nobility living in Vilnius and Lithuania during 1800–1830 were painted by Rustem. He painted portraits of the Oginskis, the Radziwiłłs, the Tyszkiewicz, the Śniadeckis and others. The artistic quality of his portraits is truly great.

In the beginning of the 20th century, portraits painted by Rustem could be found in many of the more famous manors of Lithuania and Poland. But the current locations of many of his portraits are unknown. Some were lost during the wars. Rustem also did paintings with mythological and religious themes as well as of domestic scenes and landscapes. He drew scenes of everyday life showing people from different classes working or relaxing.



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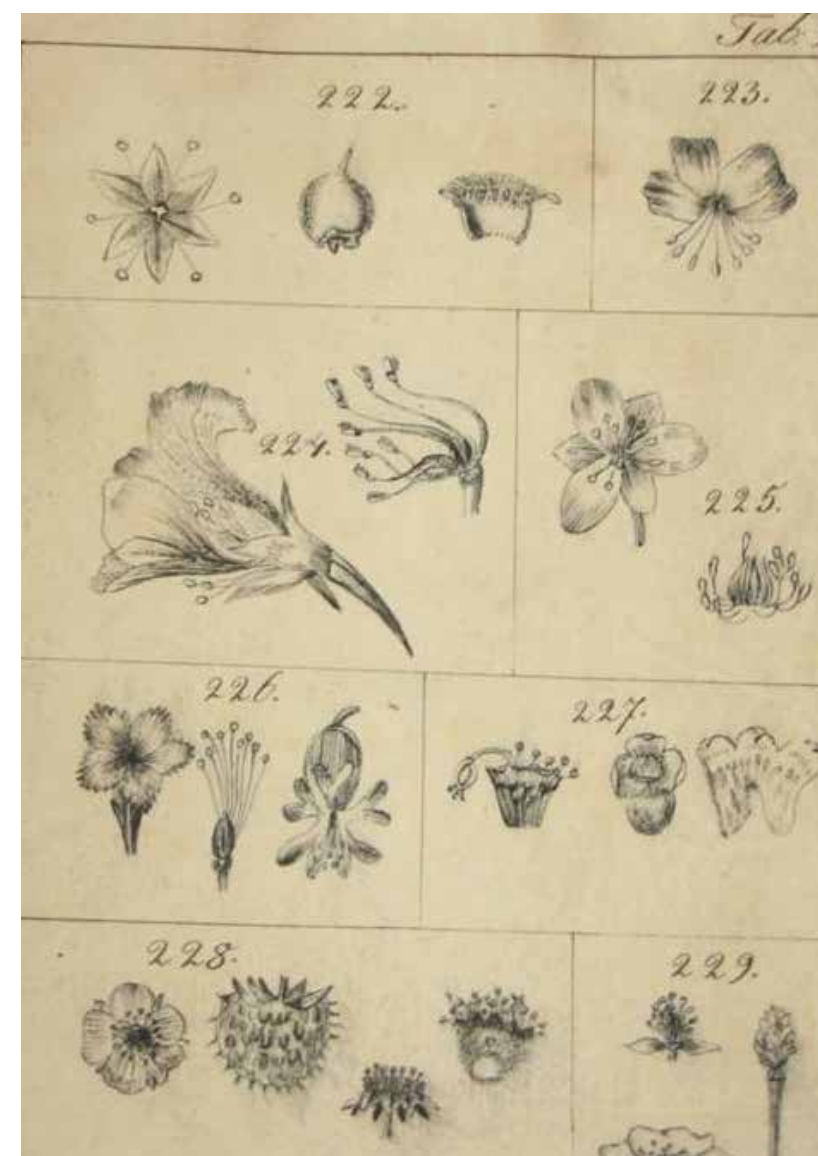
Manuscript by Jurgis Ambraziejus Pabrėža
entitled *Tayslós augumyynis kóremy taalpynas
augimys...*, 1835–1843

National significance
Custodian: Martynas Mažvydas
National Library of Lithuania

This book manuscript by Jurgis Ambraziejus Pabrėža (1771–1849) a Franciscan priest, botanist and educator, is a systematic guide to Lithuanian flora (*Plant System*) and is considered one of the greatest triumphs of Lithuanian science in the 19th century. This work by Pabrėža, who studied medicine and biology at Vilnius University, is the most important and crowning achievement of his career as a botanist. This thousand-page manuscript written in very small letters and in the Samogitian dialect lists the many Lithuanian plants collected by Pabrėža. Some of these plants can no longer be found in Lithuania. Pabrėža's work, which lists the different plants, gives their Latin and Lithuanian names, and provides illustrations, laid the foundations for Lithuanian botany and Lithuanian botanical terminology. Pabrėža was the first to collect Lithuanian plant names. He also created thousands of new botanical terms which were used by the succeeding generations of botanists.

Simonas Daukantas, who wrote *The Character of the Ancient Lithuanians, Samogitians and Highlanders* [*Būdą lietuvių žemaičių ir kalnėnų*] in 1845 and Motiejus Valančius, who wrote *The Diocese of Samogitia* [*Žemaičių vyskupystė*] in 1848, are usually given the credit for being the first to write scholarly works in Lithuanian, but Pabrėža finished writing his work earlier, and it served as an incentive and encouragement to both of these authors.





National significance
Custodian: Lithuanian Central State Archive

This was the first permanent Constitution of the Republic of Lithuania. It was adopted democratically after comprehensive legal and political deliberations as well as heated intellectual debates in the Parliament (*Seimas*) between the conservative Christian Democratic bloc and the opposing leftist political parties – the Social Democrats and the Peasant Populists. Thus, this constitution symbolized not only the achievement of the State's identity, but also the contradictions in the formation of its democratic traditions. The 1922 Constitution reflected the intellectual and sociopolitical moods of European society in the early 1920s. Many researchers of Lithuania's political and legal history describe this constitution as one of the most democratic in all of Europe, while also noting the programmed instability of the parliamentary coalition party politics and the imbalanced ties between State and Church.

[illegible]

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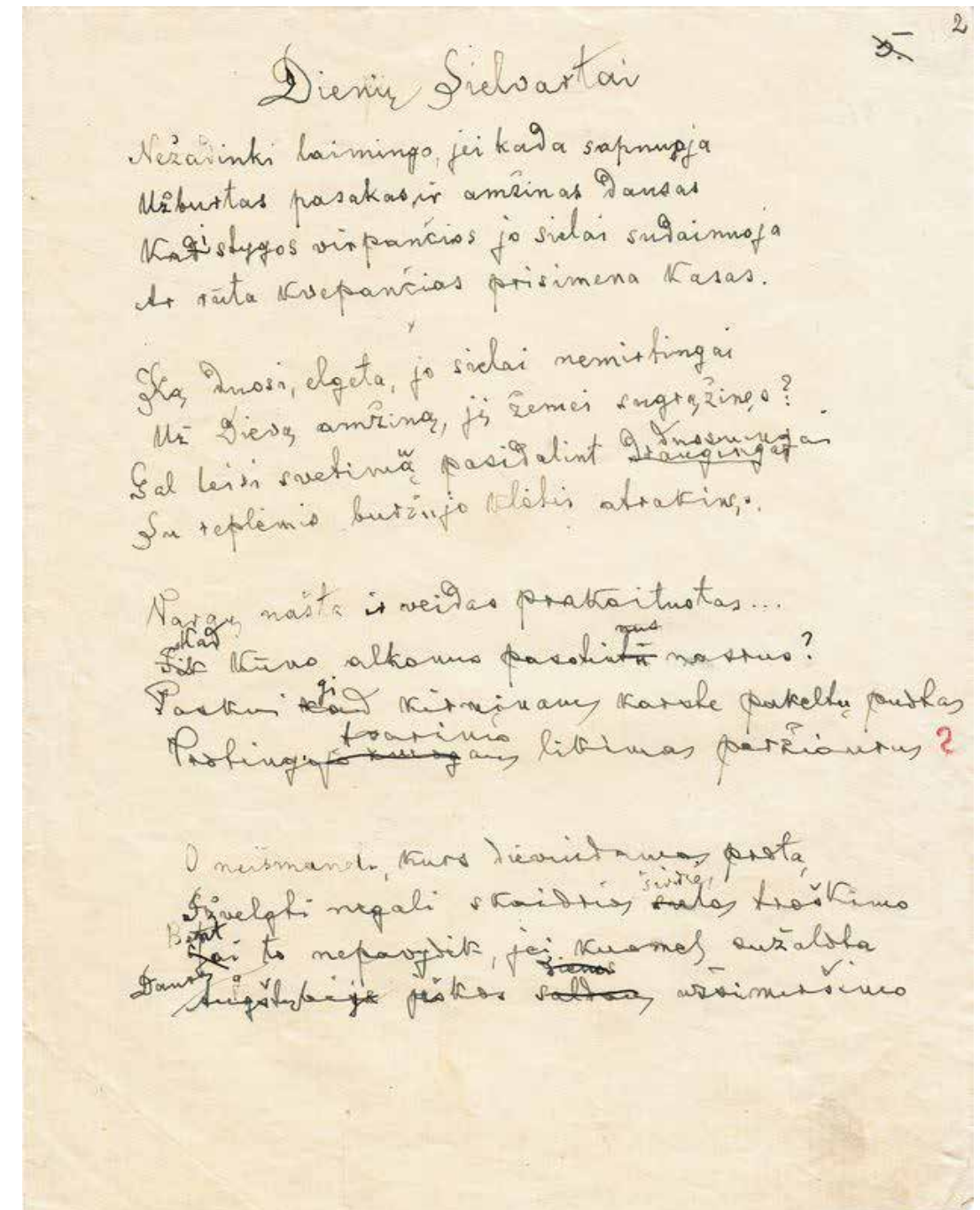
Manuscript of Maironis's first collection of poems *The Voices of Spring*, 1927

National significance

Custodian: Maironis Lithuanian Literature Museum

This manuscript by one of Lithuania's most famous poets and active members of the Lithuanian National Revival at the end of the 19th and beginning of the 20th centuries, Jonas Mačiulis-Maironis (1862–1932), is the only extant copy of his own last-edited edition of the poetry book *Pavasario balsai* [The Voices of Spring]. It was published in 1927 as part of the first volume of his collected writings [*Raštai I*] and was the last of five editions of *The Voices of Spring*. Maironis rewrote and regrouped all of the poems on small pieces of paper in black ink. He also determined their order. Under some of the poems he wrote explanations which were also published in the book. On the first page of the manuscript he wrote: *Maironio Raštai / I / Lyrika / Šeštoji laida / 1926* [Writings of Maironis / I / Poetry / Sixth edition / 1926]. Maironis added poems to every edition: the first edition had 45 poems and the last 131.

In terms of quality, Maironis' poems began a new era in Lithuanian literature. They were the first poems in Lithuanian to reach such aesthetic heights. They set the standard for classical Lithuanian poetry. The collection of poems entitled *The Voices of Spring* is important for two reasons: for the formation of national awareness and for the development of Lithuanian literature. Maironis' poems formed the canon of Lithuanian poetry.



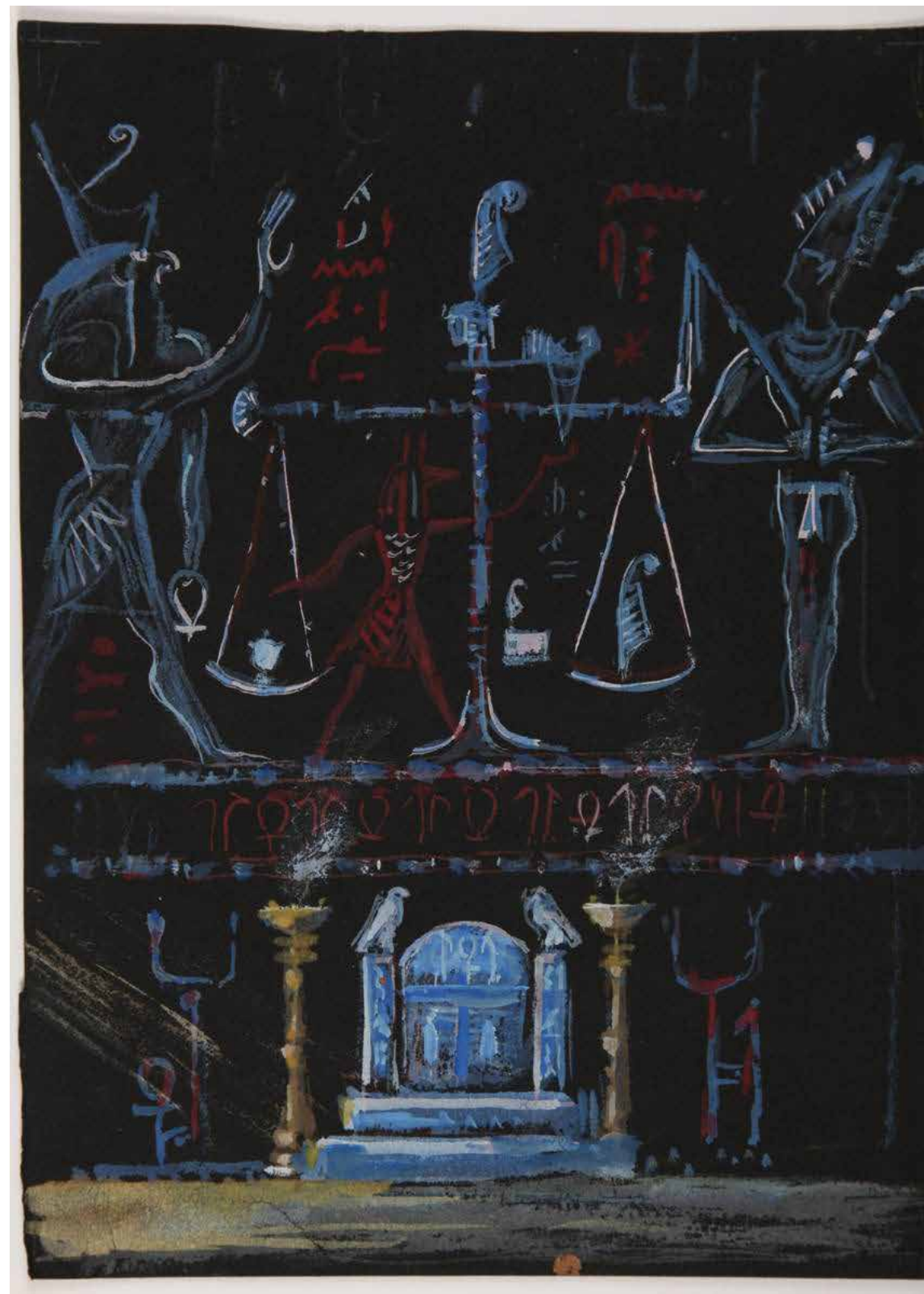
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Archive of Mstislav Dobuzhinsky,
20th century

National significance
Custodian: Lithuanian Theatre,
Music and Film Museum

This archive consists of 1,083 scenic designs by Mstislav Dobuzhinsky (1875–1957). It is the most valuable collection of scenic designs in the Lithuanian Theatre, Music and Film Museum, and the largest collection of Dobuzhinsky's theatre art in Lithuania. Dobuzhinsky was a distinct and versatile artist, and the founder of professional scenic design who contributed significantly to the flowering of Lithuanian theatre culture during 1920–1940. He created scenery and sketches for about forty operas, dramas and ballets, and instilled the basics of theatre art at the Kaunas State Theatre. He sought to reject the superficial view of scenic design as a secondary component of performances. His work played a special role in forming an esthetic view of the stage and in creating the idea of the performance as an artistic whole in which all components (including the scenography) help realize the director's conception. His works not only improved in essence the quality of scenography in the young Lithuanian theatre, but also laid the foundations for its future development.

The Dobuzhinsky scenographic sketch collection at the Lithuanian Theatre, Music and Film Museum is the only such large collection in Lithuania and the world. It brings together in one place the most mature works of Dobuzhinsky.





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Vladas Putvinskis-Pūtvis family archive,
20th century

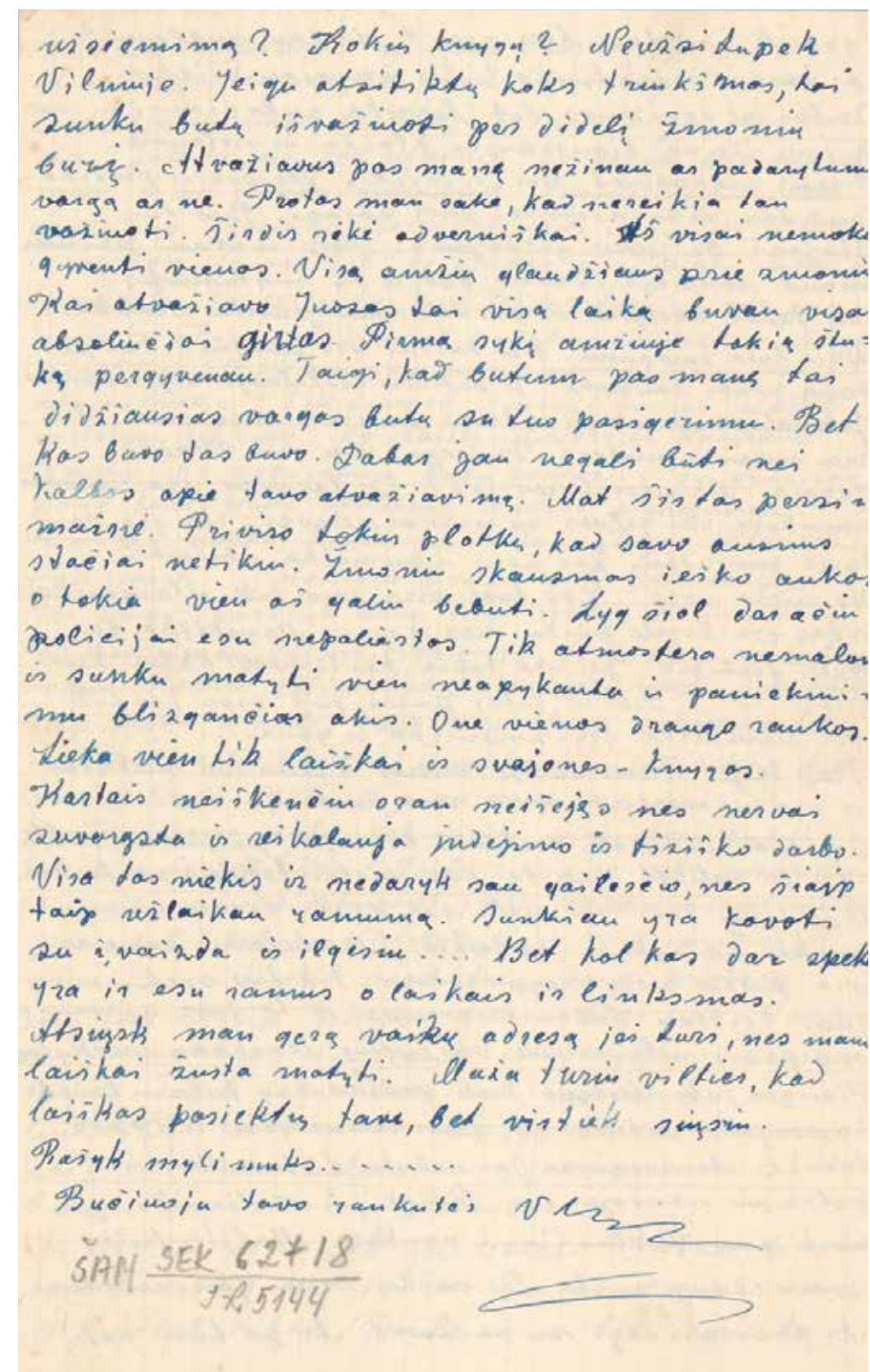
National significance

Custodian: Aušra History Museum of Šiauliai

The family archive of Vladas Putvinskis-Pūtvis (1873–1929) is an important 20th-century Lithuanian cultural and political history heritage object. Putvinskis was a famous activist; member of the Lithuanian National Revival; founder, first president and first commander-in-chief of the National Guard of Lithuania (Šiaulių sąjunga); agriculturist; writer; and publicist. Not only Putvinskis, but also his whole family, made important contributions to the revival of the Lithuanian State and to its guarantor of independence – the National Guard.

In order to save the archive from falling into the hands of the Soviets after World War II, Putvinskis' relatives buried it on the grounds of the Grauzikai manor (now Kelmė district). It laid there for almost fifty years. When the national rebirth (*Atgimimas*) started in the late 1980s, efforts were made to locate the archive. The search lasted from 1989 until 1992, when with the help of the public and the Interior Ministry of the Republic of Lithuania it was found and turned over to the history museum in Šiauliai.

The Putvinskis archive consists of over 3,000 documents. Its most important part (about 364 documents) are his writings: social, political, philosophical and ideological articles, manuscripts and typescripts. They help us understand the goals and expectations of the Lithuanian national movement in the first half of the 20th century as well as the difficulties that it encountered; the meaning of Lithuanian identity for the Polonized Lithuanian former nobility; the views regarding national revival and state creation; and the role and duty of the National Guard in this revival process. This is all very important research material for the study of interwar Lithuania's political and cultural history. The Putvinski family correspondence contains about 900 letters. They are important for the history of the Lithuanian National Guard, for the history of the creation of the Lithuanian State, and for linguists studying the development of the Lithuanian language. No less important are the other objects in this collection: family member manuscripts, photographs, personal memorabilia and awards.



visiems? Tokius knygas? Neužsiduok
Vilnijoje. Jeigu atsitiktų koks trinkimas, kas
sunku būtų išrašyti per didelį žmonių
burį. Atvažiuos pas mane nežinau ar padarytum
vargą ar ne. Protas man sako, kad nereikia tau
rašyti. Tiesis tiki atvermiskai. Šis visai nemoka
gyventi vienas. Visa amžiną glaudžiau prie amonų
Kai atvažiuo juosai tai visa laiką buvau visa
absolucioji girtas. Pirmą sykį amžiną tokia stu-
kų pergyvenau. Taigi, kad būtum pas mane tai
didžiausias vargas būtų su tuo pasigerimu. Bet
kas buvo tas buvo. Dabar jau negali būti nei
kalbos apie tavo atvažiavimą. Mat šitas persis-
mainė. Privers tokia plotkė, kad savo ausimis
staciškai netikiu. Žmoniu skausmas ieško aukso
o tokia vien ai galin būti. Lyg šiol dar aš
policijai esu nepalaidotas. Tik atmosfera nemaloni
is sunku matyti vien neapykandą is paniekini-
mą blizgančias akis. O ne vienos draugės rankos.
Lieka vien tik laisčiai is svajones - knygos.
Kartais neiškenėm ovan neteigė nes nervai
suvergsda is reikalauja judėjimo is fiziško darbo.
Visa tas miegis is medaryt sau gailėsi, nes šiaip
taip užlaikan ramumą. Sunkiau yra kovoti
su įvairanda is ilgisiu... Bet kol kas dar speki
yra is esu ramus o laikais is liūdesmas.
Atsiųsk man gerą vaikų adresą jai turi, nes man
laiskai žusta matyti. Maia turin vilties, kad
laiskas pasiektų tave, bet vistiek siųsiu.
Prašyk mylimus...
Būsiu tau rankutei V. Putvinskis

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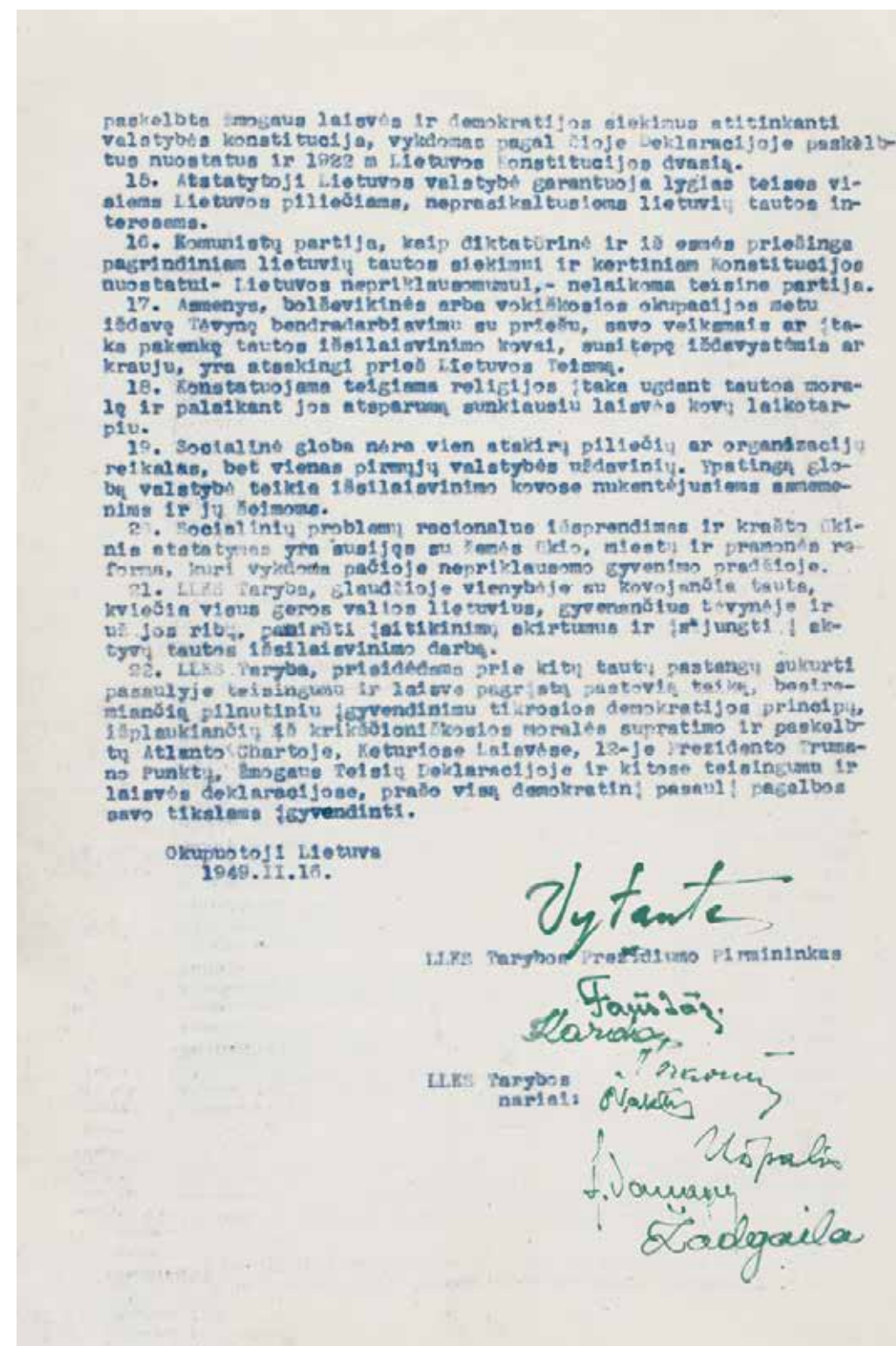
Declaration of February 16, 1949 by the Council of the Union of Lithuanian Freedom Fighters

National significance

Custodian: Lithuanian Special Archive

The first and last congress of all Lithuanian partisan commanders took place in a bunker belonging to the partisan commander of the *Prisikėlimas* [Resurrection] Military District Leonardas Grigonis-Užpalis at the family homestead of Stanislovas Miknius in Minaičiai village (between Radviliškis and Baisogala) on 2–22 February 1949. Eight partisans represented all the partisan units. At the first meeting, it was decided to change the name of the armed resistance movement to the *Union of Lithuanian Freedom Fighters*. On 16 February 1949, the council of the Union approved an historic declaration in which the main goals of the organization's political program were articulated (12 articles). It emphasized that while Lithuania was occupied by the Soviets the Union's Council was the highest national political and military authority leading the country's fight for freedom. The Declaration was signed by the most famous leaders of the armed resistance to Lithuania's occupation. Together with other documents adopted at that meeting, the Declaration provided the legal and political basis for the Lithuanian armed resistance, ensured a new format for freedom fighting, legitimized the Union as the organized armed resistance to the Soviet occupation, and its Council as the sole legitimate authority in the occupied country's territory.

The Declaration had obvious ties to the Act of 16 February (1918), to the Lithuanian Parliamentary Republic of 1920–1926, to the Lithuanian Constitution of 1922 [see entry #33] and to the democratic worldview in general. The Declaration signed in Minaičiai is recognized as a legal act of Lithuania – as a document testifying to the continuity of the Lithuanian state and as a basis for its restoration.



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Documentary film *Kurėno sugrįžimas*,
1993

National significance
Custodian: Lithuanian National Radio
and Television

The documentary film *Return of the Kurėnas* (screenplay by Aušra Kalinauskienė and direction by Romualdas Jarašauskas) tells the story about the preservation of disappearing cultural heritage in the former land of the Curonians: about the restoration using authentic methods of a flatbed fishing boat that once plied the Curonian Lagoon called the *kurėnas*. Unique pre-World War II film clips show these fishing boats sailing the Curonian Lagoon, and archival photos show their construction. From ancient times, fishermen in the lagoon used specific types of sailing boats adapted to the lagoon, the largest of which was called the *kurėnas* (pl. *kurėnai*). Their characteristics were: steep sides made out of oak planks, a small draft, and a mast with a colorful and ornamental weathervane on top. These weather (wind) vanes were identifying marks, and are considered unique folk art artifacts. *Kurėnai* are already mentioned in the 14th-15th century chronicles and state documents of the Teutonic Order. Until World War II, there was a law that only sailboats could be used for fishing in the Curonian Lagoon in order to preserve water purity and fish stock.

After studying the methods of the boat builder, old inhabitant of the Curonian Spit and one of the last Curonians Frank Sakut, the folk artist Eduardas Jonušas (1932–2014) in 1993 started to reconstruct the *kurėnas*. The film shows the traditional ways in which the planks were bent and impregnated as well as the rituals and customs associated with the building of the boat and its launch into the water.



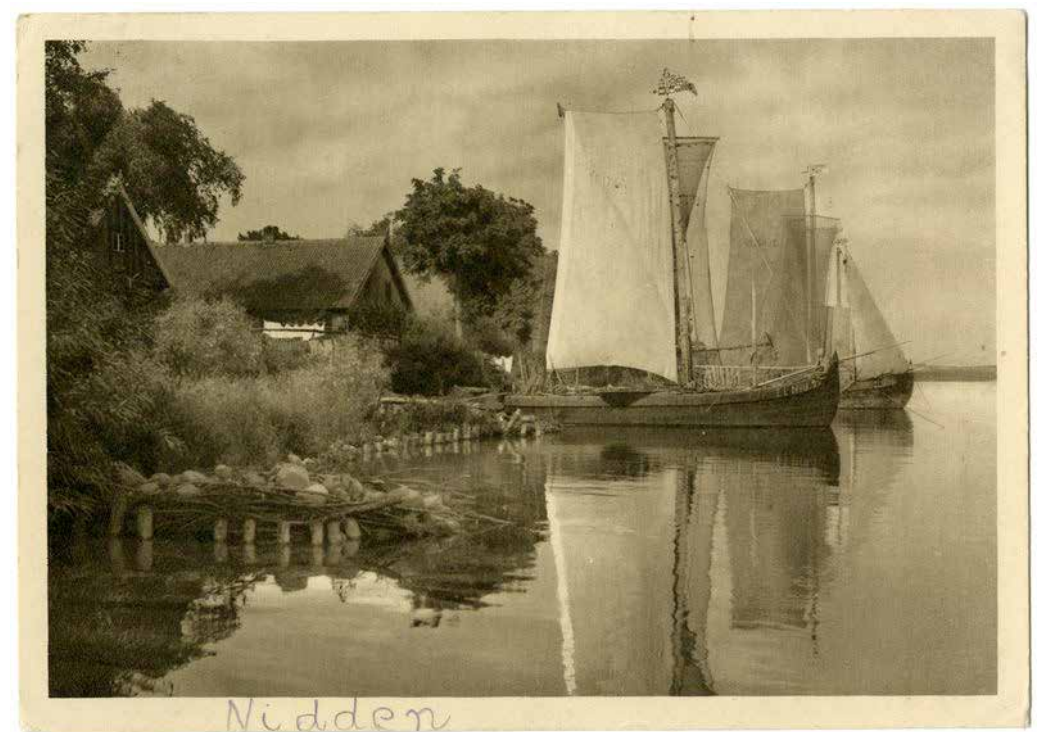
Nidden — Fischerkähne



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91

Documentary film cycle *Lietuvininkų kraštas*, 1998

National significance

Custodian: Lithuanian National Radio and Television

The documentary film cycle *The Land of Prussian Lithuanians* [*Lietuvininkų kraštas*] – screenplay by Aušra Kalinauskienė and direction by Romualdas Jarašauskas – consists of three documentary films: *Kopininkų vištelės* [*Little chickens of the kopininkai*], *Vėtrungės* [*Weather vanes*] and *Krikštai*. Kopininkai is what the old-time inhabitants of Neringa called themselves. They used to catch migrating crows and prepare meals from them. In the film title the crows are called “little chickens”. The weather vanes (*vėtrungės*) in Lithuania Minor are beautifully carved and painted works of folk art. They usually adorn the masts of the fishing boats (*kurėnai*). *Krikštai* are a very old type of Lithuanian burial monument. Typically they are carved of wood.

These films are about the ethnic culture of Lithuania Minor (Prussian Lithuania) – the extinct customs and the unique material and verbal cultural objects of the Balts. The films show the old lifestyle of the autochthons of the Curonian Spit. Their culinary heritage is described in Prussian Lithuanian dialect. They explain the origins of the weather (wind) vanes and their symbolism. They also talk about the origins of the wooden burial monuments (the *krikštai*) and their predominant carved symbols.



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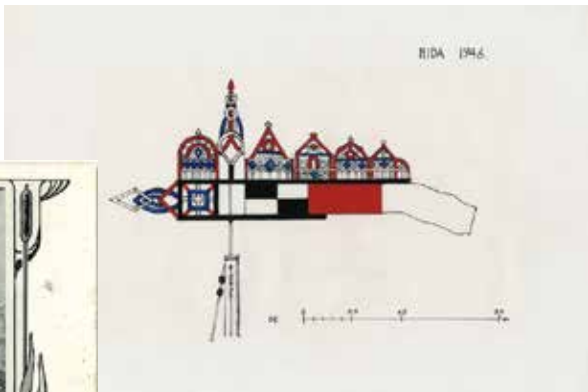
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Avraamka chronicle,
1495

Regional significance

Custodian: Wroblewski Library of the Lithuanian
Academy of Sciences

This is the only copy of the Lithuanian Chronicle [*Lietuvos metraštis*] preserved in Lithuania. By instruction of the Bishop of Smolensk Josif Bulgarinovich in 1495, the *Avraamka Chronicle* was written down in Ruthenian by the monk scribe Avraamka. The first part of the codex describes events that took place from the year 854 to 1446. The codex also contains the Smolensk chronicle and the summary for the Rus' Chronicles of 1423. The oldest extant copy of the *Short Collection of the Chronicle of the Grand Dukes of Lithuania, Vilnius Copy* can be found on pages 436–450. It describes events that took place in Lithuania from the death of Grand Duke Algirdas in 1377 until the beginning of the reign of Grand Duke Vytautas the Great in 1394–1395. Both parts of the Avraamka manuscript try to substantiate the rights of Grand Duke Vytautas (c.1350–1430) to the throne of the Grand Duchy of Lithuania, and to portray the history of Kievan Rus as part of the Grand Duchy.

The codex has two narrative styles: Slavic chronicle and Western chronicle. The codex reveals the goal of Vytautas to strengthen his power in the East Slavic lands and the emerging civic attitude in the Grand Duchy of Lithuania of the communality, the feeling of unity, between Lithuania and the Slavic lands that it rules. The *Avraamka Chronicle* is not only an historical source for the 14th and 15th centuries, but also an important example of medieval writing whose literary elements (folk legends; descriptions of background surroundings and activities; dialogues; and psychological motives for certain actions) influenced the development of Lithuanian fiction.

The codex was found by A. V. Rachinski in Polock in 1864 and given to the Vilnius Public Library, which was founded in 1895. In 1915, the *Avraamka Chronicle*, together with other treasures of the Vilnius Public Library, was sent to the V. I. Lenin State Library of the USSR (now the Russian State Library). After World War II (sometime between 1946 and 1952) it was returned to Lithuania and given to the Wroblewski Library of the Lithuanian Academy of Sciences.

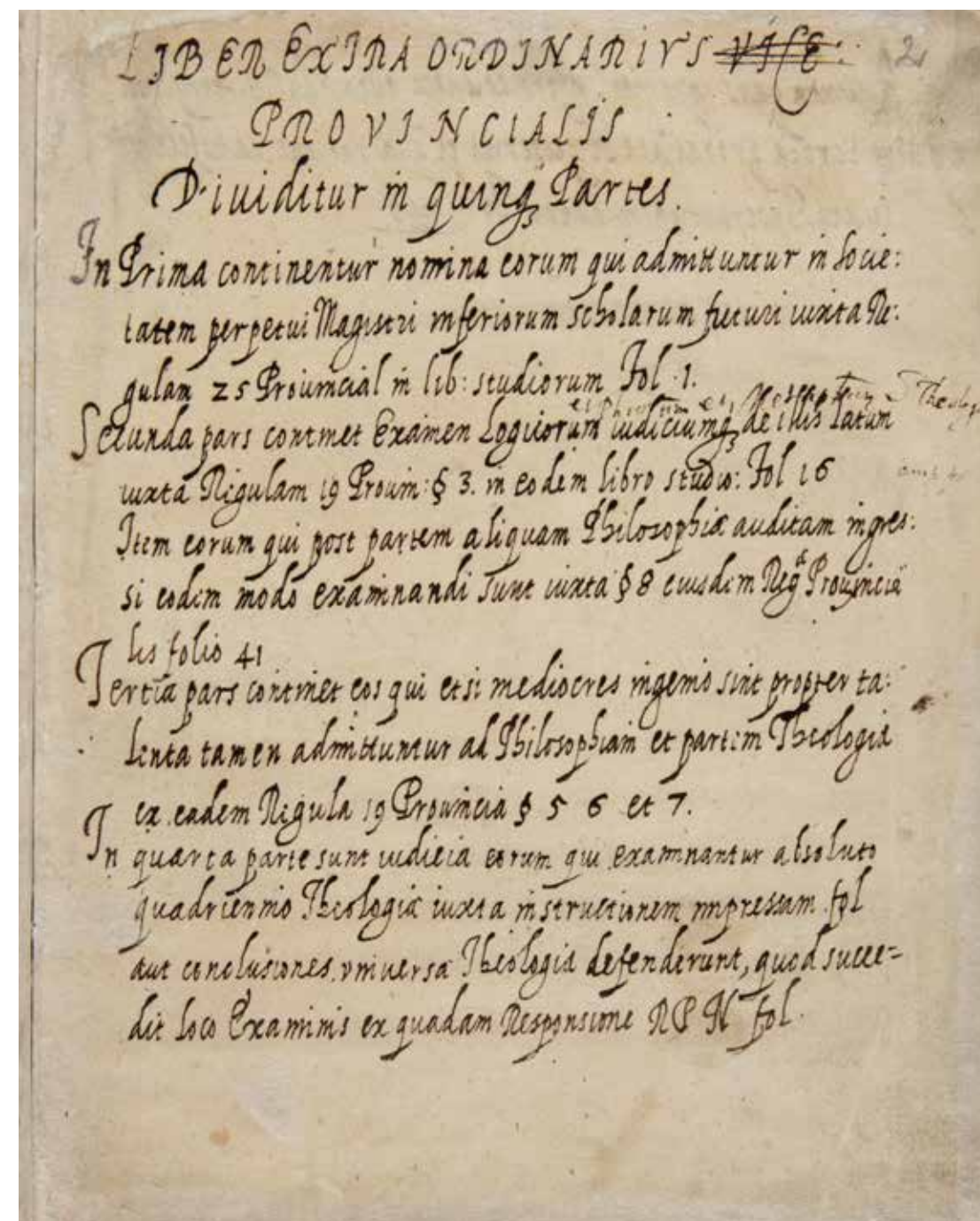


Liber Extraordinarius Provincialis (the examination register of the Lithuanian Jesuit Province), 1582–1642

Regional significance
Custodian: Vilnius University Library

The book manuscript *Special Book of the Provincial* [*Liber Extraordinarius Provincialis*] is a very important source for the early history of Vilnius University. There are only a few such extant documents from the early period of the university (Vilnius University was founded in 1579). The structure of this 140-page book is based on the Jesuit teaching model the *Ratio Studiorum* [*Plan of Studies*] and is composed of five basic parts. It provides a very rare opportunity to become acquainted with the Jesuit examination system, which was meant to steer a young person to a field of study best suited to his abilities, and to find in those with less abilities other positive qualities, such as preaching sermons or being administrators. The entries in the book were written in Latin by several scribes and even the provincials themselves. They tell stories about the students who attended colleges in the Lithuanian Jesuit Province from the end of the 16th until the middle of the 17th centuries and who were examined in various disciplines. The book is like a register of future famous personalities. It reflects both the academic spirit and the academic context at Vilnius University at that time.

In it we find entries for a number of honorable and famous Lithuanian (and not just) historical figures: a pioneer of Lithuanian literature and lexicographer Konstantinas Sirvydas (c.1579–1631); the Latin poet, Vilnius University graduate and professor Maciej Sarbiewski (1595–1640); the only Vilnius University graduate to be declared a saint Andrew Bobola (1591–1657); the first Lithuanian missionary to China Andrius Rudamina (1596–1631); the educator and specialist in Lithuanian Jonas Jaknavičius (1589–1668); the theologian, philosopher, founder of Lithuanian musicology and Vilnius University professor Žygimantas Liauksminas (1596/1597–1670) and many others.

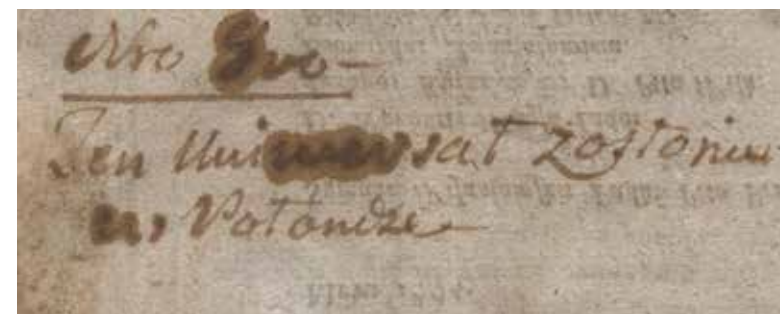


Wiresnibe arba roda siociesa Letuwos wayska Tadeusza Kosciuszka galwos [Circular of 15 May 1794 by the Supreme National Council of Lithuania concerning the Universal (Appeal) issued by Tadeusz Kościuszko on 2 May 1794]; Vilnius: Akademijos spaustuvė, 1794

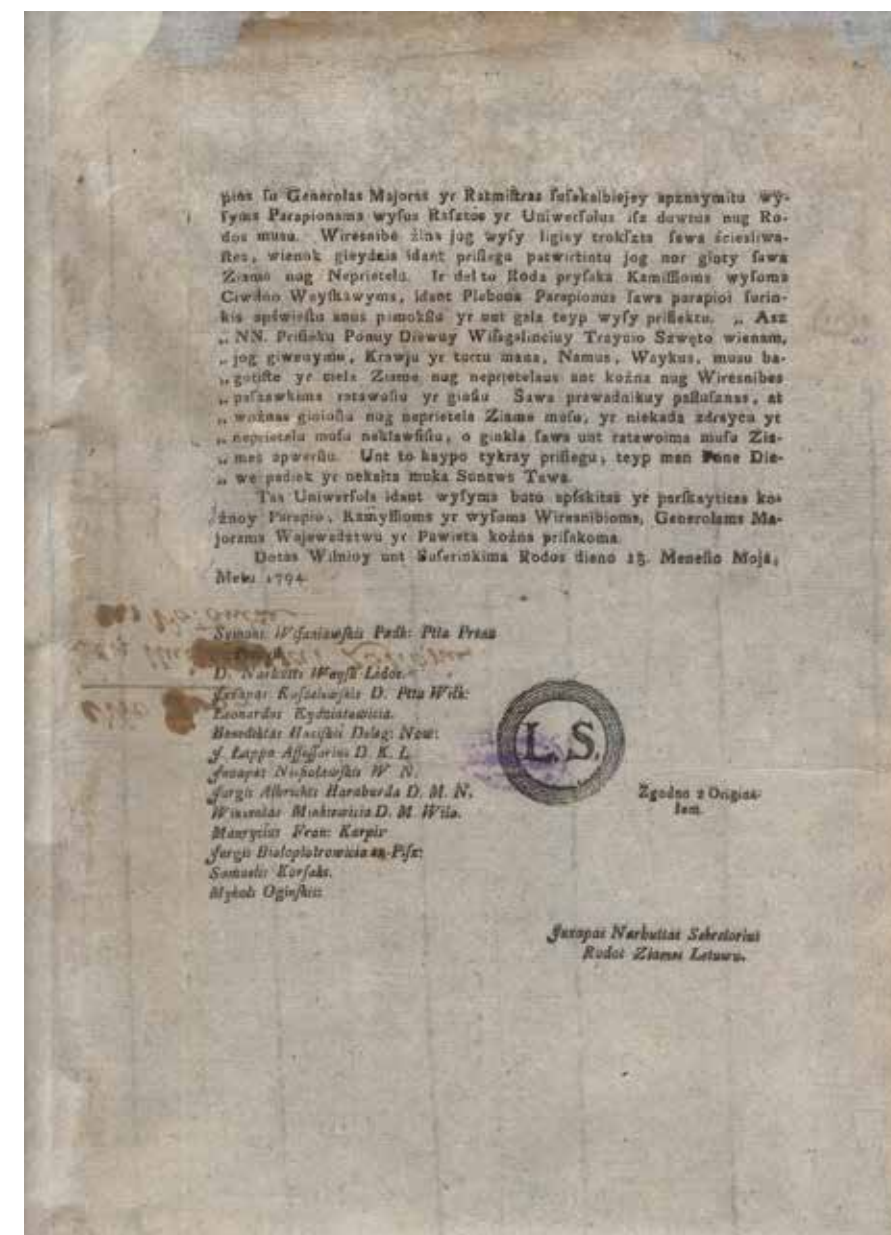
Regional significance
Custodian: Wroblewski Library of the Lithuanian Academy of Sciences

This is a document from the 1794 Uprising led by Tadeusz Kościuszko (1746–1817) concerning privileges to be given to families of rebel serfs; the supervision of decrees by the rebel leadership; and the oath of the defenders of the homeland (texts of Kościuszko's Universal and the oath are included). It was signed by 14 members of the Lithuanian Supreme National Council, among them: the publicist and poet Mauricijus Pranciškus Karpis (1749–1817); the diplomat, composer, writer, and finance minister of the Grand Duchy of Lithuania Mykolas Kleopas Oginskis (1765–1833), and others. This Universal written in Lithuanian is a very important early example of the Lithuanian political press. It marks a certain maturity of cultural and political thought. The political press in Lithuanian awakened the national and civic consciousness of the Lithuanians, hastened the reform of serfdom, and stimulated the further development of the Lithuanian political press. Due to repressions by the tsarist government, extant writings by the rebels are a bibliographic rarity. This document in Lithuanian from the time of the Kościuszko Uprising is unique – the only known copy in Lithuanian institutions.

The Wroblewski library received this document from Vaclovas Strimaitis (1905–1982), the pastor of the Bagotoji parish. He in turn received it from the priest Bronius Vaišnoras, who found it in Baisogala around 1955–1960. There is no information how this document ended up in the small town of Baisogala. Historiographic sources note that until 1939 another copy of this document was in the hands of the Vilnius priest Juozapas Stankevičius (1903–1974). The Wroblewski library's copy has a note in brown ink which states: *Nr. [...] // Ten Uniwersal zostanie // w Polondze [that Universal I leave in Palanga].* This note was probably written in the 19th century and meant that some numbered copy out of the 600 printed had reached Palanga.



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Royal charter of Lithuanian Grand Duke Alexander Jagiellon, confirming the founding of the St. Trinity Church in Vitebsk, Vilnius, 17 August 1503

Regional significance

Custodian: Wroblewski Library of the Lithuanian Academy of Sciences

In the corroboratory note to this charter confirming the establishment of the Vitebsk parish church, it is written that the Grand Duke of Lithuania Alexander Jagiellon (1461–1506) ordered that “the seal of our Grand Duchy of Lithuania” [*sigillum nostrum Magni Ducatus Lithuaniae*] be attached to the charter. This seal is first in a list of the great seals of the Grand Duchy of Lithuania, and is the only such sphragistic rarity from the time of Grand Duke Alexander.

The election and enthronement of Alexander as the Grand Duke of Lithuania (1492–1506) marked the end of the personal union between the Grand Duchy of Lithuania and the Kingdom of Poland. Lithuania again had a ruler who was not at the same time the king of Poland. In order to represent the state not only internally but also abroad, Alexander introduced into the Lithuanian Chancery three types of Lithuanian seals: in addition to the small seal which was already in use, he introduced the great seal and the grand duke’s private signet. This three-seal set was the beginning of a new era in Lithuanian ruler sphragistics.

The great seal of the Grand Duchy of Lithuania had especially important ideological and representational meaning. In its center is the Lithuanian coat-of-arms the *Vytis* being held by two angels surrounded by an heraldic shield. Above the *Vytis* is the coat-of-arms of Alexander’s father King of Poland Casimir IV Jagiellon (the *Eagle*) and the coat-of-arms of Alexander’s mother Queen of Poland Elizabeth of Austria (the *Sash*). They are connected by the inscriptions *PATERNA* [paternal] and *MATERNA* [maternal]. On each side of the *Vytis* are the coat-of-arms of Kievan Rus’ (Archangel Michael) and Volhynia (the *Cross*), and on the bottom the coat-of-arms of Smolensk (a bear with a chain). The legend around the edge in Latin and in Renaissance-style capital letters reads: *ALEXANDER : DEI GRACIA : MAGNVS : DUX : LITHWANIE : RVSSIE : SAMAGITHIE : QUE : ETC : DNS : ET : HERES.*

Thus, through heraldry, we see: the parentage of the grand duke; his ties

with honorable European dynasties; and the state he ruled, with an emphasis on the contested lands farther away in the East. The conception of the great seal formulated at the end of the 15th century stayed virtually unchanged for nearly one hundred years. In the beginning of the 16th century, Sigismund I the Old (1467–1548) transferred some of the elements from the Lithuanian great seal to the great seals of the Kingdom of Poland. The Lithuanian great seal helped to provide the trappings of a more modern sovereign state and to separate state affairs from the private affairs of the ruler.

This document was initially kept in the Vilnius Capitula archive. When the Cathedral Basilica of St. Stanislaus and St. Ladislaus of Vilnius was being renovated in 1956, the document was given to the Wroblewski Library of the Lithuanian Academy of Sciences.



44

Photographs of exile by Vilhelmas Janiselis, 1949–1958

Regional significance
Custodian: Lithuanian Central State Archive

The folk artist and photographer Vilhelmas Janiselis (1913–2007) left a unique collection of photographs documenting his Siberian exile: efforts by his family and other deportees to survive in an alien and harsh climate. In 1949, Janiselis together with his wife and four small children were deported to the town of Zima in Irkutsk Oblast, Russia. He photographed under the harshest conditions from his first days in exile until his return to Lithuania in 1958. While most others who were forced into exile took objects that would make survival easier, Janiselis took with him a camera hidden in a loaf of bread. He cut up strips of film meant for X-rays to use in his camera and built his own photo enlarger. Even though he did exhaustive physical work, he found time to photograph everyday life in exile, even the holidays.

From 1949 until 1958, he created an authentic and comprehensive photographic chronicle of everyday life: the cutting of forests in the taiga; the collecting of resin; the floating of logs; work on a collective farm; the harvesting of hay and grain; and construction work – all were attempts to preserve and foster Lithuanian identity in exile, to create a personal life. In many of the photographs, there were scenes of women wearing national costumes; Lithuanian weddings, christenings, and funeral processions; general holidays; going away celebrations for those returning to the homeland; celebrations of Christmas and other religious holidays; children being taught Lithuanian; and prayer worship. Altogether, there are 276 well-preserved black and white photographic negatives being cared for in the Lithuanian Central State Archive. They were donated by the author himself.



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Vilnius University herbarium collection,
1781–1842

Regional significance

Custodian: Vilnius University Herbarium

The herbarium collection (*Herbarium historicum*) of the old Vilnius University was gathered in the first half of the 19th century and consists of the following types of specimens: vascular plants, mosses, algae, mushrooms and lichen (over 15,000 specimens in all). It is one of the oldest herbaria in Eastern Europe. It began with the arrival to Vilnius University in 1781 of the French botanist and physician Jean Emmanuel Gilibert (1741–1814). That year the natural history department was established and geological, zoological and plant specimens were collected for its study collections (cabinet).

After the closing of Vilnius University (1832) and the Vilnius Medical-Surgical Academy (1842), the rich scientific collections of the university, including the herbaria, were taken to other universities and institutions in the Russian Empire. Many of the collections went to the newly founded (1834) St. Vladimir University (now Kyiv University) in Kyiv, Ukraine. The Gilibert herbarium collection is now at the National Herbarium of Ukraine in Kyiv. Because of these closings and transfers, there are almost no 18th-century botanical collections at Vilnius University. But there are a number of 19th-century collections compiled by such noted naturalists of the day as: Stanisław Gorski (1802–1864), Johann F. Wolfgang (1776–1859), Józef Fiedorowicz, Józef Jundziłł (1794–1877), Jonas Pabrėža (1771–1849), A. F. Lange, Heinrich Gustav Reichenbach (1823–1889), Eduard Lindemann (1825–1900), Karl Eichwald (1795–1876) and others.

On a world scale, the Vilnius University Herbarium ranks among the fifty oldest herbaria. The herbarium collection is an historical memory system made up of specimens from living nature (some species already extinct), an archive of scientific thought (original, handwritten labels in various languages with information about the plants and the places where they were collected) and a showcase for the technologies used to preserve these plants (special paper, mounting techniques).



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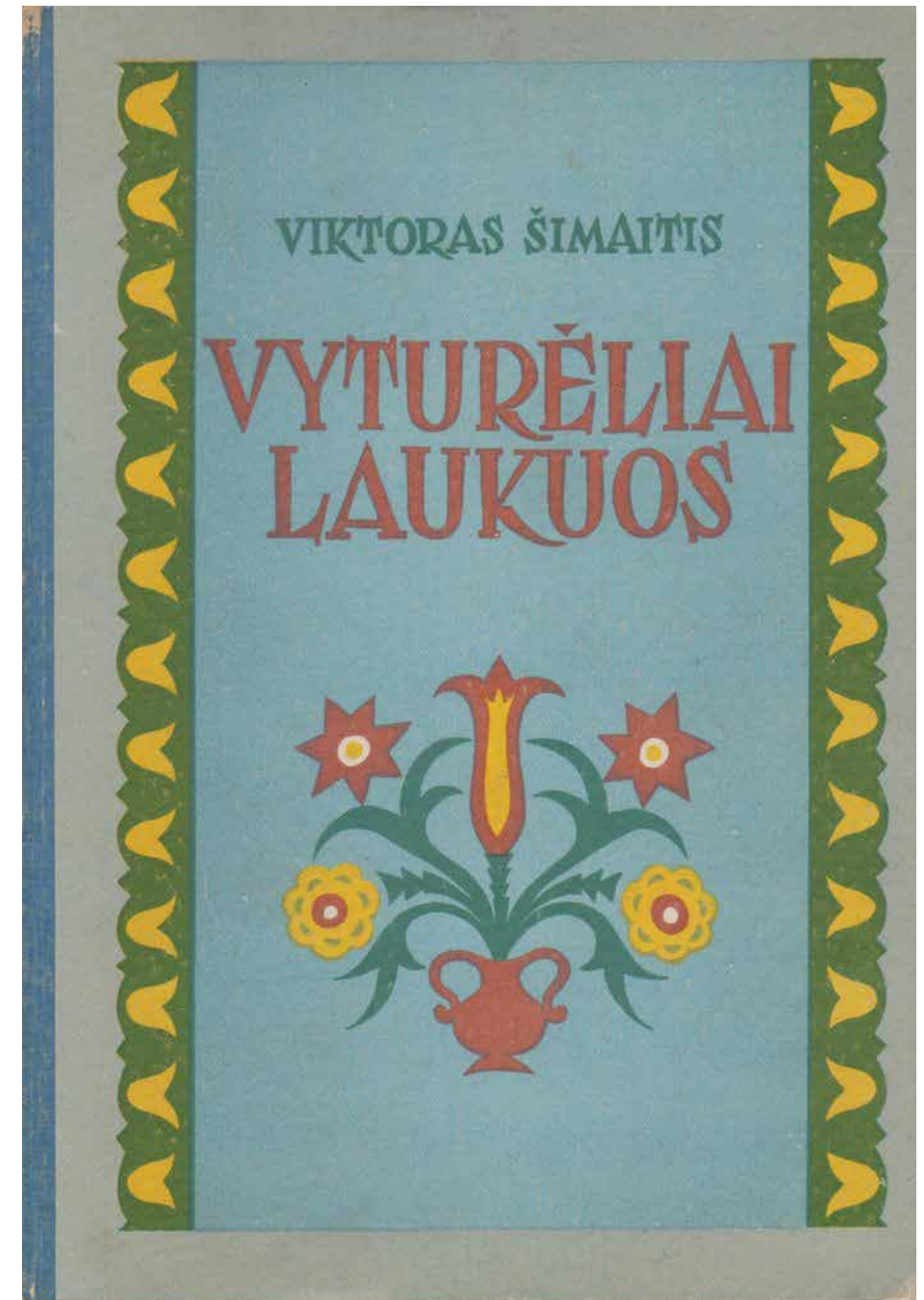
Lithuanian publications from displaced person camps, 1945–1952

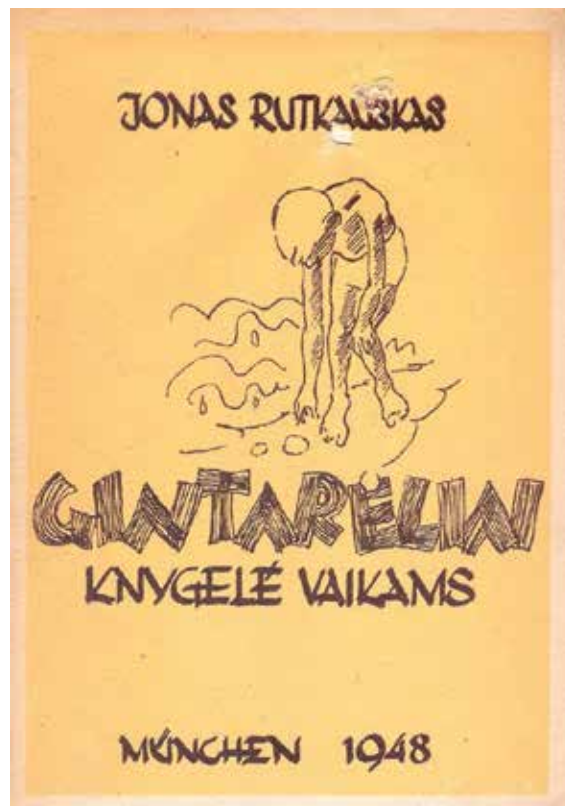
National significance
 Custodian: Martynas Mažvydas
 National Library of Lithuania

This is a collection of authentic documents from displaced person camps testifying to one of the remarkable chapters in 20th-century history: when towards the end of World War II about a million East Europeans for political reasons found themselves in Western Europe unwilling to return to their homelands which were occupied by the Soviet Union. They spent several years in displaced person (DP) camps, which were operated by the United Nations Relief and Rehabilitation Administration (UNRRA) and supported by many charitable organizations such as the Red Cross.

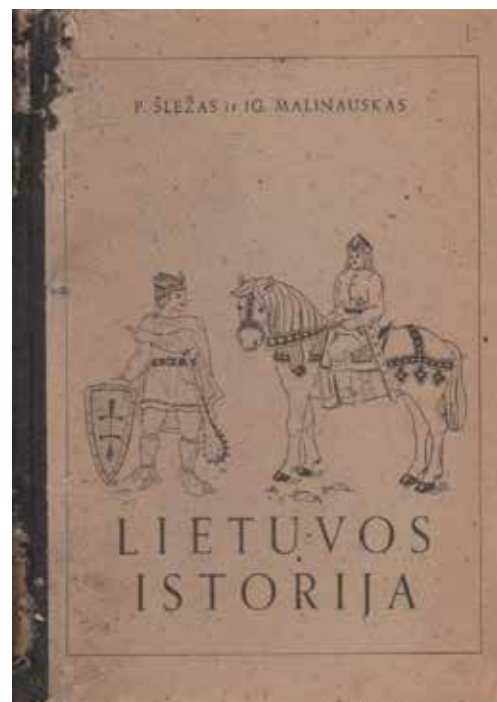
About 70,000 Lithuanian citizens were forced to leave their country – mostly members of the intelligentsia and professionals (artists, teachers, writers, lawyers, academics, engineers, scientists, physicians, business people and others). Soon the DP camps became centers of cultural and administrative activity. New cultural and educational organizations were established and old interwar ones revived. All of this was reflected in the books published and periodicals printed. The publications in this collection come from Italy, Austria, Sweden and other countries, but mostly from West Germany.

Even though it faced great difficulties such as the lack of legal rights, censorship and other restrictions, the DP press was motivated by objective factors: the rapid formation of an educational system, the need for adult education, and the need to learn foreign languages. All of these factors helped define the orientation and scope of the press. An active literary culture and the lack of reading materials spurred the publication of books and periodicals. New works of fiction were published and some interwar Lithuanian literary classics were republished. Literary works by world renowned authors were translated and published. Religious and propaganda-type publications were also popular. Books in foreign languages (especially German and English) about the situation in Lithuania were particularly important. They were meant to draw the attention of people and governments around the world to the occupation of Lithuania and its consequences.

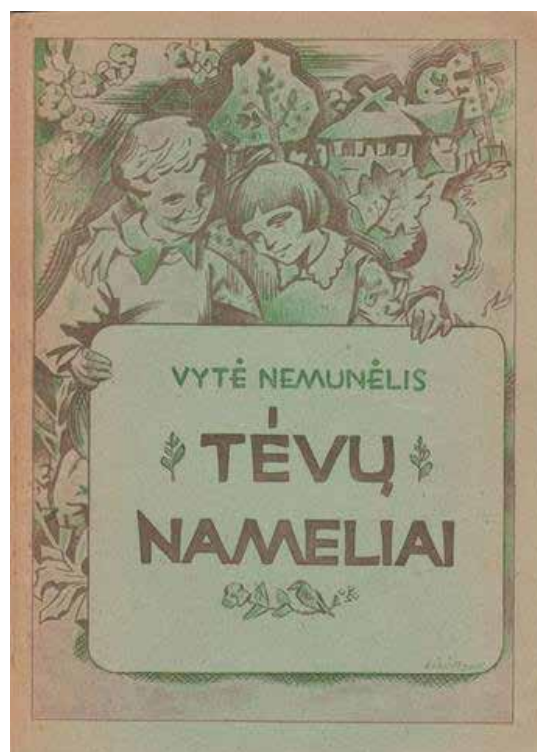




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Manuscripts of Lithuanian prayers,
16th century

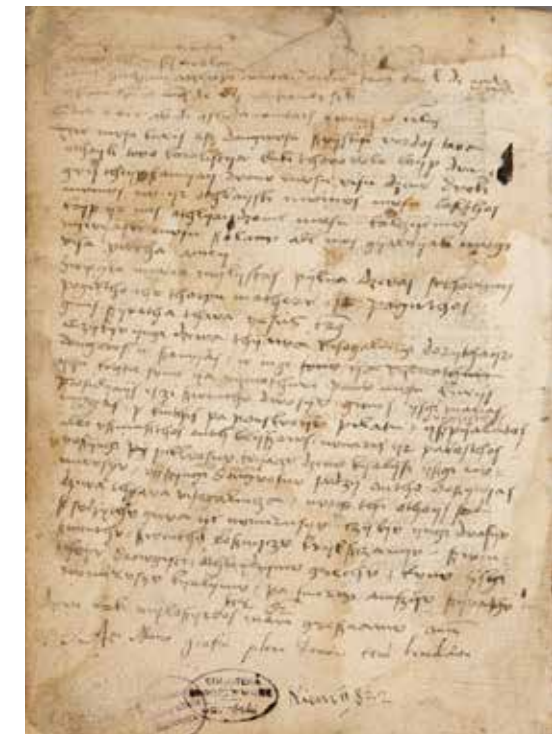
National significance

Custodian: Vilnius University Library

The oldest known text of prayers in Lithuanian was written by hand on the last blank page of the book *Tractatus sacerdotalis...* [Treatise for priests] by the theologian and preacher Nicolaus de Blony (c.1400–1448). It was published in Strasbourg in 1503. Three prayers were written down: *Tėve mūsų* [Our Father], *Sveika Marija* [Hail Mary], and *Tikiu Dievą Tėvą* [The Apostles' Creed]. This text is a unique monument of Lithuanian philology. It is the oldest known manuscript text in Lithuanian – written down long before the first published book in Lithuanian (the *Catechism* of Martynas Mažvydas in 1547) [see entry #1]. These prayers – written in black ink, in the Dzūkian dialect (southern Lithuania) and composed of 25 lines – lets us presume that religious texts in Lithuanian were written down before the appearance of publications in Lithuanian. We do not know who wrote down these prayers, but it was probably a member of the clergy, and that is important proof that at the end of the 15th and the beginning of the 16th centuries there were clergy in Lithuania who spoke and wrote in Lithuanian. Based on certain linguistic features and an analysis of the writing style, it is thought that these prayers were translated from an earlier Polish text.



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Diary of Father Jurgis Matulaitis, 1918 – 1919, 1921 and Papal bulls of Pope Benedict XV appointing Father Jurgis Matulaitis the Bishop of Vilnius, 1918

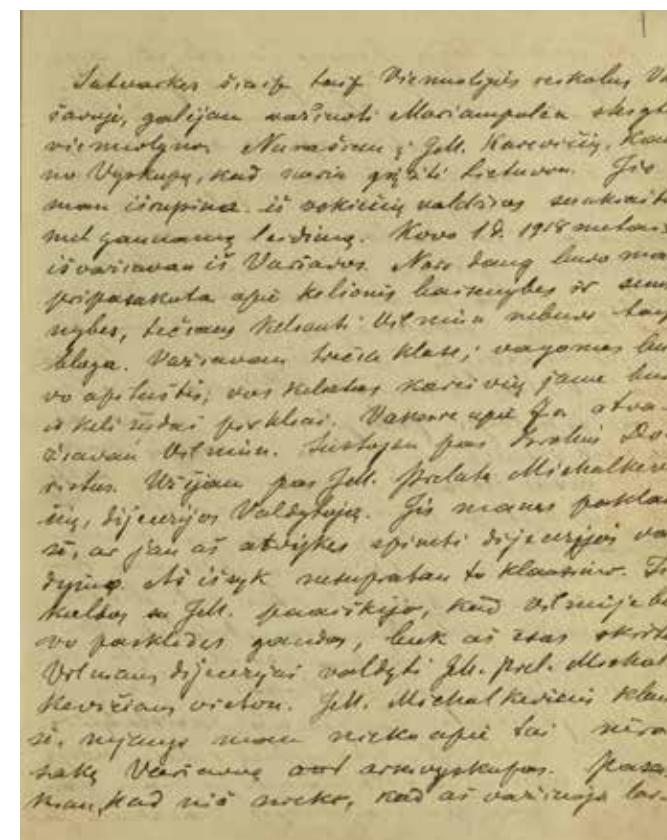
National significance

Custodian: Lithuanian Central State Archive

Blessed Jurgis Matulaitis (1871–1927) was appointed Bishop of Vilnius by Pope Benedict XV on 23 October 1918, and served diligently in this capacity for seven years. His motto was: "Overcome evil with good." He was extremely tolerant, gentle and restrained. He became famous as a thoughtful shepherd of all nations. He cared for the poor and calmed political squabbles. In 1925, due to the growing pressure from Polish nationalists [Vilnius and the Vilnius region were annexed to Poland from 1919–1939] Bishop Matulaitis was forced to resign from his duties. Pope Pius IX accepted his resignation and elevated him to the rank of Titular Archbishop of Adulis (1925–27) and apostolic visitor to Lithuania. Archbishop Matulaitis was able to negotiate a concordat between Lithuania and the Vatican (27 September 1927) as well as to legitimize Lithuanian dioceses.

One of the most famous priests of modern times, Blessed Jurgis Matulaitis, left a handwritten diary entitled *Notes [Užrašai]*. In it there are many important facts about the history of the Church in Lithuania, about the cultural and social history of Lithuania as well as evidence of his own maturing spiritual development. It is also a source of information about the struggle for Vilnius, about the changing administrations in Vilnius, and about the attitudes and moods of the various social classes in Vilnius. The diary reveals the nationalist fervor of the times, the sensitive views of Matulaitis about relations between different nationalities, the cultural and political situation of Lithuanians and Belarusians in Vilnius as well as the development of their mentalities.

Authenticated with a leaden seal, the bulls of Pope Benedict XV were written in Latin. They legitimize the appointment of Father Jurgis Matulaitis as the Bishop of Vilnius and ask to give him help and support.



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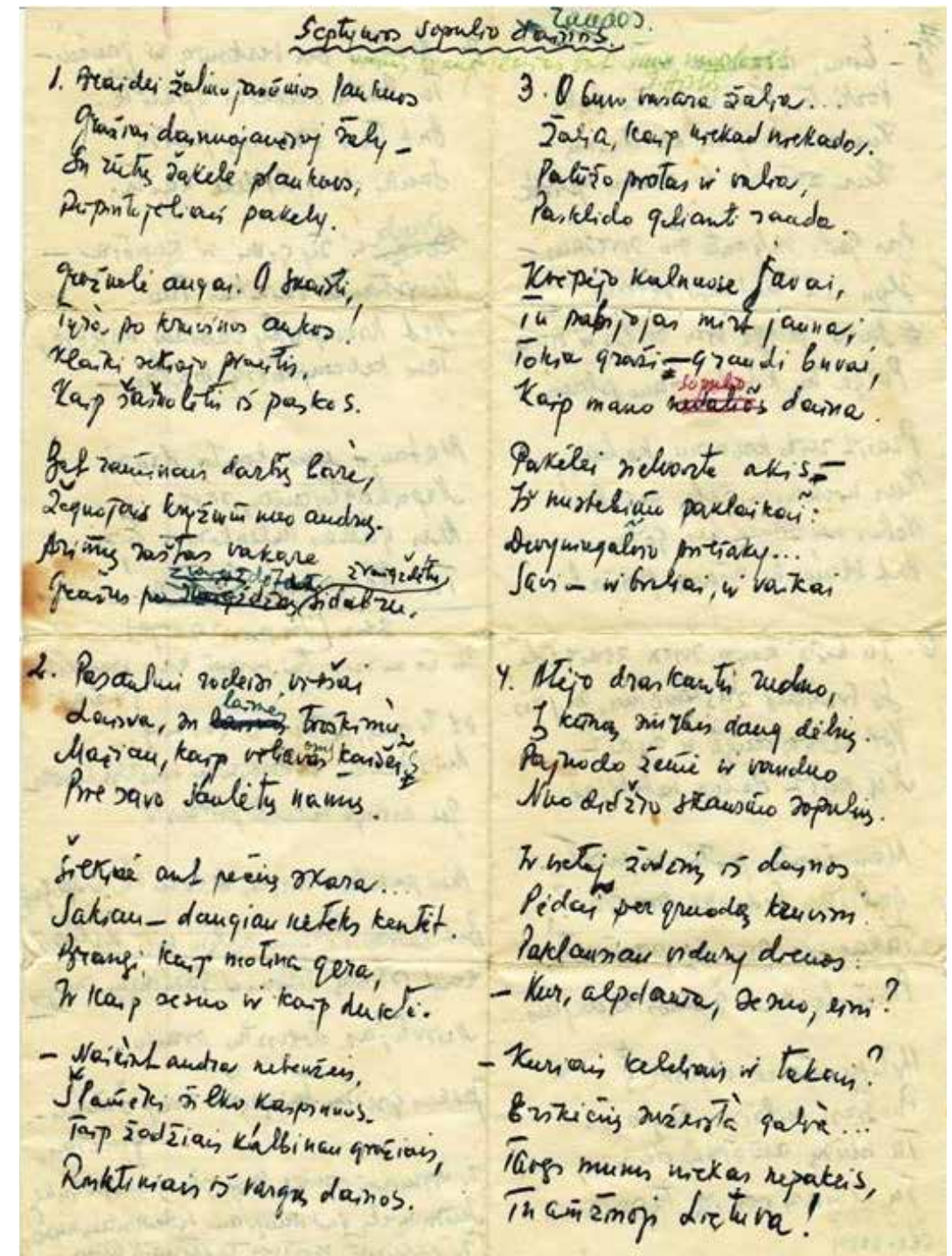
Manuscripts of Antanas Miškinis'
exile poetry, 1941 – 1953

National significance

Custodian: Maironis Lithuanian Literature Museum

Poet, prose writer, literary critic, teacher and translator Antanas Miškinis (1905–1983) actively took part in the literary life of interwar Lithuania. He was often elected as an officer in the writers' association and was one of the founders of the newspaper *Literatūros naujienos* [Literary News]. In 1944, he joined the Tauras District partisans and edited their newspaper *Laisvės žvalgas* [Freedom Scout]. In February 1948, he was captured and deported to a forced labor camp in Mordovia. Here he wrote his famous cycle of poems *Psalmės* [Psalms]. This work is considered one of the most meaningful and valuable literary pieces of the exile period. These hymns comforted and provided strength to the prisoners in the forced labor camps, and were sung like prayers. The poems were written on birch bark and on scraps of cement bags. They were a chronicle of the nation's suffering, hope and resistance. Many prisoners knew the *Psalms* by heart. They spread from camp to camp – all the way to Norilsk and Kolyma. A batch of Miškinis' manuscripts and poetry transcripts reached Lithuania. The poems were smuggled out of the camps by a pair of prisoners: one batch glued in a photo album and another hidden in the covers of a poetry book by Heine. In this way two sets of manuscripts and many transcripts reached Lithuania. These manuscripts were saved and given back to Miškinis when he returned from exile in 1957. He edited them and then hid them until better times.

The poetry of Miškinis in terms of its form, rhythm and intonation closely resembles folk songs. Miškinis understood poetry as song (*daina*). In his poems one can feel the sounds of hymns and folksongs. The association of word and melody was important for him.



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*Statut Wielkiego Xięstwa Litewskiego od
Nayiasniejszego Hospodara Króla J. M.
Zygmunta Augusta Roku 1564 w. Bielsku
wydany or the Second Lithuanian Statute*

Regional significance
Custodian: Vilnius University Library

The Statutes of Lithuania (1529, 1566 and 1588) were the first systematic legal codices in Eastern and Central Europe. They were cited as precedent in Polish and Livonian courts. They had a major influence on the 1649 encoding of the Russian legal code and legal codification projects in Ukraine during the 18th century. Neither the first (1529) nor the second (1566) statutes were published – only manuscript copies circulated. This document is a 17th-century copy in Old Polish of the second Lithuanian statute. Its first edition was approved in 1564 at the Bielsk Podlaski *Sejm*. The final edition was approved in 1565 at the Vilnius *Sejm*. It went into effect in 1566 by order of the King of Poland and Grand Duke of Lithuania Sigismund II Augustus. It was prepared by a special ten-person commission made up of experienced legal experts at a time of important legal, political and social reforms in the Grand Duchy of Lithuania. Among the commission's members were Augustinus Rotundus (1520–1582), the noted jurist and general secretary to King Sigismund Augustus, and the Spaniard Pedro Ruiz de Moros (1505–1571), who is known for his work on European jurisprudence entitled *Decisiones Lithuanicae*.

The second Lithuanian statute is an expression of the legal and political maturity of the Grand Duchy of Lithuania. It helped form Lithuanian legal tradition, which in turn enriched Western legal tradition. It is a unique historical, legal, cultural and philological monument for several current nationalities and states (Lithuania, Belarus, Ukraine and Poland).

Due to historical circumstances, there are no copies of the *First Lithuanian Statute* and only this one copy of the *Second Lithuanian Statute*, which is whole and without defects.



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Jonas Rikovijus. *Neues... Gesangbuch... // Naujos... GIESMJU KNYGOS...*, Karaliaučius, 1685

Regional significance
Custodian: Vilnius University Library

The predecessor of Jonas Rikovijus' (Johannes Richovius, 1652–1703) *New Book of Hymns* [*Naujų giesmių knyga*] was the first edition of Daniel Klein's (1609–1666) Lithuanian hymnal, which was published in Königsberg in 1666. Only two copies of this work are extant — none in Lithuania. Rikovijus, who was a Lutheran deacon and hymnwriter, supplemented the original and modern for its time first edition of Klein's hymnal with new hymns translated or written by himself and other authors; in this way essentially renewing the Lutheran hymn repertoire and greatly influencing Lithuanian versification.

Rikovijus' publication (Königsberg, 1685) is thus the second edition of Klein's *New Book of Hymns*, which was edited and supplemented by Rikovijus with 36 additional hymns: five hymns were written or translated by Rikovijus, and 31 by other authors. A Prayer Book [*MALDU KNYGELES*] was also published together with the hymnal. This is the only extant copy in the world. This book has great significance for the whole region because Rikovijus included in this edition translations by some of the most well-known authors of religious poetry in Prussia, Silesia and Bohemia. Among them were: Simon Dach (1605–1659), the Prussian lyrical poet and hymnwriter; Valentin Thilo (1607–1662), deacon of the Altstadt Church in Königsberg; Georg Weissel (1590–1635), minister of the Altrossgarten Church in Königsberg; the Prussian hymnwriter Ernst Dizelius (1629–1692); Protestant pastor, later Roman Catholic priest, Prussian historian and ethnographer Matthew Praetorius (c.1635–1704); Prussian Evangelical Lutheran priest Jonas Andrius Kaizeris (1650–1710); and others. This book is also important for the study of German, Polish and Czech Baroque literature.

Not many old hymnals in different languages, including Lithuanian, are extant throughout the world. The Rikovijus hymnal is important as one of the oldest original sources for the study of Lithuanian, early Lithuanian poetry, as well as the political and cultural context of Lithuania Minor at that time. In the hymnal one can find references to the culture, religion, customs and everyday life of common people in Lithuania Minor.



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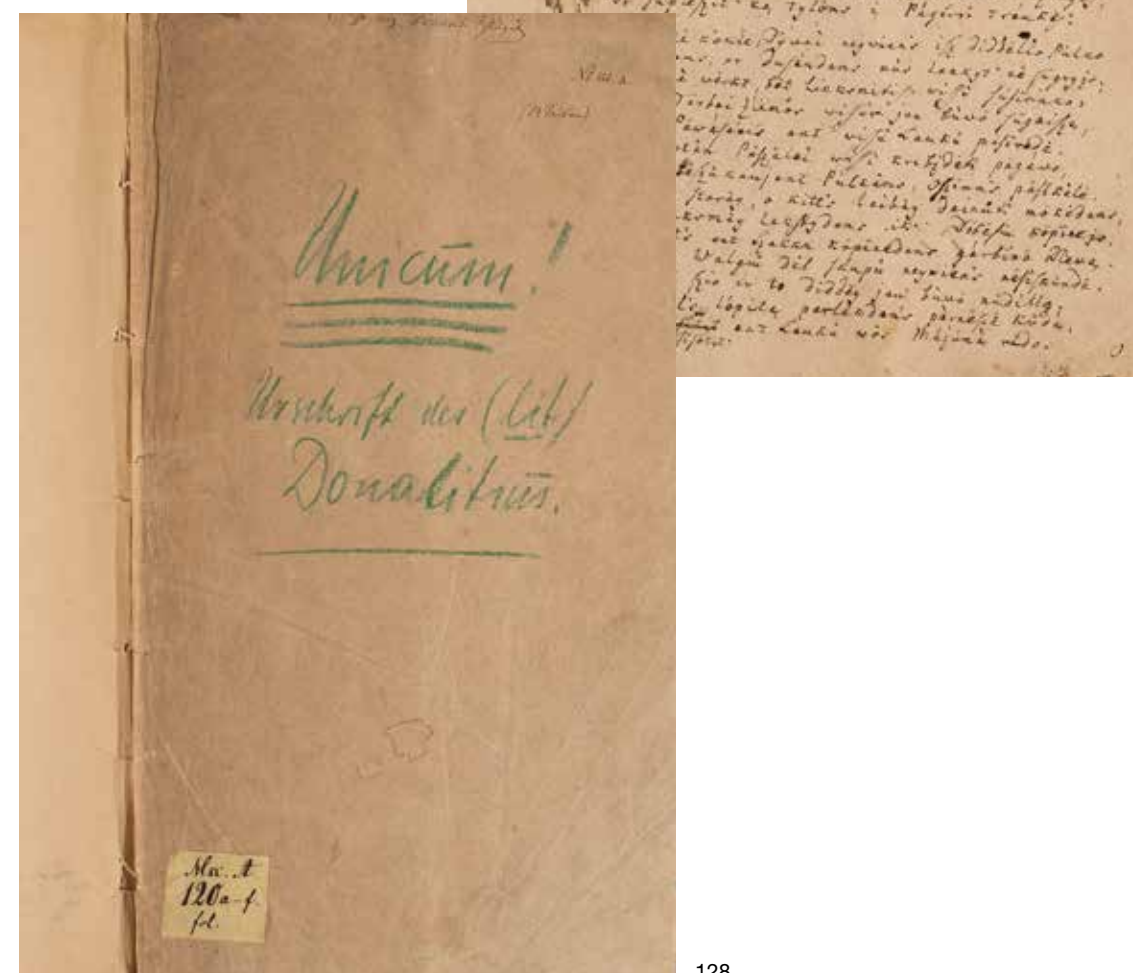
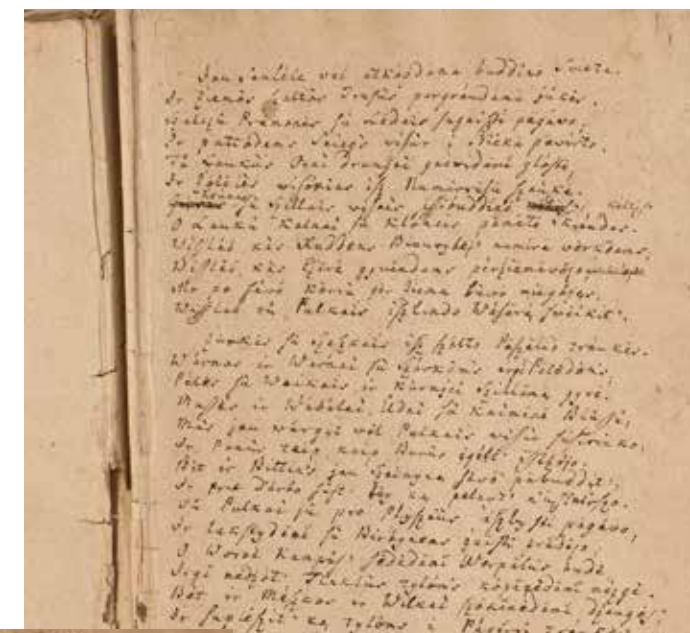
Autographs of Kristijonas Donelaitis: *Donalitus C. Pawasario Linksmybės; Wasaros darbai* [parts of the poem *Metai*]; *Fortsetzung* [fragment about Selmas's farmhouse; together with a fragment from a letter to an unknown addressee]; Letters: *Szirdings' Brolau! S. T. Hochzuehrrender, Mein geliebter, schöner Freund! Tolminkemen, d. 16. August 1777* [two letters to Johann Gottfried Jordan, pastor of the Valtarkiemis parish]

Regional significance

Custodian: Institute of Lithuanian Literature and Folklore

To date, these are the only known autographs of Kristijonas Donelaitis (1714–1780): pioneer of Lithuanian literature, graduate of the theological faculty of the University of Königsberg, and pastor of the Tollmingkehmen Evangelical Lutheran parish. They consist of 54 pages and are a documentary source for the history of early Lithuanian literature – a monument to written Lithuanian. These manuscripts were created during the second half of the 18th century (ca. 1765–1777) in the ethnic Lithuanian territory of the Kingdom of Prussia known as Lithuania Minor. They are: two parts of the poem *The Seasons* [*Metai*] – *Spring Joys* [*Pawasario Linksmybės*] and *Summer Toils* [*Wasaros darbai*]; the fragment *Fortsetzung* [*Continuation*]; and two letters (one in Lithuanian, the other in German). The manuscripts were found by accident in 1945 in the ruins of the Lochstädt Castle (now Pawlowo, Kaliningrad) during an expedition to find Lithuanian materials.

The poem *The Seasons* is Donelaitis' most important life work. These autographs serve as basic sources for this poem, upon which future editions of the poem and scholarly publications about the creative work of Donelaitis have been based. Donelaitis was university trained and, according to the custom of the intellectuals at the time, signed his name on correspondence and documents in Latinized form – *Christian Donalitus*. His great knowledge of theology, literature and philosophy; his place of residence and living conditions informed his creative work – motifs, narrative, language and literary form. Donelaitis' artistic sensibility and critical worldview mirror the philosophical perception and image of his age. No other Lithuanian writer of the 19th or early 20th century reached such perfection of expression.



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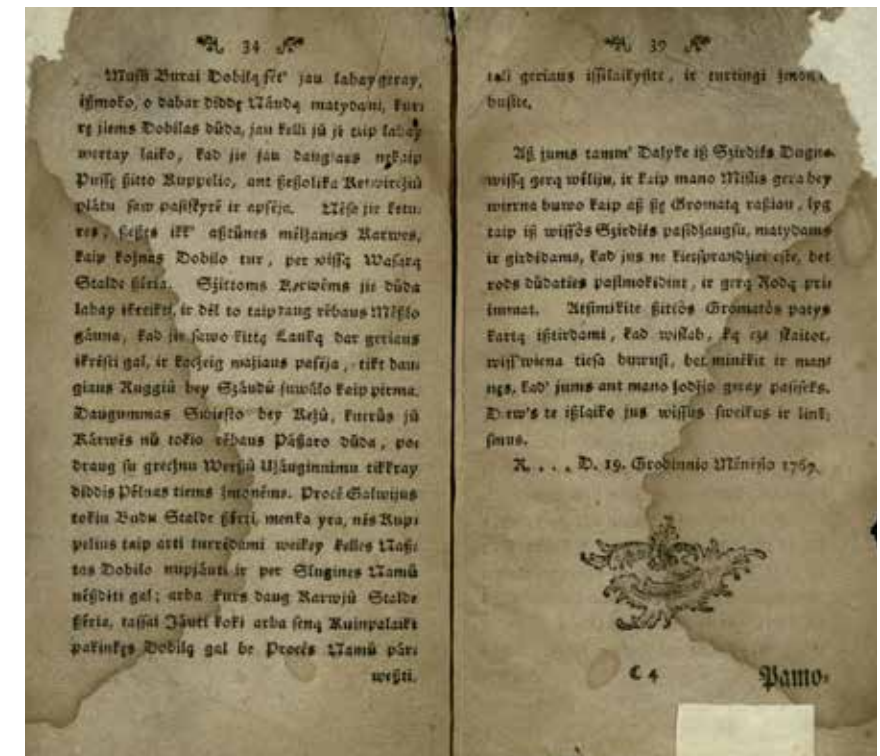
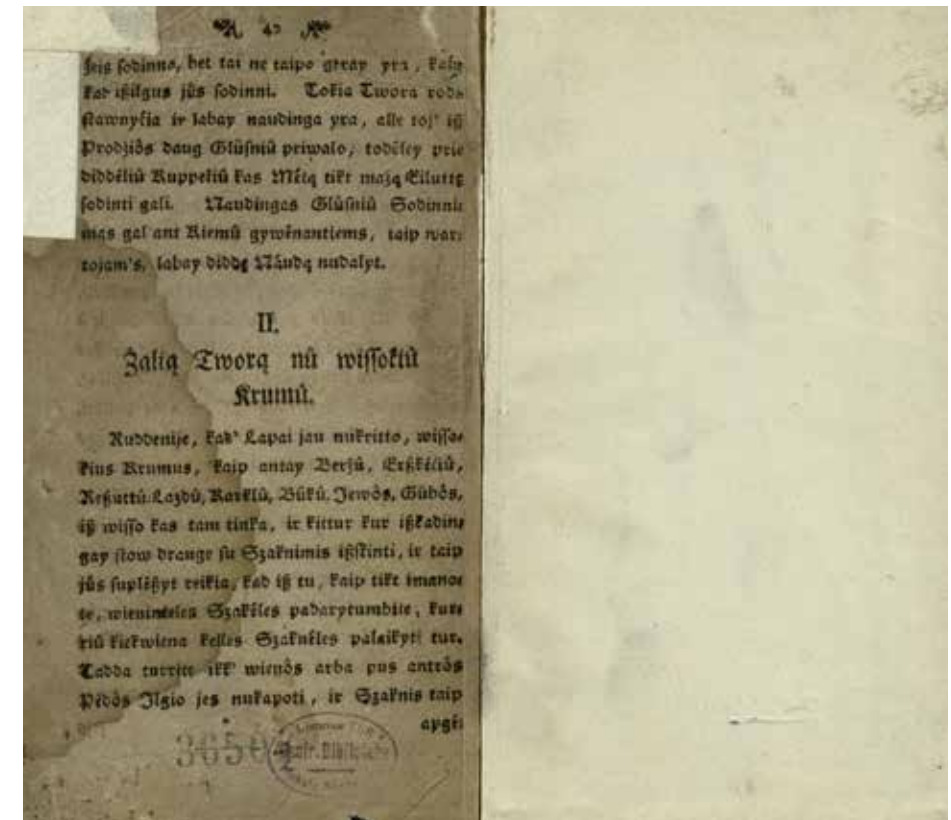
Letter by a landowner to his peasants about the benefits of dividing pastures. Translated from German by R.D. [Kristijonas Donelaitis], Königsberg, 19 November 1769

Regional significance
Custodian: Wroblewski Library of the Lithuanian Academy of Sciences

This *Letter* [*Gromata vieno gaspadoriaus būrams apie ganyklų perdalijimo naudą*] is a translation from the German into Lithuanian of an order by the Prussian king about the benefit of dividing common pastures. This unique 18th-century document (no other copies in the world) has no title page, beginning or ending, but is important because of its authorship ties to the Lithuanian literature classic Kristijonas Donelaitis (1714–1780). In the translation of the part of this official Prussian state document which was adapted for Lithuanian speakers is the first publication of a fragment (two lines) from the poem *Summer Toils* [*Wasaros darbai*], which is part of the longer epic poem by Donelaitis *The Seasons* [*Metai*].

This letter convincingly tries to show the economic benefit of individual rather than collective care of pasture land and of division of farmlands into linear plots (*rėžiai*). It also provides practical advice about farm work. This document shows the many sides of Donelaitis' activities, the everyday life of the inhabitants of Lithuania Minor, and is an important philological document for the study of the development of Lithuanian. The title for this first Lithuanian didactic-educational booklet was formulated in 1939 by the bibliographer and educator Vaclovas Biržiška (1884–1956).

This publication was donated to the Institute of Lithuanian Studies on 9 February 1939 by Mrs. Brenšteinas, the widow of the noted cultural historian and librarian Mykolas Brenšteinas (1874–1938). The Institute was joined with the Wroblewski library on 1 September 1940, which then became part of the Lithuanian Academy of Sciences on 1 January 1941.



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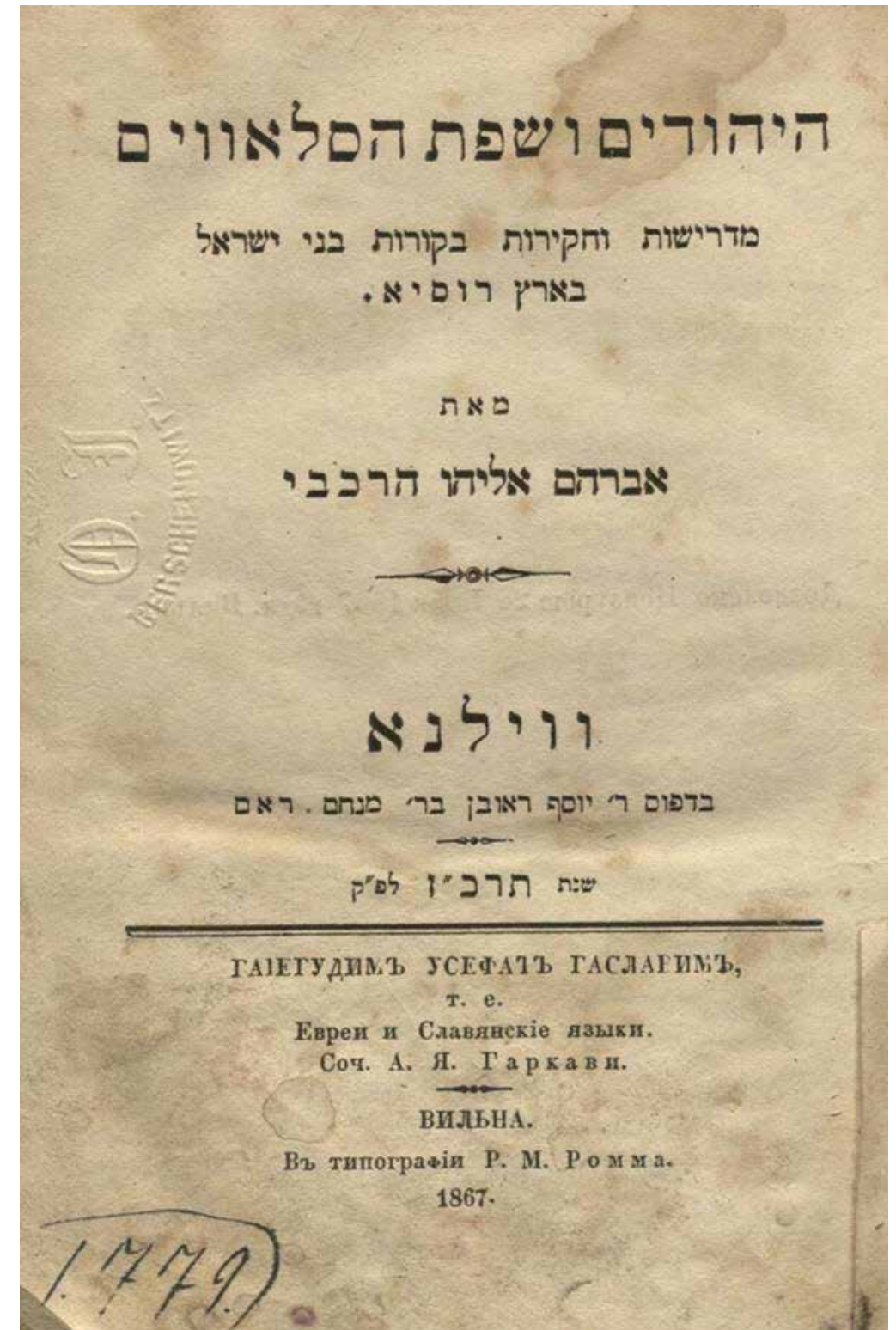
Books in Hebrew published in Lithuania
during 1759–1900

Regional significance
Custodian: Martynas Mažvydas
National Library of Lithuania

There are 3,782 books in this collection of rare Hebrew books – the most complete such collection in Lithuania and one of the largest in Europe. They reflect the publication history of Lithuanian Jewish books and cover a large region in which they were published – the territory formerly inhabited by the Litvaks (present-day Lithuania, Belarus, Latvia, northeastern Suwałki and Białystok region of Poland, as well as some border areas of Russia and Ukraine).

The great variety of literary themes, genres and personalities (authors and publishers) represented in this collection paint a rich picture of Lithuanian Jewish traditional and intellectual creative work. In this collection there are religious, theological and ritual books by some of the foremost Lithuanian Jewish religious authorities such as: Elijah ben Solomon Zalman (Vilna Gaon, 1720–1797), Avraham Danzig (1748–1820), Israel Salanter (1809–1883), Isaac Elhanan Spektor (1817–1896), Isaac Reines (1839–1915) and others. There are also many works of prose, social and political writings, philosophy, ethics, religious history, linguistics, natural sciences as well as translations of world literature and scholarly texts. Their authors contributed significantly to the creation of modern European Jewish literature. This collection also shows the Jewish contribution to the development of the publishing, press and book trade businesses as well as the formation of the modern book culture model.

More than half of the collection are rarities, some extremely rare. These books once belonged to private individuals, Jewish community organizations, educational institutions and libraries, but after World War II were left without owners. They were collected and stored in St. George's Church in Vilnius, which during the Soviet period (1944–1990) was the rare book storage facility for the Martynas Mažvydas National Library.



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Folklore collections of the Lithuanian Scientific Society, 19th– mid-20th century

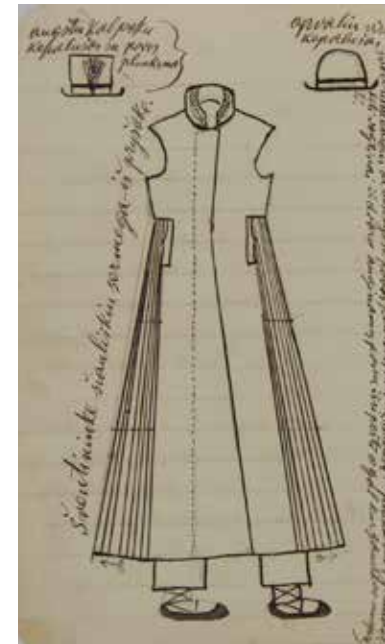
National significance

Custodian: Institute of Lithuanian Literature and Folklore and Vilnius University Library

The folklore collection of the Lithuanian Scientific Society (LSS), which operated in Vilnius during 1907–1940, is the oldest, systematically-collected folklore collection in Lithuania. One of the goals of the LSS was to comprehensively research the Lithuanian people. The collection was started in the beginning of the 20th century, after the ban on the use of the traditional Lithuanian alphabet was lifted (1904) and the Lithuanian National Awakening had begun. Many 19th-century manuscripts from private collections also found their way to the Society. The collection consists of various size and format notebooks and files as well as separate sheets of paper with unique information about traditional Lithuanian culture: about the various fields of human social and individual life which reflect the history, culture, and language of the native land; the formation of national identity; and the important shift from traditional oral to modern written social culture.

The largest part of the LSS collection is preserved at the Institute of Lithuanian Literature and Folklore in Vilnius. It consists of 1,254 documents (over 50,000 pages and 83,000 folklore items) from the 19th to the mid-20th century. They are folklore collections of such noted Lithuanian writers and social activists as Jonas Basanavičius (1851–1927); the historian and ethnographer Simonas Daukantas (1776–1864); the writer and activist of the “Samogitian Revival” Simonas Stanevičius (1799–1848); the Catholic bishop and poet Antanas Baranuskas (1835–1902); the Samogitian writer Žemaitė (1845–1921); the teacher and writer Gabrielė Petkevičaitė-Bitė (1861–1943); the Catholic priest, newspaper editor and writer Juozas Tumas-Vaižgantas (1869–1933); the teacher, publisher, translator and lexicographer Laurynas Ivinskis (1810–1881) and others. Eighty-six documents (about 2,600 pages) are preserved in the Rare Book Department of the Vilnius University Library. They are the collection of Marija (1880–1977) and Jurgis (1876–1941) Šlapelis – the publishers and distributors of Lithuanian books and bookstore owners in Vilnius.

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Film collection of the Kėdainiai Film Studio *Mėgėjas*, 1963–2004

National significance

Custodian: Kėdainiai Film Studio *Mėgėjas*

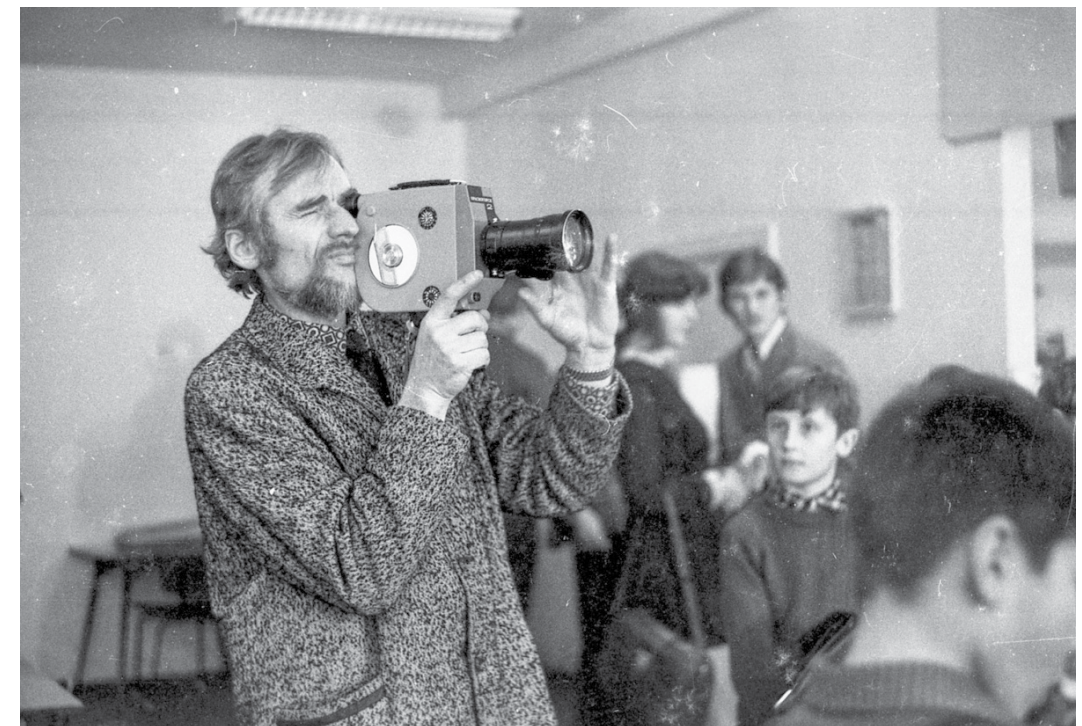
In 1962, the physician Vitolis Laumakys and the engineer Adolfas Morėnas founded an amateur film studio called *Mėgėjas* [*Amateur*] in Kėdainiai. Other principals were: Nijolė Laumakienė, Algirdas Raila and Algimantas Kalinka. It was one of the first amateur film studios in Soviet Lithuania. The collection consists of 61 black and white 16 mm films. They depict everyday life in Soviet Lithuania and newly-independent Lithuania (since 1990) – important events at different venues in the city of Kėdainiai and its region. The aim of these film amateurs was to foster the development of the amateur film genre.

This collection shows the impact of films on people's personal lives, outside the boundaries of official film production. They depict Soviet and independent Lithuania's reality including its technological aspects. The films are important not only for what they depict, but also for the sociocultural, technological and artistic film-making processes that they reveal. The studio produced documentary films, satirical journals about bad things in the city and region as well as short feature films. There are some mature works in the collection such as: the film about the tragic transatlantic airline pilots Steponas Darius and Stasys Girėnas – the recollections of their relatives; the film about the life of the physician and activist Dr. Jonas Basanavičius in Bulgaria – his importance to that country and to Lithuania; and a memorable film about Antanas Mackevičius (1828–1863), a priest and one of the initiators and leaders of the 1863 January Uprising.

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Royal charters granted by the King of Poland and Grand Duke of Lithuania Sigismund II Augustus in 1563 and 1568 stipulating that Catholic and Orthodox boyars in the Grand Duchy of Lithuania had equal rights in the areas of state service and landownership, 1563 and 1568

Regional significance
Custodian: Martynas Mažvydas
National Library of Lithuania

Written on parchment and ratified by the Sejms, the royal charters of 1563 and 1568 by the Grand Duke of Lithuania Sigismund Augustus marked a significant break in the political and cultural history of the multi-national and multi-confessional Grand Duchy of Lithuania (GDL) because they repealed the discriminatory articles in the acts of the Union of Horodło (1413) which gave Catholic boyars more religious and political rights over non-Catholics.

The royal charter of 7 June 1563, which was granted in Vilnius, gave Catholic and Orthodox nobles equal rights to serve in all government posts and services, to be elected to the Council of Lords and to own land in perpetuity. It was part of their struggle for political emancipation.

The royal charter of 1 July 1568, which was ratified in Grodno, not only confirmed the earlier charter but also clarified it by stating that equal "rights and freedoms" were granted to all Christian nobles, which included the evangelical Protestants. Both documents were authenticated by the great seal of the GDL.

Thus, in the seventh decade of the 16th century, religious tolerance in the GDL was guaranteed by law. This was especially important in light of the Livonian War (1558–1583) which was being fought then against the Orthodox Grand Duchy of Moscow. The charters of Sigismund Augustus giving equal legal rights to all Christian nobles in the GDL have a broader European meaning. They were promulgated at a time when Europe was undergoing religious wars: the French Wars of Religion (1562–1598) marked by the infamous St. Bartholomew's Day massacre (night of 23–24 August 1572). One can even say that the privileges won by the GDL boyars then made Vilnius the tolerance capital of Europe.



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Engraving *View of the City
of Grodno* [*Gardino vaizdas*],
Nuremberg, 1568

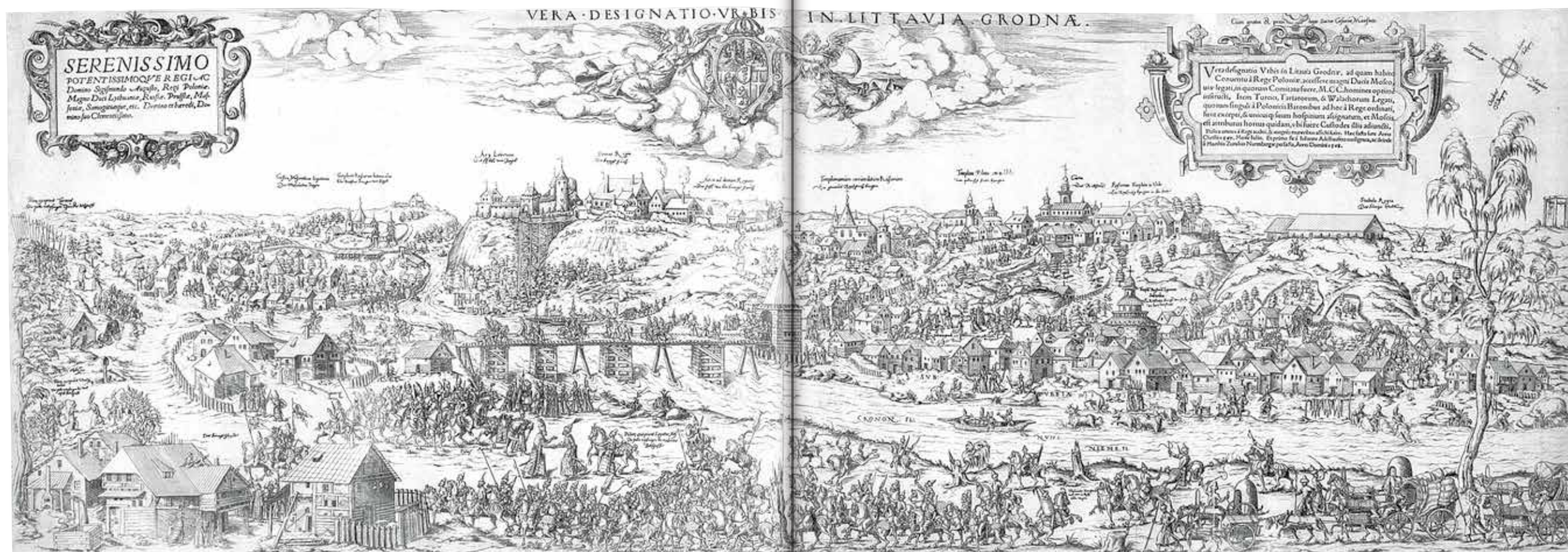
Regional significance
Custodian: National Museum – Palace of the Grand
Dukes of Lithuania

Although this work was created by the German engraver Matthias Zündt (1498–1586) in Nuremberg, an important center then for graphic arts and crafts, it has great importance for Lithuania. First of all, it is a large copper engraving (35 x 102 cm) depicting one of the oldest and important cities of the Grand Duchy of Lithuania – Grodno. On the one hand, this work is one of the first real and accurate topographic and panoramic-type views of a concrete place (the city of Grodno) and, on the other hand, it is one of the more distinct portrayals of a concrete historical event. Besides the city architecture, the drawing shows images of important personalities and events in Lithuanian history leading up to the signing of the Act of the Union of Lublin on 1 July 1569.

The engraving is very artistic with rich and important iconography for Lithuanian history: images of buildings, state officials, the army, heraldry, dress, customs and other specific objects illustrating life in the 16th century. This work is an authoritative source for everyday Lithuanian life. The work is topical because it was drawn by an artist who himself saw and depicted

the events of that time, and the engraver who then rendered them in the engraving. The engraving has much important information: inscriptions in Latin and German as well as heraldic imagery important for the history of the city and the State. Such a high quality work of art with important iconographic information is a real visual resource presenting our region not only to Lithuania but to all of Europe as well.

This copy of the engraving differs from those in Poland and other countries by its inscriptions and good condition. It deservedly can be called a rarity distinguished by its high artistic and esthetic qualities as well as its iconographic richness. This engraving is also important for Lithuanian cultural heritage as an example of a rare Renaissance-style work of art which is also part of the treasury of important 16th-century European graphic works of art.



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Pope Clement VIII's brief *Quae ad sanctorum*, Rome, 7 November 1602

Regional significance

Custodian: Wroblewski Library of the Lithuanian Academy of Sciences

Pope Clement VIII's (1536–1605) brief of 7 November 1602 ended the canonization process for Prince Casimir Jagiellon (1458–1484) which began as far back as 1517. This document officially confirmed Prince Casimir's veneration as a saint in the Kingdom of Poland and the Grand Duchy of Lithuania. It also specified the liturgical readings to be read on St. Casimir's Day. This brief can be considered an act of canonization – the first official document from the pope and the Roman Curia speaking about Prince Casimir as a saint. It began the spread of the cult of St. Casimir not only in the Grand Duchy of Lithuania but also throughout Europe and the world.

The village of Saint-Casimir in Canada (founded 1836) and the city and municipality of San Casimiro in Venezuela (founded 1785) are named after him. Many churches around the world are named after him: 15 in Lithuania; 48 churches and 5 chapels in Poland; 23 Lithuanian and 36 Polish churches in the United States; five churches in Canada; two churches in the United Kingdom and two churches in Belarus. The women's congregation Sisters of Saint Casimir was established in Scranton, Pennsylvania in 1907 by Maria Kaupas (mother house now in Chicago, IL). In 1945, the College of Saint Casimir was established in Rome to educate Lithuanian priests who fled west after World War II.

After the Holy See gave permission to venerate him in 1602, a whole stream of cultural activities devoted to him followed: liturgical and literary texts, works of art and musical performances. The cult of St. Casimir spread throughout Lithuania through baptismal names given to children and folk art. Statues and paintings of him can be found in numerous churches and chapels as well as city coats-of-arms. His cult became a symbol for the fight for religious freedom and independence. It is also an important source for understanding Lithuanian spirituality.

This document was originally kept in the Vilnius Capitula archive. In 1956, when the Vilnius cathedral was being renovated, it was given to the Wroblewski Library of the Lithuanian Academy of Sciences.

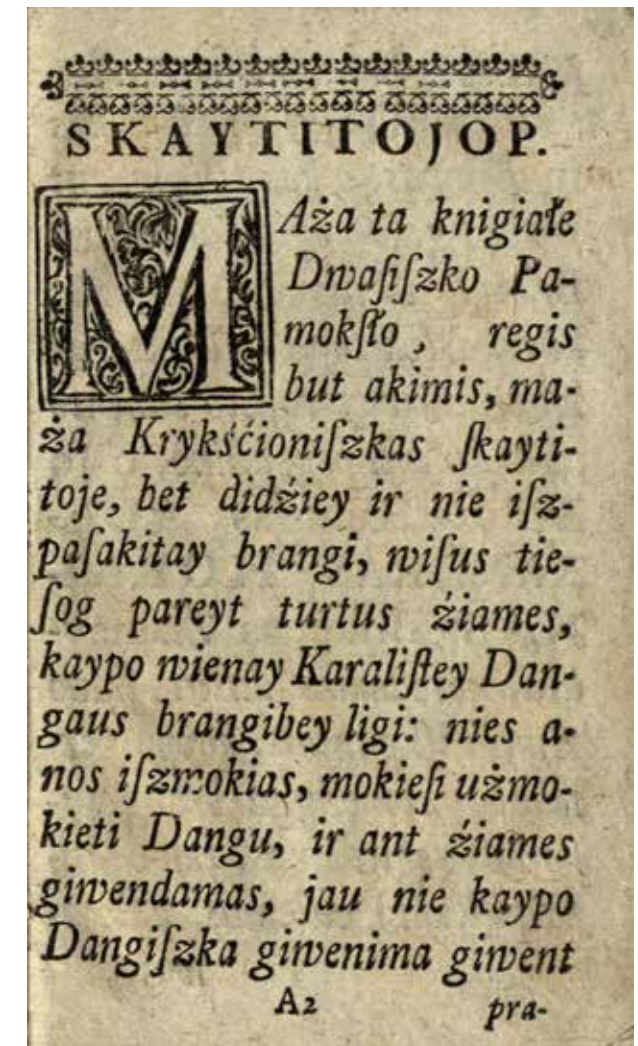


Second edition of Pranciškus Šrubauskis's catechism, 1725

National significance

Custodian: Vilnius University Library

The Jesuit Pranciškus Šrubauskis (c.1620–1680) was the rector of the Jesuit Kražiai College, a preacher and author of Lithuanian religious publications. His contribution to Lithuanian cultural history is as compiler of the very popular Catholic hymnal *Balsas širdies* [Heart Sound] and the catechism *Pamokslas krikščioniškas trumpai išguldytas* [Christian sermon concisely laid out]. There are no extant copies of the first edition of this catechism, and that is why the second edition (1725) in the Vilnius University library is so important to researchers of Lithuanian publications, literature and language. It should be noted that this copy of the catechism was printed by the Vilnius University printing house. The quality of the printing is not especially high, but it is an authentic work by this printer. The press was rather weak in the Grand Duchy of Lithuania (GDL) during the first quarter of the 18th century – only about one Lithuanian book per year was printed, and even then with long breaks. According to statistics compiled by bibliographers, during 1700–1724 only eight books in Lithuanian were published. In 1725, when this catechism was published, there were more Lithuanian publications but almost every one is a bibliographic rarity now.



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Maps illustrating the parceling out of Lithuanian manors and the apportionment of villages and towns into farms and lots, 1854 – 1946

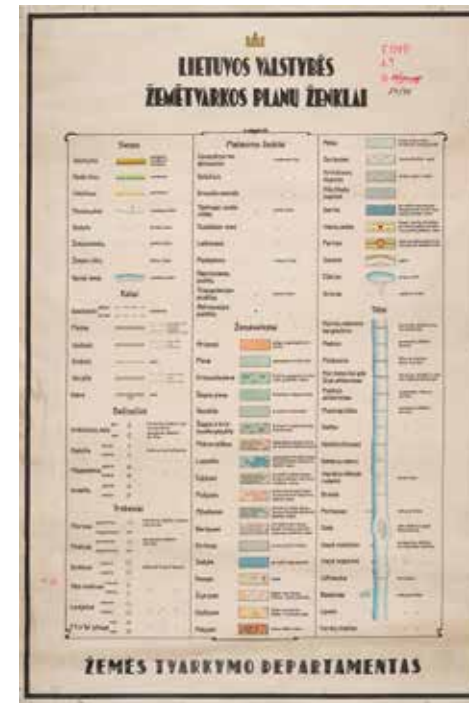
National significance

Custodian: Lithuanian Central State Archive

These maps contain much useful information about land reforms in Lithuania during 1919–1940 and are an important research and analytical tool. They are an invaluable witness to changes in the landscape. These unique, authentic maps bear witness to a very important event – land reform – and help to evaluate its meaning in the context of 20th-century agricultural development tendencies in Eastern and Central Europe. These documents are valuable because they contain exceptional information about the process of redistributing or parceling out of manor land in interwar Lithuania as well as about place names and settlements. In addition, they are valuable sources of information for those who want to restore their property rights as citizens to previously owned real estate.

The maps cover a large part of the territory of Lithuania. They show the manors, folwarks, and villages that were there in the first half of the 20th century as well as the former boundaries of cities, towns and settlements. They are an important resource for historical research and urban studies. These maps are especially important for Lithuanian studies, keeping in mind the great cataclysms that began in 1940: Soviet industrialization and urbanization often irreversibly changed not only Lithuania's landscape but also people's mode of life, their relationship to their surroundings; erased and deformed their historical memory. These land maps show the close ties of village communities to ethnic culture in interwar Lithuania. There are documents which preserve phonetic transcriptions of persons' last names, place names of still existing settlements as well as vanished geographical objects (villages, forests) written in dialect. These maps are thus an important source for the study of the development of dialects and toponyms as well as linguistic history.

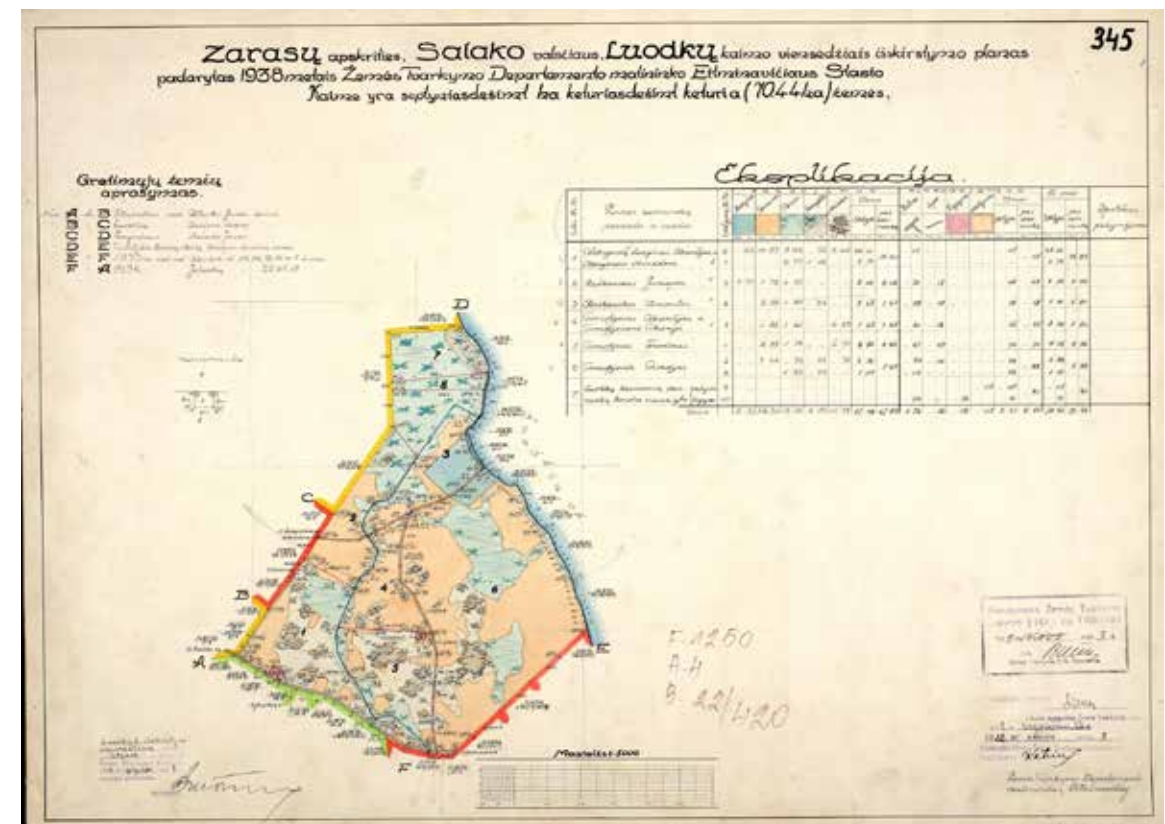
The form and style of the documents are also important. The way in which these land maps were created and the technique used are unique. Natural and artificial pigments were used to draw the maps: sepia, lead oxide, and Prussian blue; as well as natural organic paints: carmine and gamboge, both of which were used by Baroque-era painters. Objects and their boundaries are marked in different color inks. Some of the maps are lined with cloth.



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Manuscripts of Antanas Baranauskas' translations of *Biblija*, *Rasztas Szwentas Seno ir Naujo Testamento* and *Knjga Psalmu*, 1901 – 1902

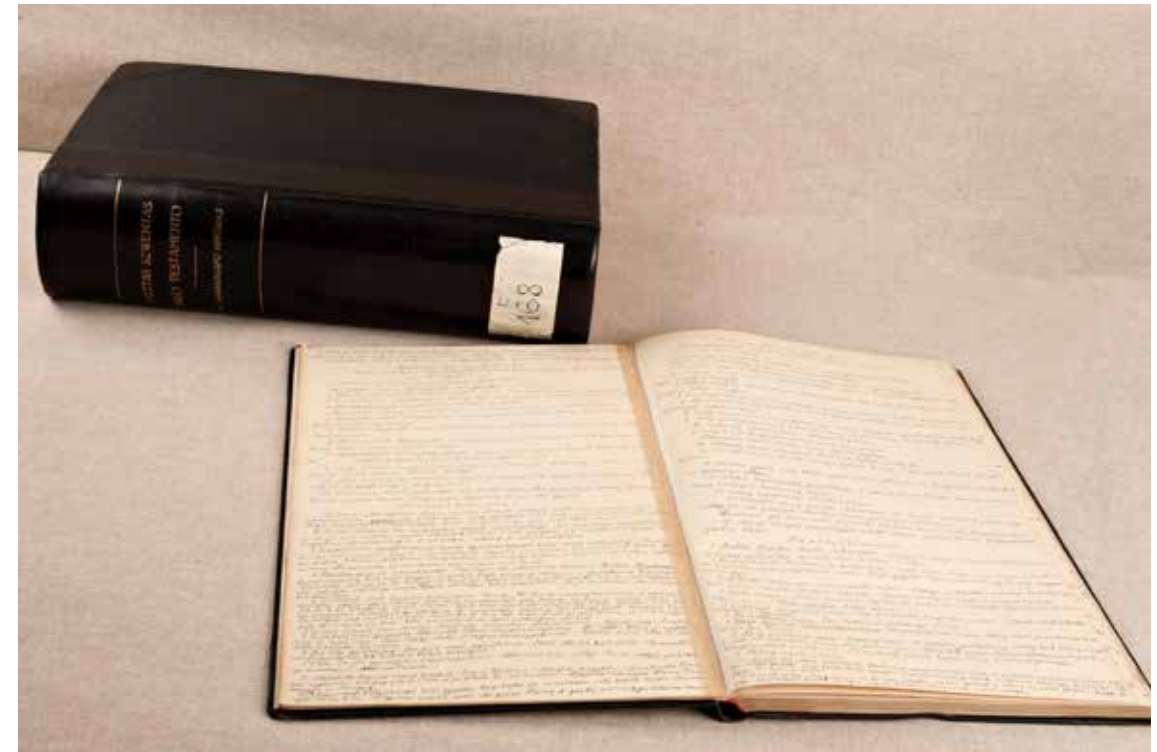
National significance

Custodian: Vilnius University Library

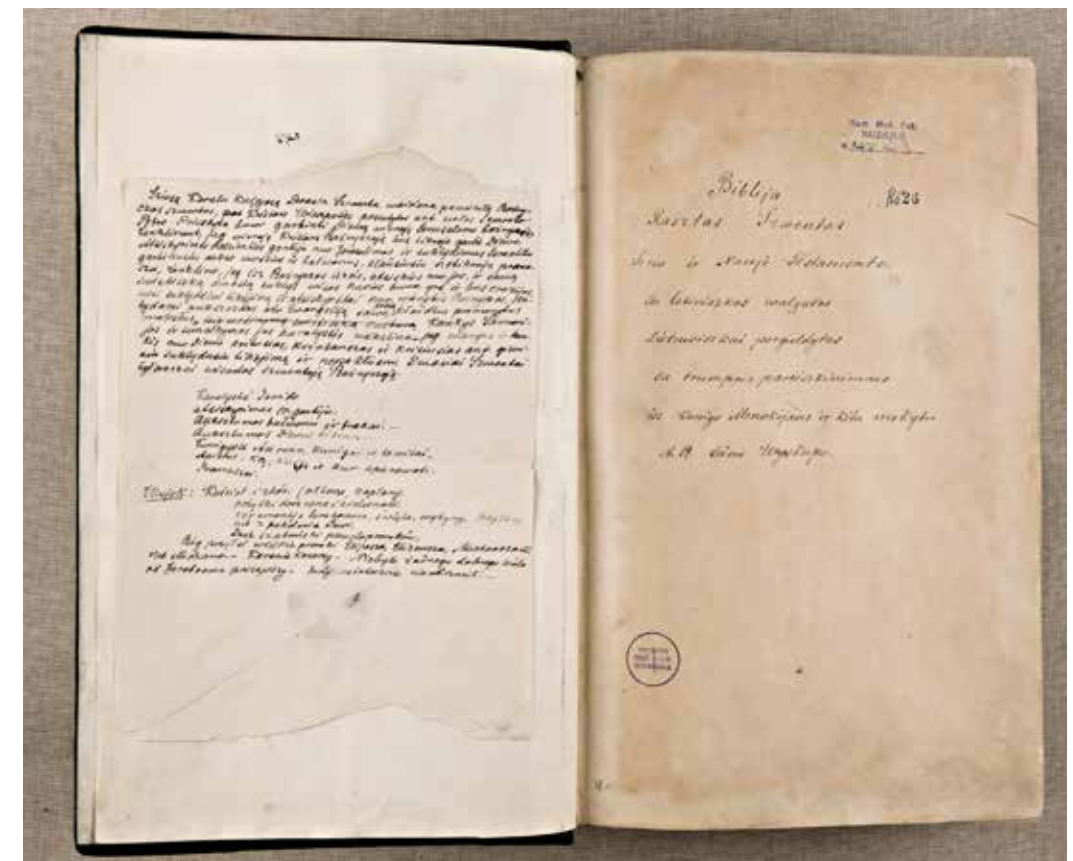
The manuscripts of the translations by bishop and poet Antanas Baranauskas (1835–1902) of the Bible (*Biblija*), the Old and New Testaments (*Rasztas Szwentas Seno ir Naujo Testamento*) and the Book of Psalms (*Knjga Psalmu*) are important not only for the history of Lithuanian translations of the Bible, but also for researchers of Lithuanian poetics and stylistics and the writings of Baranauskas. These translations reveal Baranauskas' talents as a poet and a linguist. They are written in a Lithuanian spelling created over four decades by Baranauskas. That is why they are a worthy object of linguistic research.

Next to Donelaitis, Baranauskas is the best known and most often translated Lithuanian poet – a literary classic on the European scale. His linguistic, especially dialectological, works are also well known. He had an original idea about the phonetic nature of language, and when seeking to put it into practice, he created and perfected his own polyphonic spelling. Even though this spelling did not become the orthographic basis of the Lithuanian standard language, its scholarly importance is without doubt. The bible translation autographs are the latest and most complete versions of Baranauskas' spelling.

Baranauskas was obviously concerned about the coming changes – especially the lifting of the ban on the use of the traditional Lithuanian alphabet (1904). He wanted the people and the Church to be ready for this freedom, and so he worked hard for several hours each day on these translations. This work came to an end on the last day of his life. He was able to finish about three-fifths of it. These manuscripts are unique documents – the last creative works of Baranauskas' life – his autograph.



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Documents on birch bark (letters of Siberian deportees), 1942 – 1950

National significance

Custodian: Genocide and Resistance
Research Centre of Lithuania

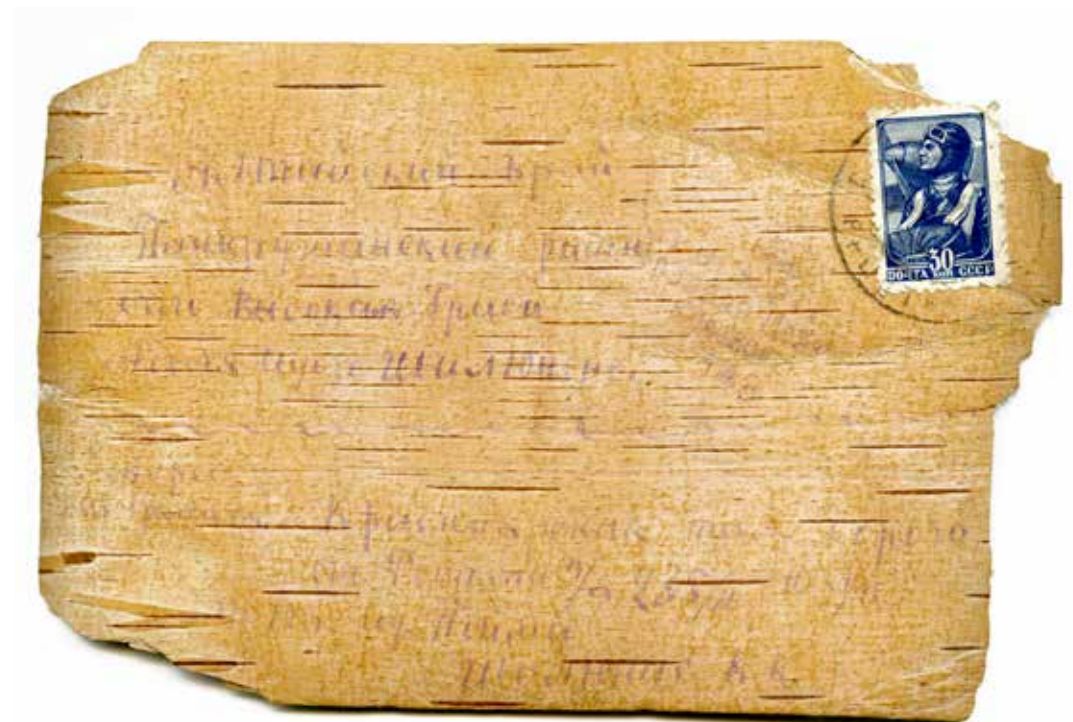
These letters, postcards and small albums on birch bark were created by Lithuanian deportees in Siberia during 1942–1950. They represent the written cultural heritage of a most tragic period in the history of the Lithuanian nation: the forced mass Soviet deportations of innocent men, women and children to labor camps and other forced settlements in remote parts of the Soviet Union. These documents are now kept at the Museum of Occupations and Freedom Fights of the Genocide and Resistance Research Centre of Lithuania. They were written on birch bark because paper was difficult to get during the war and postwar years. Letters were sent to family members from such remote places in the Soviet Union as Krasnoyarsk, Tomsk, Irkutsk, Arkhangelsk and Tyumen. They not only bear witness to the harsh living conditions in the camps but also to the moral values of the deportees – love of family, neighbor and country. Since most of the letters were written in the first person, they are classified as egodocuments. Parts of them were crossed out by the censors (censorship began in 1942). Even though there were rules for writing letters, it's impossible to hide what is written between the lines.

These letters on birch bark are contemporary witnesses of the experiences of individuals, and through them, the fate of the Lithuanian nation. They also harken back to the writing culture of the early Middle Ages when due to the lack of writing supplies wood, stone, clay, leather and other materials were used in preparing documents.

Letters of this kind are also preserved in other Lithuanian museums, archives, libraries and private collections.



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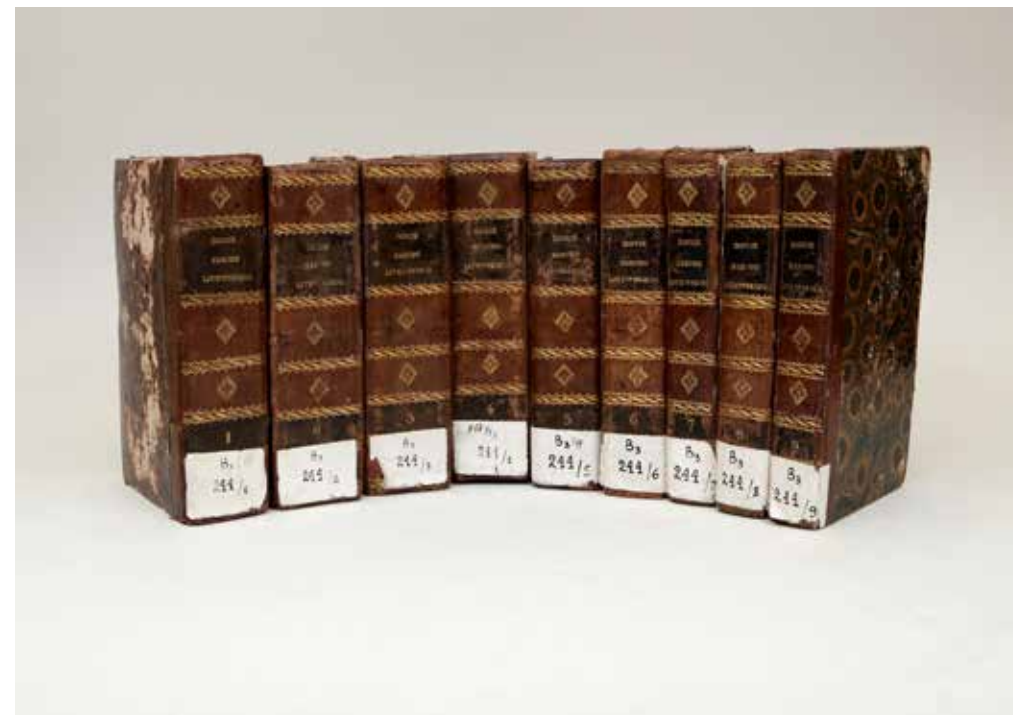
64

Teodor Narbutt's annotated copy of his
work *Dzieje starożytne narodu litewskiego*,
1835 – 1841

Regional significance
Custodian: Wroblewski Library of the Lithuanian
Academy of Sciences

Teodor Narbutt (1784–1864) was a Polish-Lithuanian romantic historian, graduate of Vilnius University, architect and military engineer. He is best known for his nine-volume Polish-language *History of the Lithuanian Nation* [*Dzieje starożytne narodu litewskiego*] from prehistoric times to the Union of Liublin (1569) and the death of King Sigismund Augustus (1572). Its Lithuanian translation became the first history of Lithuania written entirely from the Lithuanian perspective. Once the first volume appeared in 1835, Narbutt began annotating his copy with notes, comments, and drawings in the hope of publishing a second edition. These annotations were in Polish, Latin, French, Russian and German. They were made in the margins, between pages, or on sheets of paper glued to the end of a volume. This work took three decades – until 1863, when for political reasons Narbutt was forced to leave his manor in Šiauriai (a small village in western Belarus) and go to Vilnius. Narbutt made these additions and corrections taking into account new historiography and scholarly criticisms of his work. In a way, this annotated copy extended the life of the published book – revealing constant changes in the author's thinking, reflecting the reactions of his peers to his work and providing new sources (in the notes and supplements) for history researchers.

In 1864, the Narbutt manor in Šiauriai was sequestered by the tsarist administration for the family's participation in the Polish-Lithuanian Uprising of 1863-64. His nine-volume history together with the rest of the manor's library and archive was taken to the Museum of Antiquities in Vilnius. In 1867, the collection was transferred to the Vilnius Public Library, and in 1915, together with other treasures from the library, Narbutt's history was taken to the Imperial Rumyantsev Museum in Moscow, where it was kept until the mid-1950s. After World War II (between 1946 and 1951) it, together with other treasures, was returned to Lithuania and given to the Wroblewski Library of the Lithuanian Academy of Sciences.



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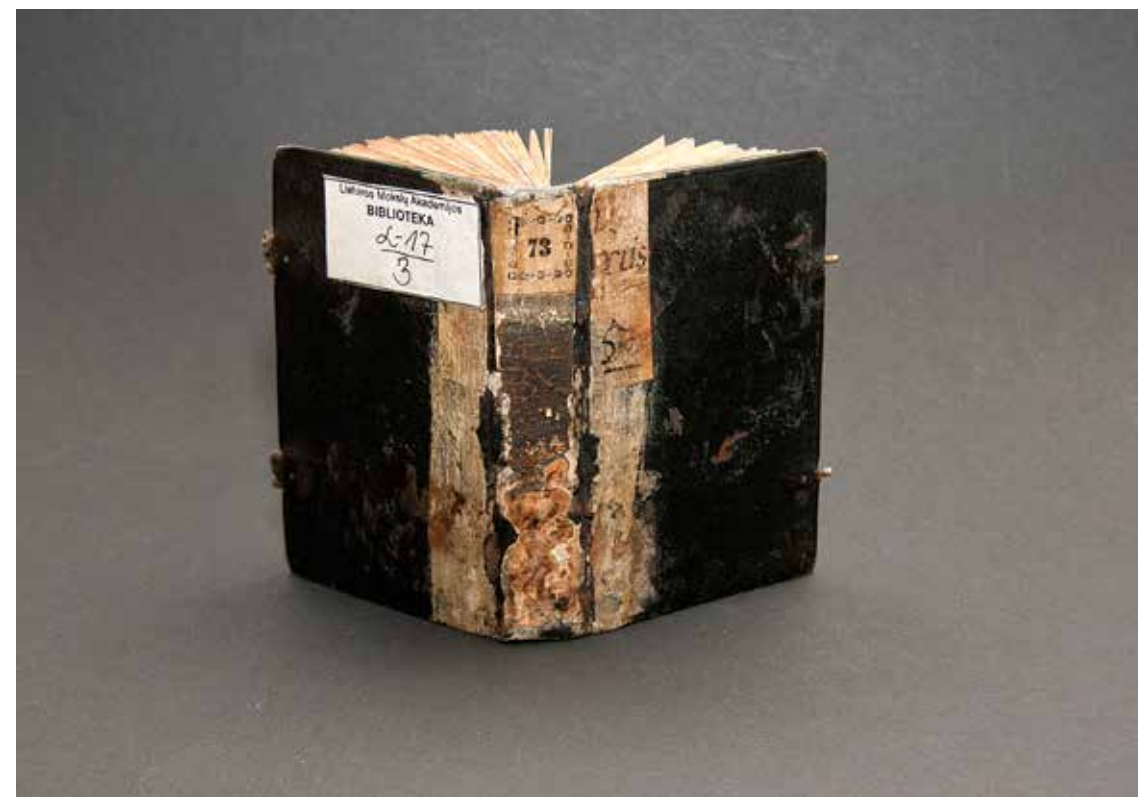
Fulgenty Dryjacki's prayer book *Thesaurus sacratissimae vitae passionis praetiosissimi sanguinis D. N. Iesu Christi*, illustrated by Aleksander Tarasewicz, Vilnius, 1682

Regional significance

Custodian: Wroblewski Library of the Lithuanian Academy of Sciences

This Catholic prayer book in Latin (*A treasury of the most sacred life, passion and the most precious blood of Our Lord Jesus Christ*) prepared by the Augustinian monk Fulgenty Dryjacki and illustrated with woodcuts by Aleksander Tarasewicz (c.1650–1727) is a bibliographic rarity. This is the only known copy. It is a collection of quotes from the early Church Fathers, especially St. Augustine, meant to meditate on parts of the Holy Mass. Several ways of hearing Mass with many prayers, especially those dedicated to the Most Holy Virgin Mary, are presented. In this small book, there are 43 woodcuts – 39 of them make up the liturgical, allegorical cycle of the Holy Mass. These woodcuts were made by one of the most famous Baroque engravers in the Commonwealth of Poland and Lithuania – Aleksander Tarasewicz (Tarasowicz). Even though this unique publication lacks an end, it has maintained its original binding: wooden boards covered in black leather with blind-blocked linear stamps and brass buckles. This is a 17th-century masterpiece of printing in Lithuania – an important Lithuanian monument of religious literature and sacral art.

This book was originally kept in the library of the Orthodox (Uniates of the Basilian Order) Zhyrovichy Monastery (near Slonim, Belarus). Later it was given to the Lithuanian Orthodox Seminary (1845–1919) in Vilnius, and finally to the Wroblewski Library of the Lithuanian Academy of Sciences.



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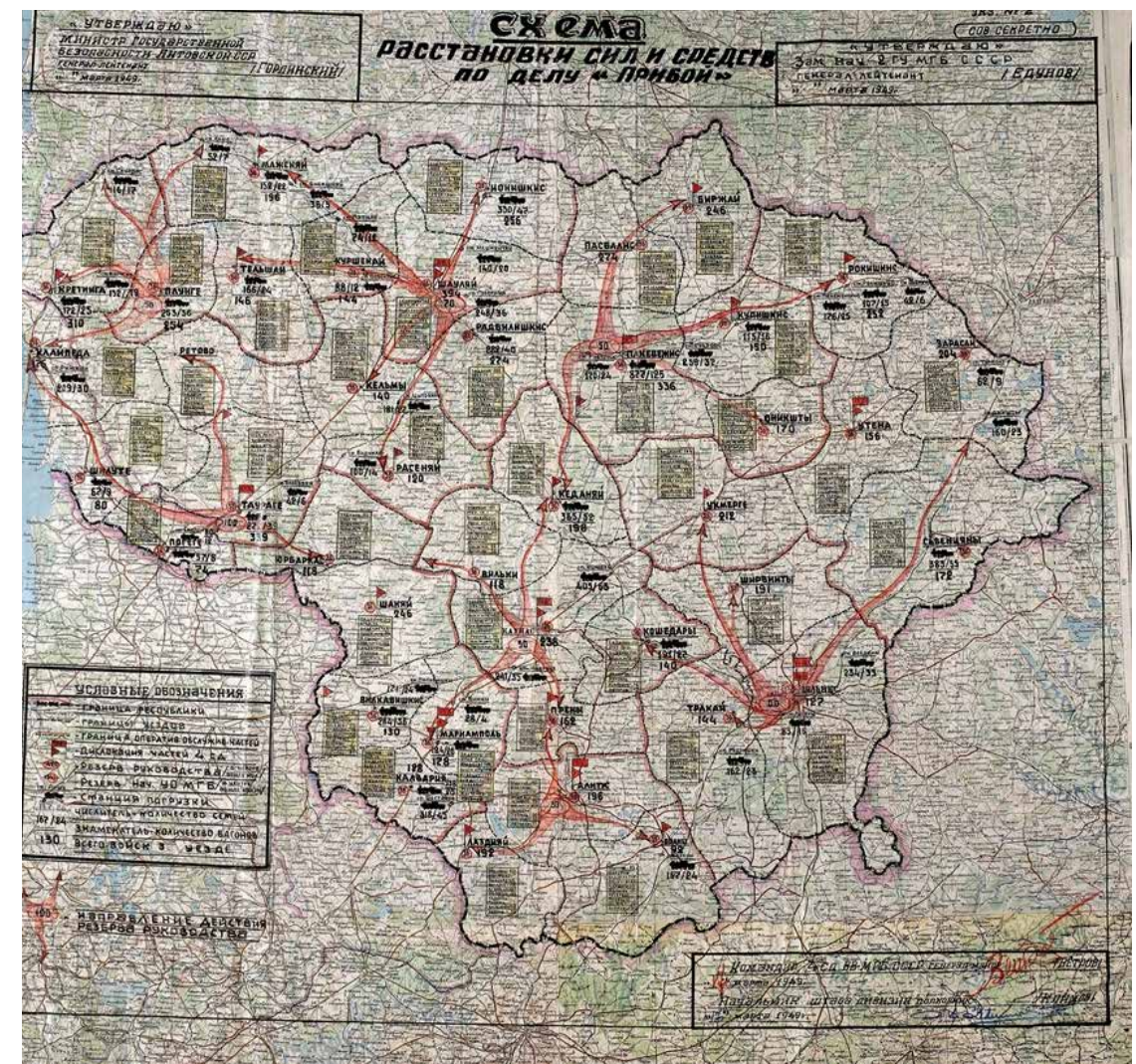
Map of the Soviet mass deportation action from the Baltic States code-named *Operation Priboi*, 1949

National significance
Custodian: Lithuanian Special Archive

The Soviet mass deportation action from the Baltic States code-named *Operation Priboi* (*Operation Coastal Surf*) took place on 25–28 March 1949, and was the largest postwar Soviet genocide action in the Soviet-occupied Baltic States. More than 90,000 Estonians, Latvians and Lithuanians, labeled as “enemies of the people”, were deported to forced settlements in inhospitable areas of the Soviet Union. Around 72% of the deportees were women and children under the age of 16. Over 76,000 personnel were involved: USSR MGB personnel (8,215); USSR Internal Troops (21,206); Republican Destruction Battalion troops (18,387) and Communist Party activists (28,404). The number of people deported from each country was: 20,713 from Estonia; 42,149 from Latvia; and 31,917 from Lithuania for a total of 94,779. In Lithuania, 2,835 operative battle groups made up of 30,452 personnel from the above-mentioned groups were formed. They planned to use 1,716 automobiles and 1,302 freight train cars (in 21 convoys) for the operation.

The map prepared for this operation by the Lithuanian SSR Ministry of State Security (MGB) was a printed map on which lines were drawn in ink and colored pencils to show: the railroad stations in district centers from which the deportees would depart, the number of freight train cars needed and the directions of troop movements. Assignments for the leaders of the operative battle groups were written concisely in small print on the map.

The map with the forces and measures necessary to carry out operation *Priboi* was marked *Top Secret*, and is an authentic document of the Soviet repressive structures showing the planning and execution as well as the massiveness of the postwar deportation operation in the Baltic States.



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Mattityahu Strashun's collection of Jewish books from the 16th – 19th centuries

Regional significance
Custodian: Martynas Mažvydas
National Library of Lithuania

The Talmudist, Midrashic scholar, book collector, community leader and philanthropist Mattityahu Strashun (1817–1885) was the son of the prominent rabbi and Talmudist Samuel Strashun (1794–1872). He inherited a large collection of religious literature from his father and built upon it to amass a huge private collection of books and rare manuscripts which later formed the basis for the Strashun Library of Vilnius. The library opened in Strashun's home in 1892, moved to its own building in 1901, and closed in 1941. During World War II, the Strashun Library was looted and partially destroyed by the Nazis. In 1945, about 40,000 volumes were retrieved by the U.S. Army in Germany and turned over to the YIVO Institute in New York City.

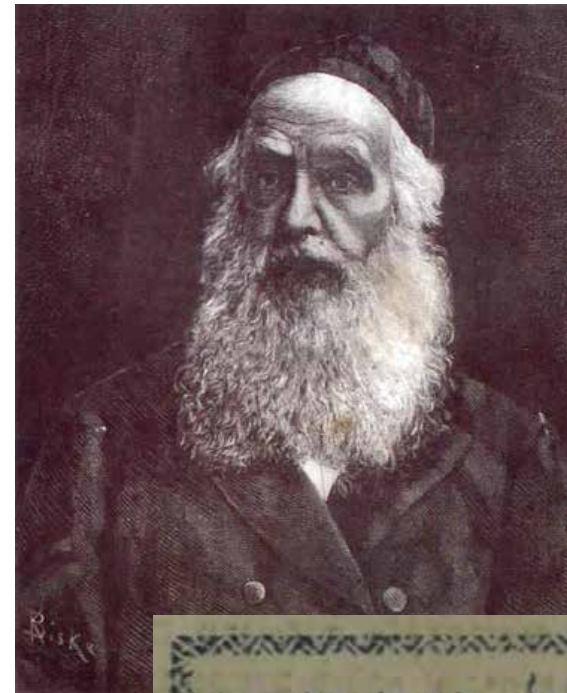
The basis for Strashun's collection was rabbinical and educational Jewish literature in Hebrew as well as over a thousand Judaica publications in other languages. Among the treasures in this Lithuanian collection are: five incunabula (books printed before 1501), about 50 manuscripts, about 100 palaeotypes (books printed between 1500 and 1550), and several hundred primers from the 16th–17th centuries. In his will, Strashun left his collection to the Vilnius Jewish community to establish and fund a public library. Other Jewish scholars and bibliophiles in Vilnius followed Strashun's example and donated their personal libraries and books to the library.

Strashun was a member of the *Haskalah* or the Jewish Enlightenment intellectual movement – the Jewish variant of the Age of Enlightenment with its emphasis on rationalism, liberalism and freedom of thought and enquiry. Vilnius activists formed the vanguard of the movement in Imperial Russia. Even though the Jewish community in Vilnius at that time was very conservative, Strashun had great authority among all of its members. He never turned away from the religious traditions of his ancestors. Also, he was one of the community's biggest philanthropists. Probably the greatest gift that Strashun gave to his beloved city was his personal library.

The collection that we have now consists of 1,382 publications spanning the 16th–19th centuries. Besides Lithuania, they were published in Greece,

Turkey, Italy, Germany, Holland and other countries. The basis of the collection are books and periodicals in Hebrew, a smaller part is in Yiddish or bilingual, and several other European languages. They are works of Jewish theology, philosophy and biblical linguistics – many of them autographed by Strashun. Several hundred publications in the collection, including about one hundred palaeotypes, are the only copies of these books or periodicals in Lithuania.

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Book of Reports In Honor of Vytautas the Great, 1930

National significance

Custodian: Lithuanian Central State Archive

A major celebration took place throughout Lithuania in 1930 to commemorate the 500th anniversary of the death of the Grand Duke of Lithuania and national hero Vytautas the Great (1350–1430). In interwar Lithuania's temporary capital Kaunas, a Vytautas the Great Committee was established whose honorary chairman was the President of the Republic of Lithuania Antanas Smetona (1874–1944). Committee members came up with the idea to tour a large portrait of Vytautas the Great around the country and to document that tour in a book of reports entitled *In Honor of Vytautas the Great*. In this way, they wanted to honor Vytautas the Great and at the same time remind Lithuanians that their historic capital Vilnius and the Vilnius region were occupied and annexed to Poland.

Celebratory events, which drew in a large part of the population, took place throughout the whole of then Lithuanian territory. This celebration became perhaps the most important interwar political event and spectacle. For 55 days the book of reports together with the portrait of Vytautas the Great toured around the country according to a pre-arranged map of places to visit. In this way, 162 pages of the book were filled with 1,540 multi-colored stamps of interwar Lithuanian social organizations, religious communities, book stores and companies as well as signatures of well-known activists.

This book is a large format, hand-made album with a brown leather cover. On the top part of the cover is a round red stamp with a gold color Vytis, the Lithuanian coat of arms, and on the lower part stamped in gold letters are the words *In Honor of Vytautas the Great* [*Vytauto Didžiojo garbei*].



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Elijah ben Solomon Zalman's
published works

National significance
Custodian: Martynas Mažvydas
National Library of Lithuania

The collection of published works by Elijah ben Solomon Zalman (1720–1797) at the Martynas Mažvydas Library is the only collection of such scope in Lithuania. It consists of 55 books published in Vilnius, Kėdainiai, Königsberg, Warsaw, Piotrków, Lvov, Berlin, Altona, Halberstadt, Szczecin and Jerusalem.

Due to his piousness, erudition and earned reputation as an authority on Jewish religious texts, Zalman was called the Vilna Gaon ("the genius from Vilnius"). He did not publish any of his texts. His teachings were scrupulously written down by his students, sons and sons-in-law. After his death, they edited and published them. The earliest publication was in Lvov (1799), and the first in Lithuania was in Vilnius (1800) at the print shop of canon Juozapas Mirskis.

The publication of the Gaon's teachings had a great impact on the development of all branches of Judaism and on the studies of all the basic texts of Judaism. The Vilna Gaon not only interpreted and commented on religious texts but also corrected mistakes in old manuscripts – mistakes that were later recopied and republished. He made especially important corrections to the Talmud.

After the death of the Gaon, the Romm family of Jewish printers and publishers in Vilnius, who had gained fame by their exemplary publications of the Talmud, only published the Gaon's version of the Talmud together with his commentaries. Namely, this version of the Talmud is now universally recognized and studied throughout the world. Apart from the separate works of the Vilna Gaon, this collection includes several tracts from the Talmud published by the Romm family, especially from the famous 1860-1880 edition.



Autographs of Simonas Daukantas' original works and translations, 1831 – 1858

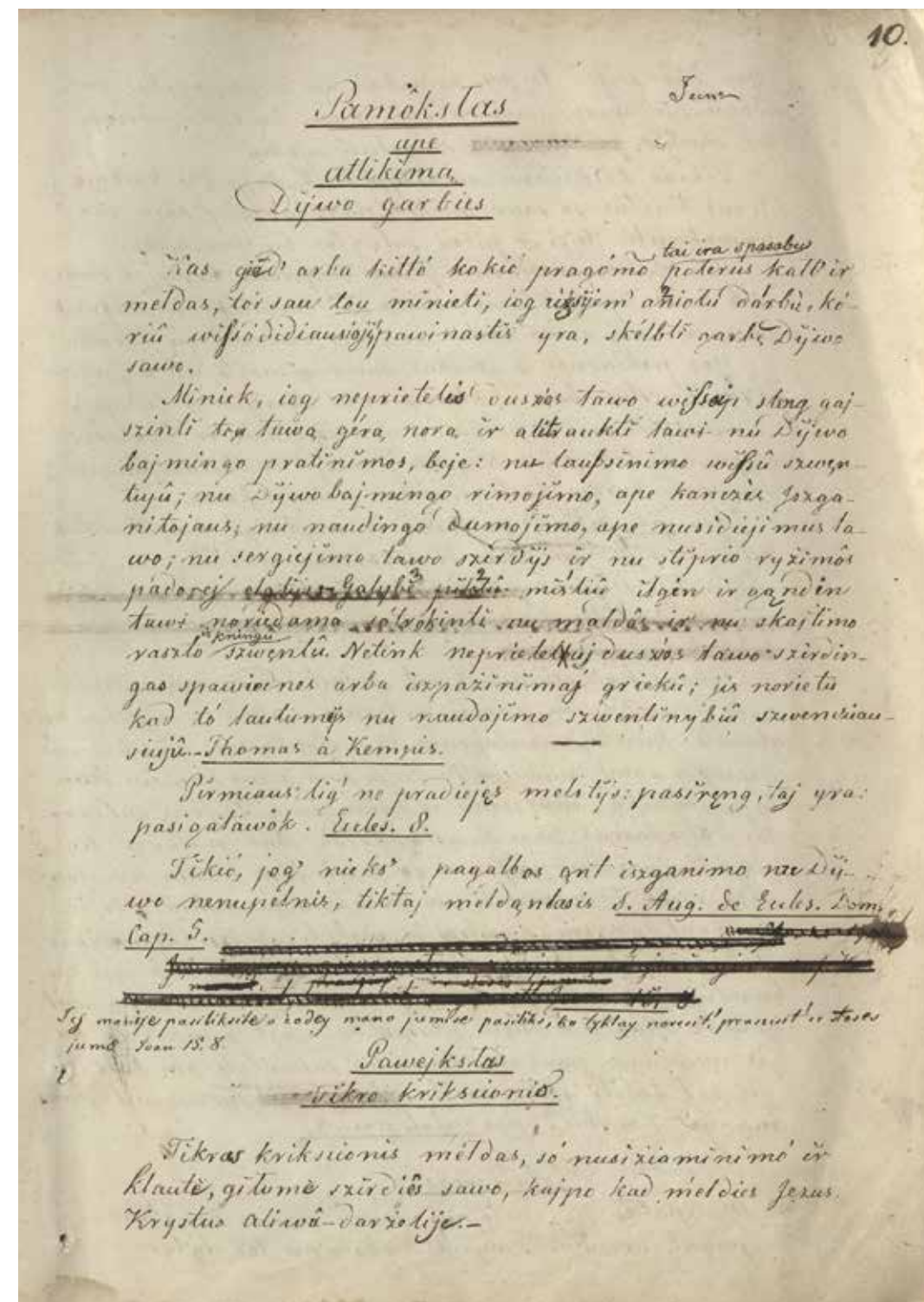
National significance

Custodians: Institute of Lithuanian Literature and Folklore, Martynas Mažvydas

National Library of Lithuania and the Vilnius University Library

Simonas Daukantas (1793–1864) was an especially important Lithuanian cultural figure, a man of universal interests: the pioneer of Lithuanian national historiography; the first to publish a history of Lithuania in Lithuanian; compiled historical sources; collected and published folklore; prepared textbooks; wrote dictionaries and prayer books; published a book about farming. He wrote and published more books than any other Lithuanian cultural figure of his day.

This large collection of Daukantas' manuscripts written during 1831–1858 is a unique Lithuanian cultural treasure. The larger part of these manuscripts is preserved at the Institute of Lithuanian Literature and Folklore, the rest at the Martynas Mažvydas and Vilnius University libraries. The manuscripts are written in what was a modern language for the time, very close to the spoken language of the common folk. It has many characteristic elements of Romanticism; it is rhetorical and musical; it is very rich. There are author corrections in these manuscripts which are useful for understanding Daukantas' creative processes. These autographs also have notes written by other individuals.



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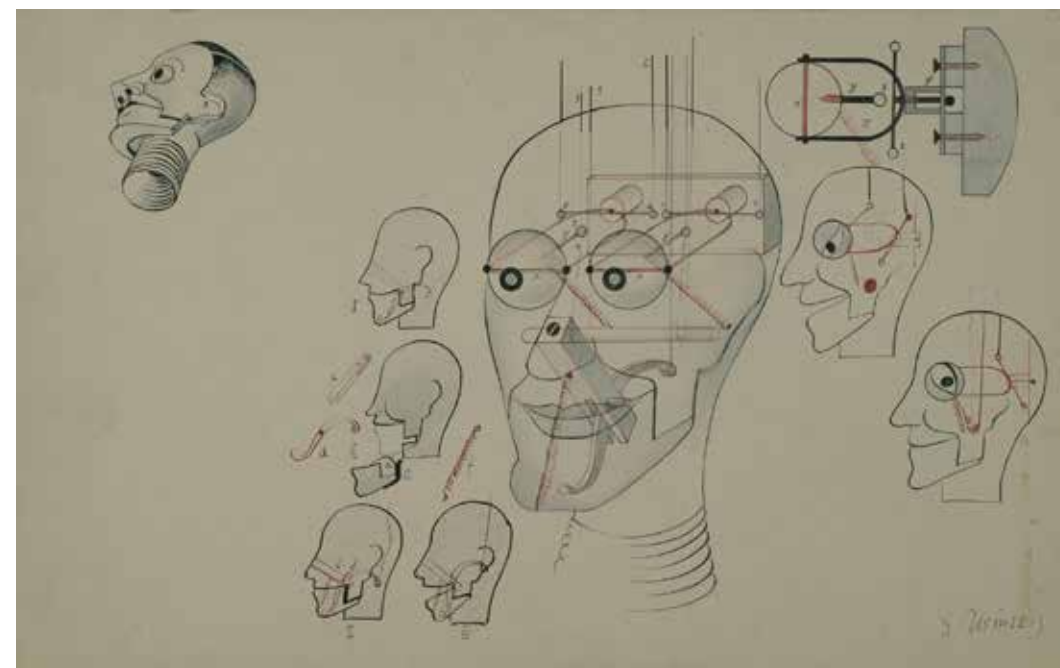
Stasys Ušinskas' puppet film *Storulio sapnas* [Fat man's dream] and collection of puppet sketches, 1938

National significance
Custodians: Rasa Ušinskaitė and the
Lithuanian Central State Archive

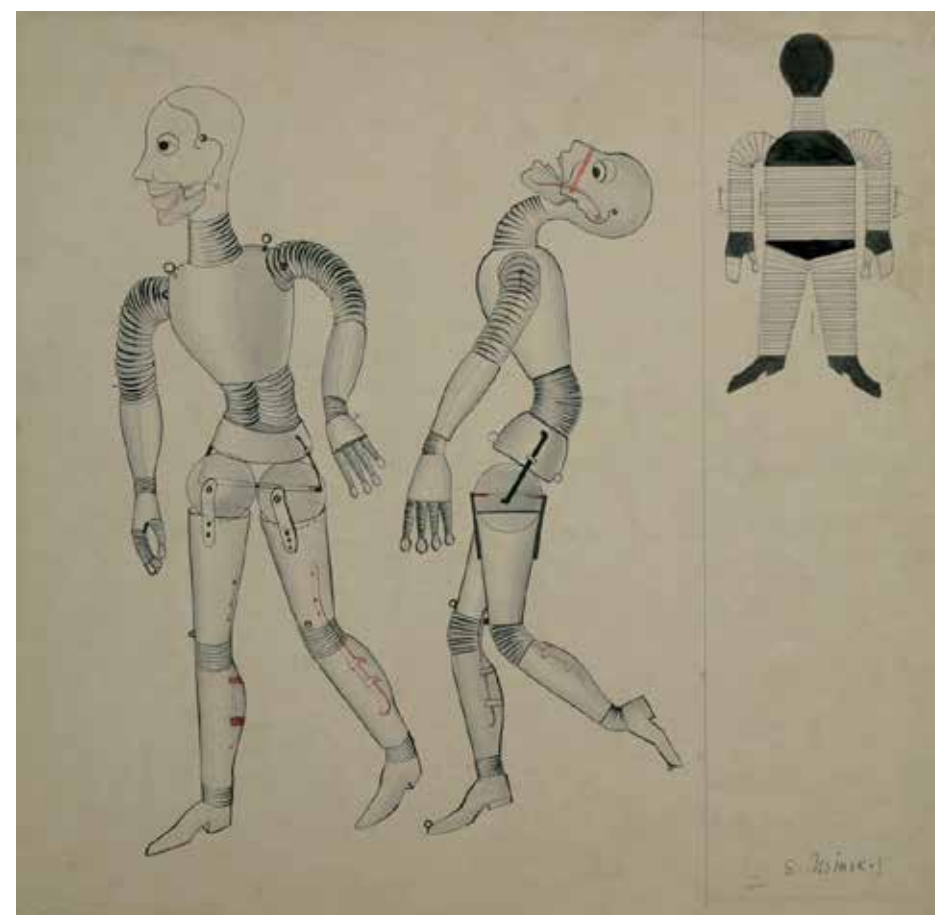
The puppet film *Fat man's dream* [*Storulio sapnas*] was made in 1938 by the artist Stasys Ušinskas (1905–1974): one of the most mature and innovative Lithuanian artists able to uniquely synthesize Lithuanian and avant-garde Western European art of the 20th century. He was a man of many talents: painter, scenographer, graphic artist and stained glass artist. In 1934, having invited to Kaunas the Czech puppet master Pedras Svidras (1893–1957), who was an expert on puppet mechanisms, he began to experiment and to make puppets. In 1936, he and Svidras founded the first professional puppet theatre in Lithuania.

The six puppets which appear in the film were unique technological creations by Ušinskas. He invented and patented in the United States a mechanism by which puppets could be transformed into different characters. That patent is still valid. The sketches in this collection illustrate the new techniques developed by Ušinskas and show what can be done in this new art form.

The original negative of the silent film has not survived. The copy preserved at the Lithuanian Central State Archive is an intermediate negative with sound recorded at the Berlin film studio *Folifilm* – a contratype with original sound track. It is the only extant copy of the film documenting the Lithuanian roots of puppet films – a film which was very popular in Lithuania and other countries. The film sketches and the puppets won a gold medal at the Paris World's Fair in 1937. In 1939, the film was shown to great acclaim at the New York World's Fair. The puppet technical drawings and patents are owned by the artist's daughter Rasa Ušinskaitė and kept in the family archive.



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May 28, 1940.

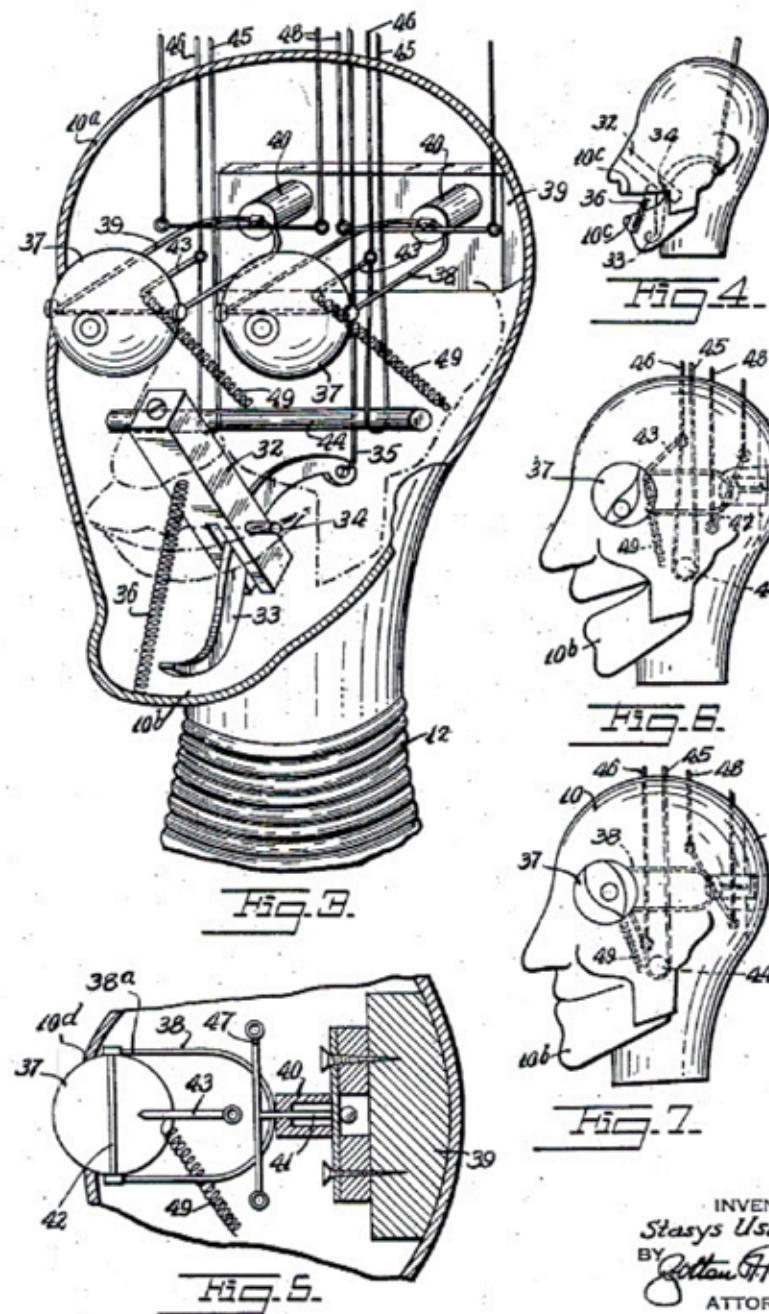
S. USINSKIS

2,202,677

MARIONETTE

Filed May 4, 1939

3 Sheets-Sheet 2



INVENTOR
Stasys Usinskis
BY *John H. Polachek*
ATTORNEY

May 28, 1940.

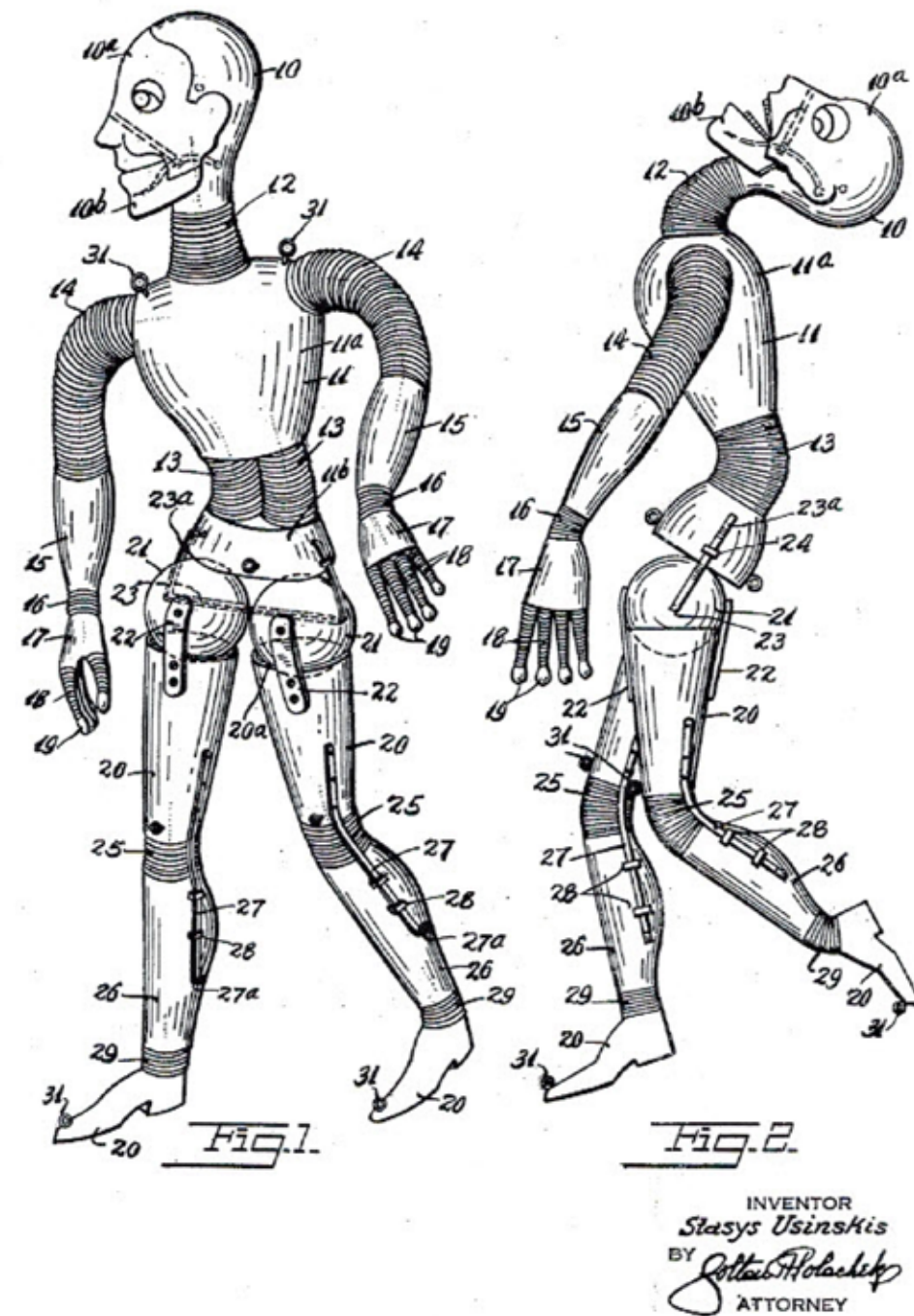
S. USINSKIS

2,202,677

MARIONETTE

Filed May 4, 1939

3 Sheets-Sheet 1



INVENTOR
Stasys Usinskis
BY *John H. Polachek*
ATTORNEY

72

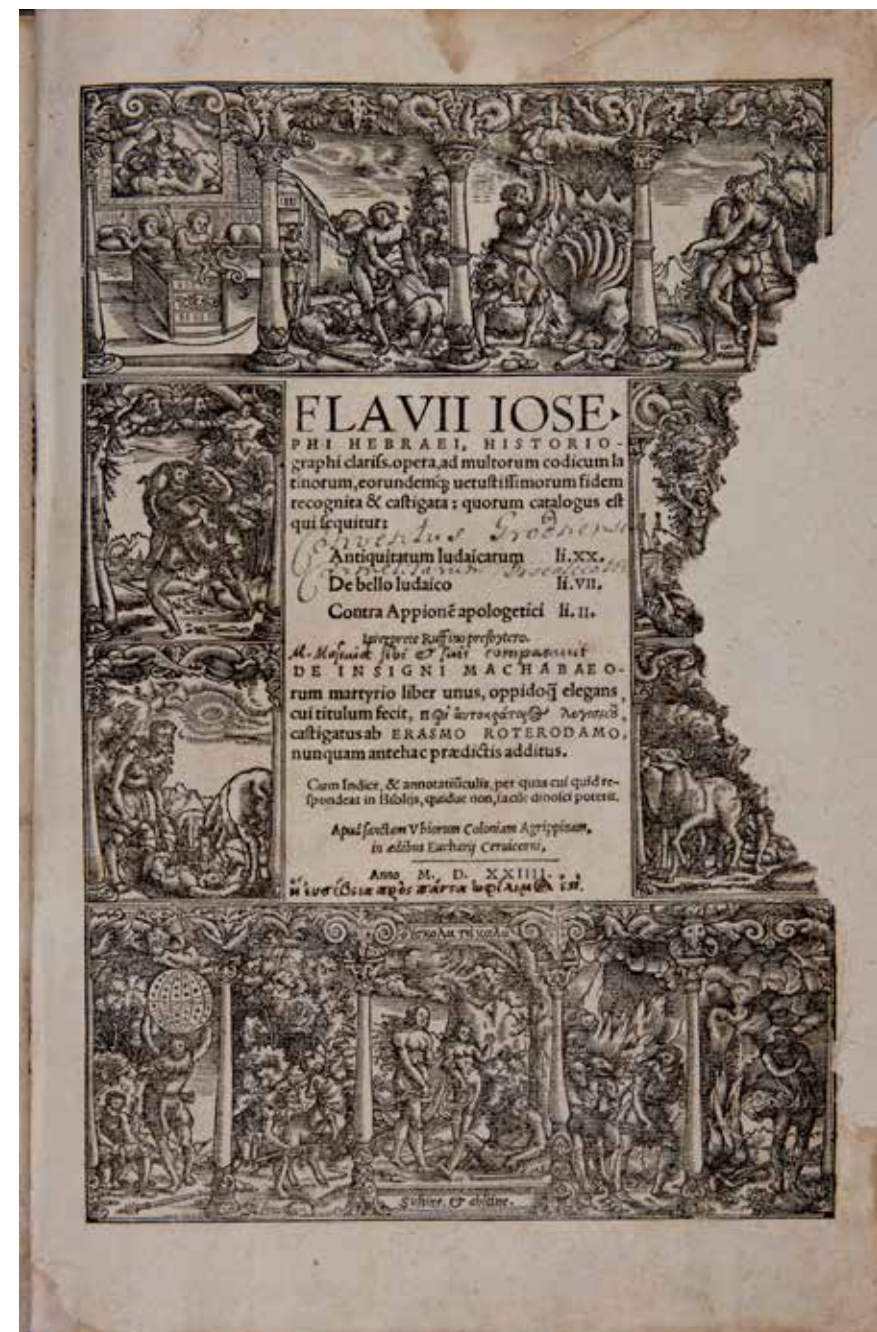
Martynas Mažvydas' autograph,
1546–1548

National significance

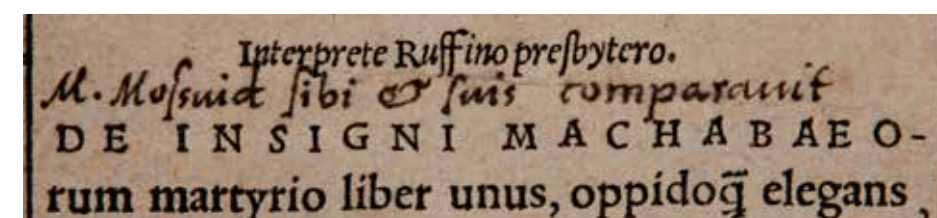
Custodian: Vilnius University Library

This is the only known handwritten text in Lithuania by the author of the first book in Lithuanian Martynas Mažvydas (c.1510–1563) [see entry #1]. It was a provenance note written in black ink on the title page of the collected works (*Opera*) of the Jewish historian Flavius Josephus (37–100). The autograph says: *M. Mossuid sibi et suis comparavit* [acquired by M. Mažvydas for himself and his]. It is thought that Mažvydas purchased this book, which was published in Köln in 1524, while studying at the University of Königsberg (1546–1548).

The inscription was authenticated in 1981. Jurgis Tornau, the director of the Vilnius University library at the time, requested that the Lithuanian SSR Forensic Science Institute perform a graphological analysis of the inscription. The analysis showed that the handwritten Latin inscription when compared to other known examples of Mažvydas' handwriting was the same. At the bottom of that same title page, there is another inscription – a line from the Gospel in Greek: ἐυσέβεια πρὸς πάντα ὠφέλιμ[ος] ἐστ[ι]ν [... but godliness has value for all things ..., 1 Tim 4,8]. Forensic experts were not able to confirm that the Greek phrase was written by the same person.



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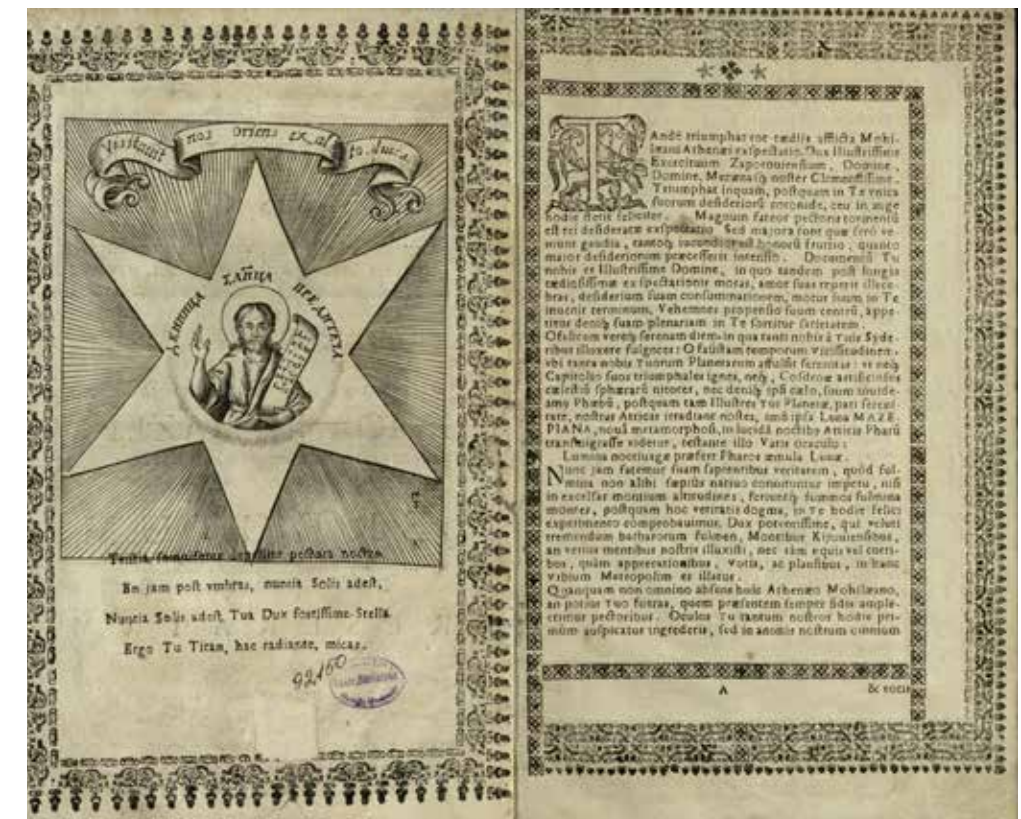
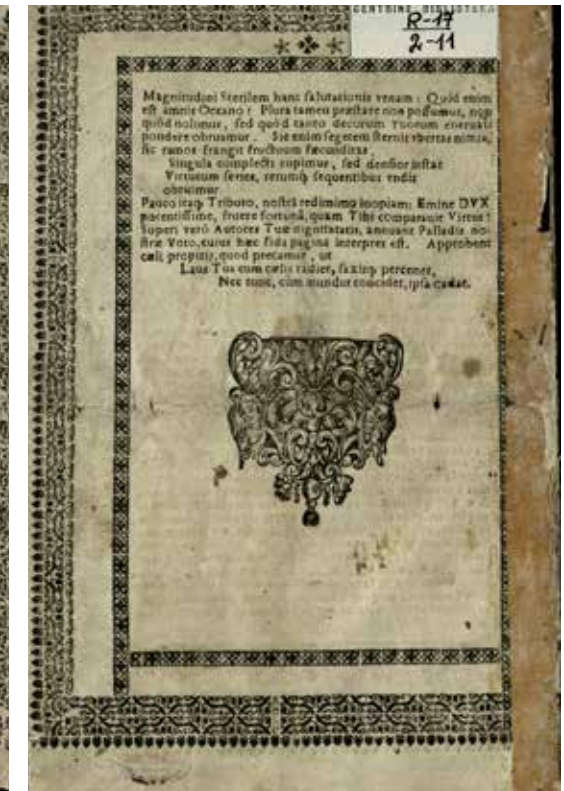
Panegyric *Capitolium perennis gloriae...* Kiev, 1690

Regional significance
Custodian: Wroblewski Library of the Lithuanian
Academy of Sciences

This panegyric in Latin (*Capitolium perennis gloriae ... ad auspiciatissimum ac desideratissimum ingressum in celeberrimam urbium metropolim Kiiouiam ...*), written in the name of the Kyiv-Mohyla Academy to honor the Hetman of Left-Bank Ukraine Ivan Mazepa (1639–1709) on the occasion of his “most auspicious and most desired ingress” into the “celebrated” city of Kiev in 1690, is a unique occasional document. The panegyric painted a portrait of the Cossack military leader Mazepa who had a vision of an independent Ukrainian state and worked toward that goal. It extolled his personality and works. He left a distinct imprint on the history of the Polish-Lithuanian Commonwealth. His life and works are important for the definition of cultural identity in all the countries historically tied to the Polish-Lithuanian Commonwealth. To Ukrainians, he has become the creator and defender of state sovereignty, a talented military leader and able politician. He was also famous as a patron of the arts. During his reign, a multitude of churches were built all over Ukraine in the Ukrainian Baroque style. He founded schools and printing houses.

The text of this booklet (18 pages) is printed within an ornamental frame. There is an original illustration, one initial and a vignette at the end. The booklet is designed in Baroque style, which was widely used then in schools of higher education. This is the only known intact copy of this publication in the world.

This publication was found in the Reserve Collections of the Wroblewski Library of the Lithuanian Academy of Sciences in 1985. Its bibliographic worth was determined in 2016.



Collection of documents of the informal Lithuanian language school at the Order of Friars Minor Annunciation Monastery in Kretinga, first half of the 19th century

National significance

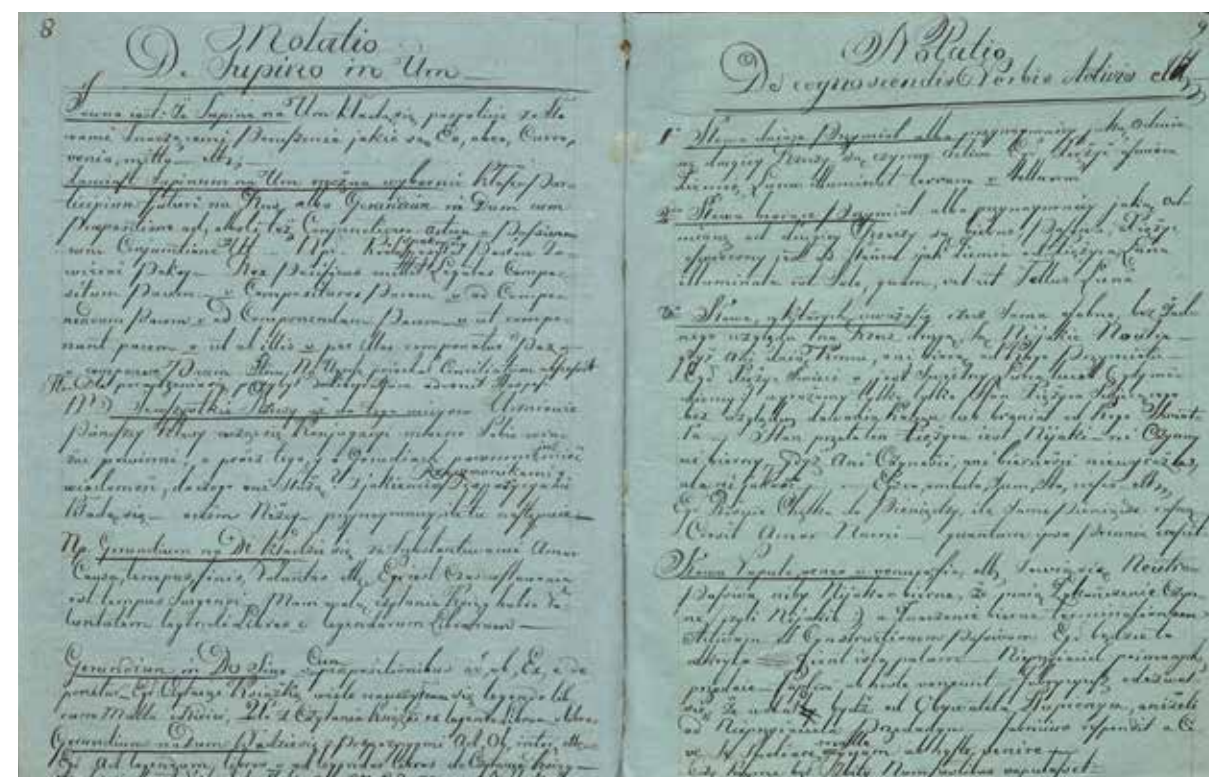
Custodians: Order of Friars Minor Province of St. Casimir Annunciation Monastery Library in Kretinga; Wroblewski Library of the Lithuanian Academy of Sciences and the Vilnius University Library

In the first half of the 19th century, the Bernardine monastery (now the Order of Friars Minor [or Franciscan] Annunciation Monastery) in Kretinga was a Lithuanian (Samogitian) cultural center, whose ideological leader was the Franciscan priest, botanist and educator Jurgis Ambrozijus Pabrėža (1771–1849) [see entry #32]. He and his students (followers) planned to create a standard (written) Lithuanian (Samogitian) language – a project which never came to fruition because due to the lack of funds none of the many manuscripts that were written on this topic were ever published. They now form this document collection which only includes the manuscripts of Pabrėža's students and followers. Only three main followers and assistants of Pabrėža, those who adopted his linguistic and orthographic ideas [thus "school"] and whose manuscripts are extant, are known: Simonas Grosas (1771–1835), Juozapas Butavičius (1806–1840) and Simfronijus Žabakevičius (1800–1877). All were priests.

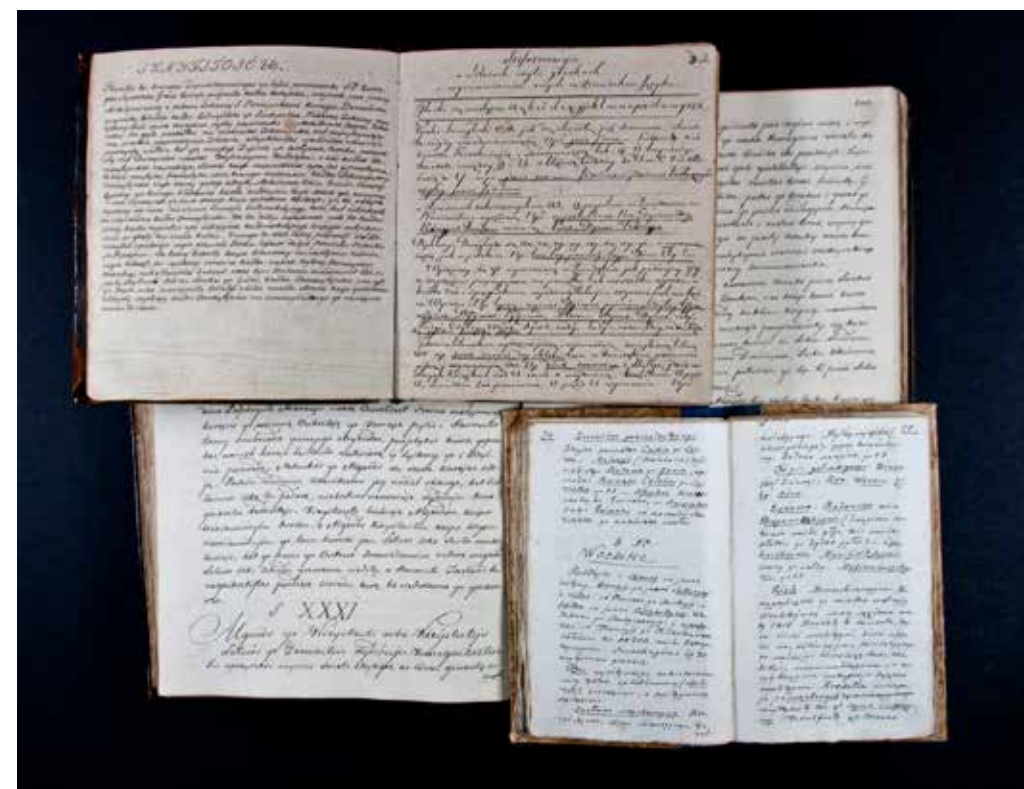
The collection consists of 134 documents in Lithuanian, Polish and Latin, which were written at the monastery in Kretinga during the first half of the 19th century. The collection is housed in three different institutions: 130 documents are in the monastery library and two each at the Wroblewski and Vilnius University libraries.

The collection includes: the first history of Lithuania written in Samogitian dialect, a Samogitian grammar, a basic 3,000-word Polish-Samogitian dictionary, sermons addressing the everyday concerns of priests and parishioners, and other texts. These documents are especially important historically and linguistically because they represent the work of the informal Lithuanian language school around Jurgis Pabrėža. They follow the orthography created by Pabrėža – the use of double letters to denote long vowels.

This document collection shows the efforts of a small group of dedicated individuals to work together on an ambitious project – to create a standard for written Lithuanian (Samogitian). It was important for the "Samogitian Revival" of the early 19th century which predated the Lithuanian National Revival.



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Membership book of the Sweetest Name of Mary Brotherhood

Regional significance

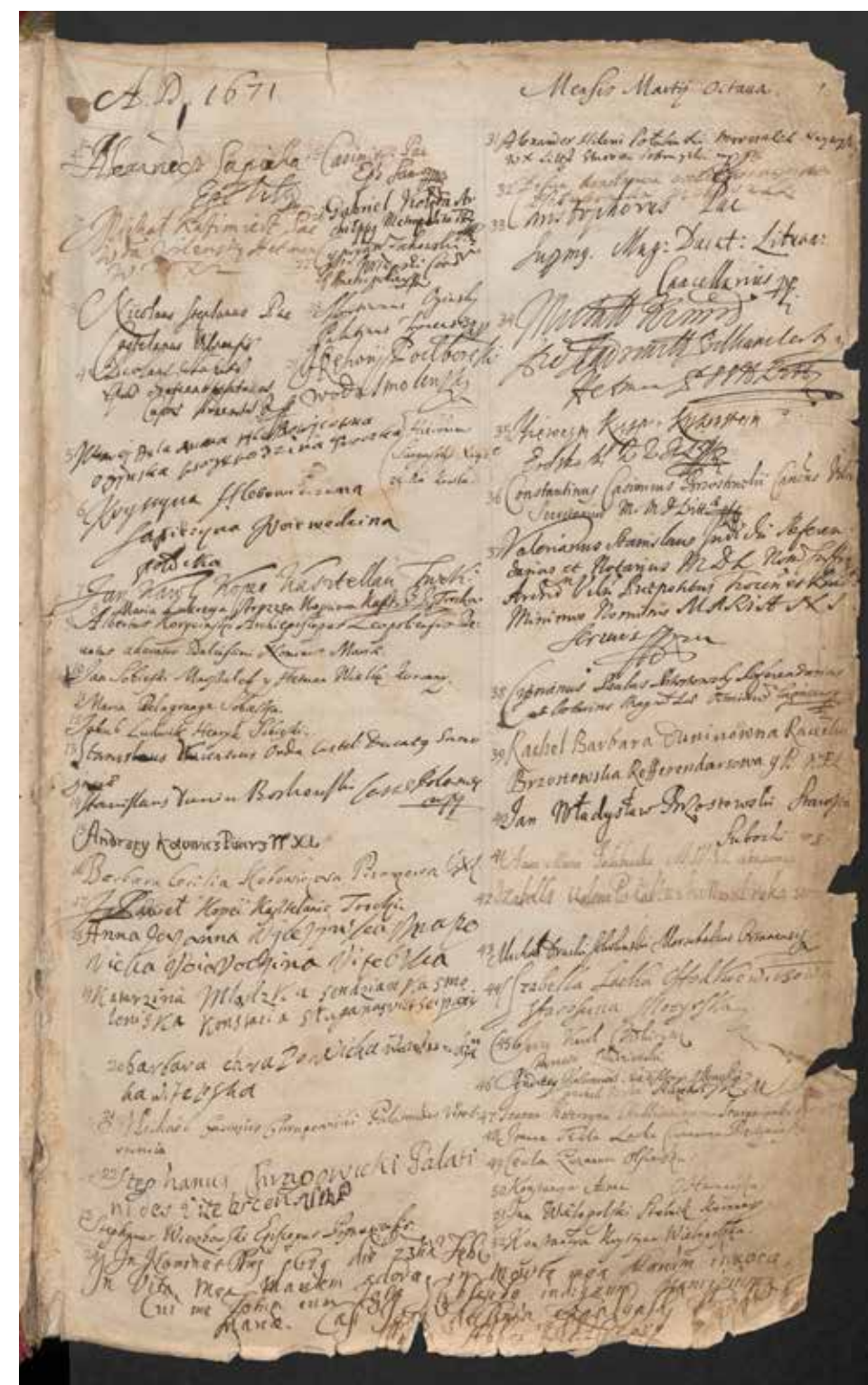
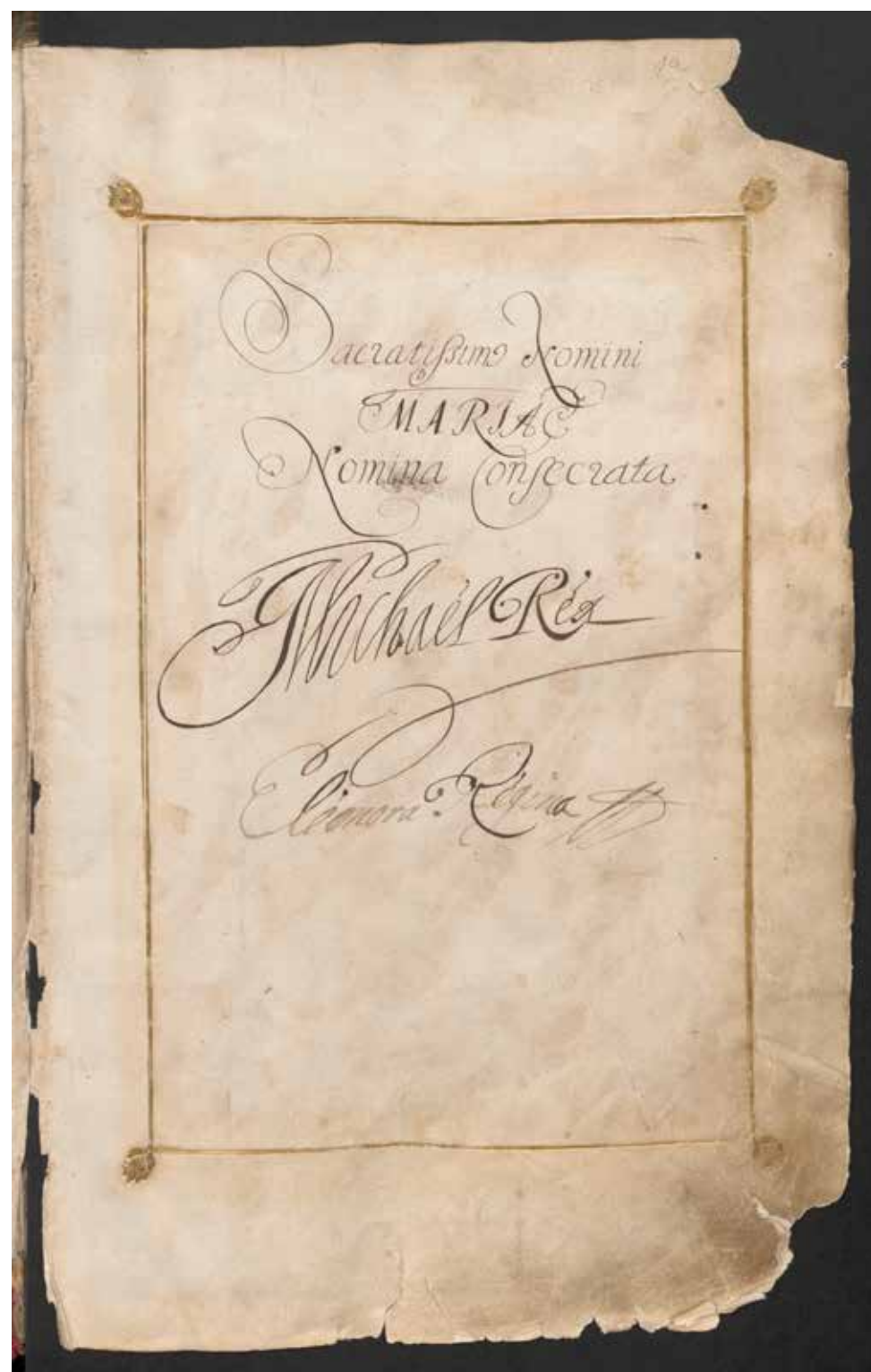
Custodian: Wroblewski Library of the Lithuanian Academy of Sciences

Under the auspices of Vilnius suffragan bishop and titular bishop of Gracianopolis Mikalojus Sluckis (1616-1693), the Sweetest Name of Mary Brotherhood was established on 8 March 1671 and ceremoniously processed into the Vilnius cathedral. It was one of the first of such titular brotherhoods in the Catholic world. Right from the start, members of the brotherhood were registered in a book or album (*Album Archiconfratern[itatis] Dvlciss[im]i Nominis Mariae*) especially designated for that purpose. The binding of this album is considered one of the finest works of Vilnius masters. The beechwood cover board is wrapped in purple silk velvet and decorated with relieved silver work: clasp and corner mounts with the monogram of the Holy Mother Mary, the iconic image of the Holy Mother Mary with Child in the center, an oval medallion with the founding date and other details. The book weighs about 8.9 kg. and has 433 pages, of which only 149 are filled out. The names of all the brotherhood's members are written in, either in their own hand or by others. Thus, this book is valuable as one of the oldest and largest autograph collections, covering a broad range of society from rulers to ordinary believers who lived in the territory of the Grand Duchy of Lithuania and the Polish Kingdom. Especially important are the first pages of the book, which contain the signatures of the then ruler of Poland-Lithuania Michał Korybut Wiśniowiecki (1640-1673), his wife Eleonora Maria of Austria, senators and bishops. This book was in use as a register until 1938. Together with the archive of the Vilnius cathedral chapter (capitulum), it was found hidden in a wall of the Vilnius cathedral in 1956.

The Sweetest Name of Mary Brotherhood's membership book bears witness to the history of the Vilnius cathedral and the Catholic Church in Lithuania, the early spread of the Cult of Mary (Marian devotion) in the Vilnius bishopric and the region, and is a very decorative and valuable historical, religious and cultural heritage object.



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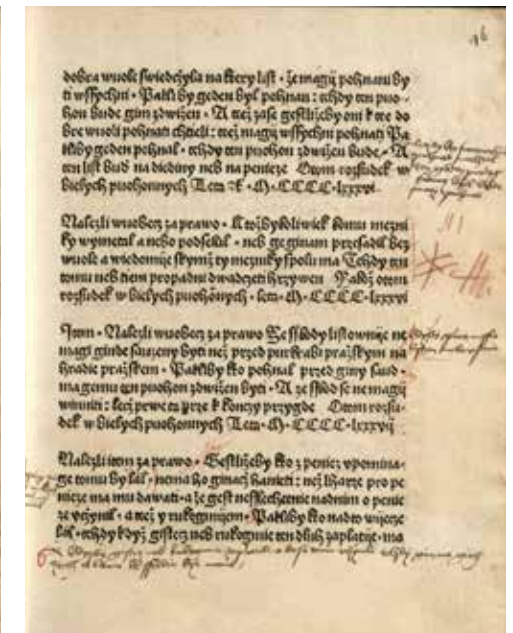
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Composite book with two incunabula:
Artikule sněmovni z roku 1497 (1497) and
Zřízení zemské Vladislavské (1500)

Regional significance
 Custodian: The Wroblewski Library of the Lithuanian
 Academy of Sciences

This composite book (convolute) contains two legal documents written in Czech and printed in the Kingdom of Bohemia (Czech Kingdom): the decisions of the Bohemian Diet in 1497 (*Artikule sněmovni z roku 1497*) and the rights and constitutions of the Kingdom of Bohemia during the reign of Vladislaus (*Zřízení zemské Vladislavské* or *Jura et constitutiones regni Bohemiae*). The decisions of the Diet was the first printed text of its kind. Earlier texts were handwritten. The incunabulum of the Diet was thought to be lost since 1820 and there is no information about any other copies. The second incunabulum about the rights and constitutions of the Kingdom of Bohemia during the reign of Vladislaus (*Zřízení zemské Vladislavské*) is also an exceptional publication because it is the first to regulate the property rights of nobles (boyars). The first publication is unique and the second a bibliographic rarity – only several copies have survived (three in the Czech Republic and one in Germany). These legal documents were published in Prague when the Czech and Hungarian kingdoms were ruled by one of the sons of Grand Duke of Lithuania and King of Poland Casimir IV Jagiellon (1427–1492), Vladislaus II of Hungary (1456–1516). This convolute of two Czech incunabula is an important cultural monument to the early Czech press and marks the long history of political and cultural ties between Czechia and Lithuania. This is evident from the provenance book marks and historiographic sources. The book has been restored and digitized and is easily available to Lithuanian and Czech researchers. It is kept in the Rare Book Department of the Wroblewski Library, in the memorial fond of academic Konstantinas Jablonskis (1892–1960).

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Manuscript of an early Lithuanian grammar
Trumpa kalbamokslė liežuvio lietuviško by
 Kazimieras Kristupas Daukša

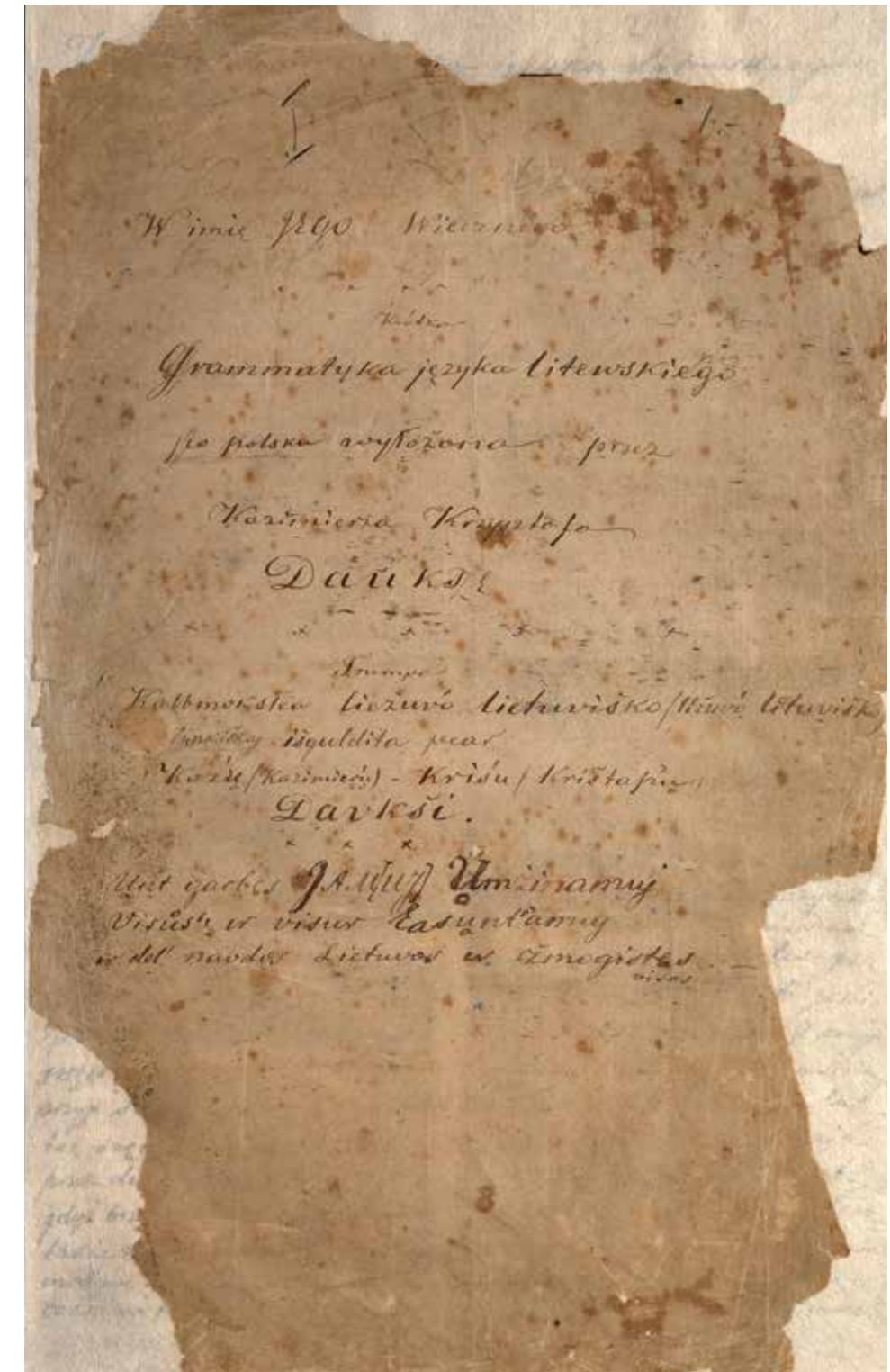
National significance
 Custodian: Vilnius University Library

Kazimieras Kristupas Daukša (1795–1865) wrote this grammar during the fourth and fifth decades of the 19th century. It was the second Lithuanian grammar written in Lithuanian after Simonas Daukantas's *Prasmos lotynų kalbos* (1837). It was both descriptive and normative. This grammar is an authentic mid-19th century source for linguistic analysis of the level of the Lithuanian language at that time and to see the attempts by enlightened Lithuanians to create a common written language. It also shows the influence of the Reformation on Lithuanian culture and literature.

Daukša was a teacher in the Reformed Evangelical school of Biržai and a church organist. He did as much as he could to preserve Lithuanian culture. He not only wrote a grammar but also gathered material for a dictionary. Neither were published. We only have the manuscripts. Lithuania at that time was being polonized and russified, and thus these manuscripts are important literary documents from that period.

These manuscripts survived because his son Edvardas Jokūbas Daukša (1836–1890) made copies. Edvardas was a poet, translator and participant in the 1863 Uprising.

The manuscript is kept in the Manuscript Department of Vilnius University Library, in the Marija and Jurgis Šlapelis fond. Daukša's manuscript was thought to be lost, but in 1953 Marija Šlapelis found it among her and her husband's documents.



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Hymnal of Kristijonas
Endrikis Mertikaitis

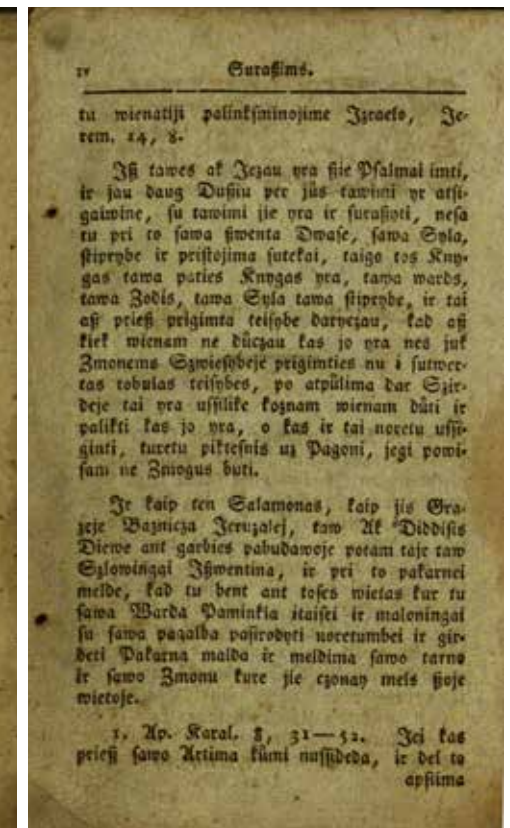
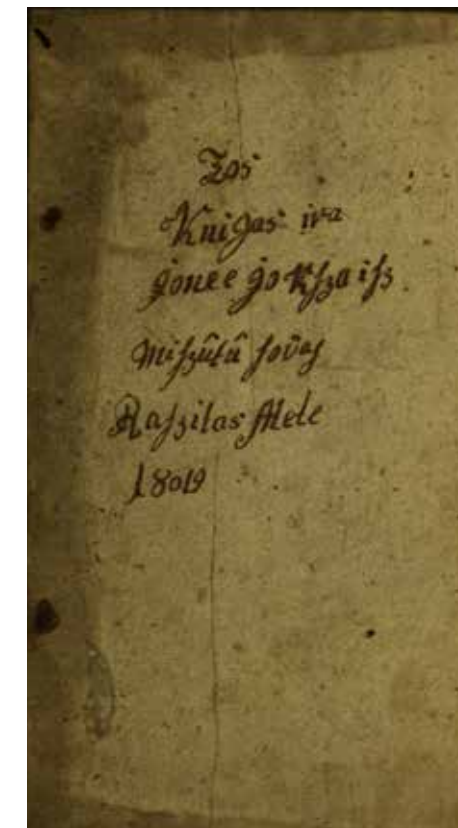
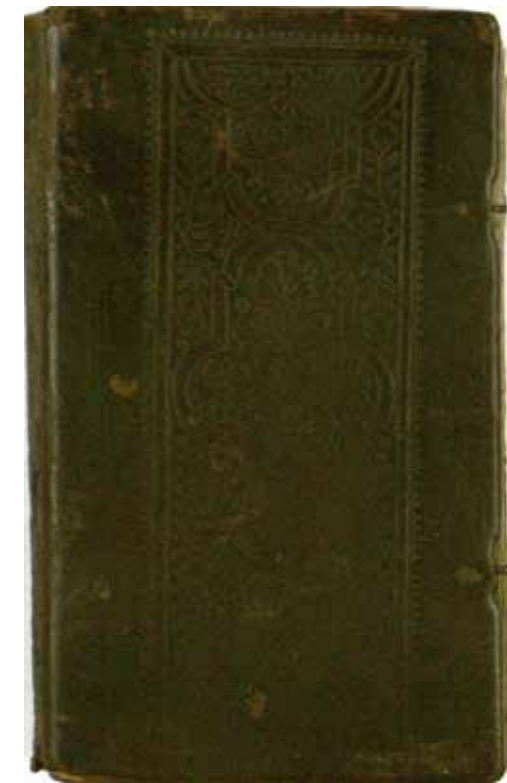
Regional significance

Custodian: Martynas Mažvydas

National Library of Lithuania

At the end of the 18th century, Evangelical Lutheran revival meetings began to spread throughout Lithuania Minor (Prussian Lithuania). They had a large impact on the social, educational and cultural life of the region. During the second and third decades of the 19th century, this movement spread especially fast among the lower social classes. In the cities of Klaipėda, Labguva, Ragainė, Isrutis and surrounding areas, many prayer leaders emerged who would urge parishioners to meet in groups outside of the Church in order to spread piety and strengthen the Christian faith. A revivalist hymnal *Wiffokies Naujes Giesmes* (All Kinds of New Hymns) or *Ewangeliski Psalmi* (Evangelical Psalms) was published in 1817. Until 1903, it had 30 editions, surpassing the official Evangelical Lutheran hymnal. It met the needs of religious education, spiritual growth, and educational activities. It was prepared in Königsberg by the teacher Kristijonas Endrikis Mertikaitis (c. 1775- before 1856), who was a commoner and a member of the revivalist movement. This hymnal differed from the official Church hymnal in Lithuanian in its repertoire, language, and uncensored content, because many of the hymns were composed by the revival movement participants themselves or translated from the German. The second, 1817 edition of this hymnal is especially important because there are no extant copies of the first, 1800 edition (only known through historical sources). The second edition was published in the newly established printing house of Johann Heinrich Post in Tilsit and marks the early development of the revivalist hymnal.

This 1817 edition is the first known publication of this type in Lithuanian. It is considered a bibliographic rarity; the only known copy in Lithuania and the world.



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The Chronicle of the Catholic Church in Lithuania

Regional significance

Custodian: Kaunas Archdiocese Museum

The Chronicle of the Catholic Church in Lithuania was the longest-running (1972–1989) and best-known underground (*samizdat*) periodical in the Lithuanian SSR. It collected and published facts about the anti-Church policies of the Soviet occupation government; about the repression of the Catholic Church in Lithuania, the persecution of and discrimination against priests and believers; published collective appeals by priests to the Soviet authorities about the violation of believer and human rights, about the forced atheization of youth, about the interrogations of *Chronicle* publishers and their helpers, about the search protocols and court decisions; published lists of priests killed, arrested and deported in 1940–41 as well as other documents and articles. The *Chronicle* was reproduced using a typewriter and copied with primitive self-made machines. That is why the circulation was so small: 200–300 copies at first, and later only 100–150 copies. In total, 81 issues appeared. Because of intense surveillance by the KGB and the need to work in total secrecy, the *Chronicle* could not reach a broad audience. One of the main goals of the publishers was to make sure that copies reached the West (USA), from where they could be further disseminated through various news media. The first issues of the *Chronicle* were passed on through Moscow dissidents (Sergei Kovalev, Alexander Lavut, Tatyana Velikanova, Gleb Yakunin and others) to the Lithuanian daily *Draugas* published in Chicago, and later to the Lithuanian Catholic Religious Aid organization. Lithuania's residents would receive the published information by listening to the Vatican Radio, Voice of America, Radio Liberty and other stations. The most important excerpts were translated into English and sent to various news agencies, newspapers, libraries, the United States Congress and administration, and Bishops' conferences; in all, to about 138 state institutions and international organizations.

After receiving agreement and blessing to the idea of an underground publication from exiled bishops Julijonas Steponavičius (1911–1991) and Vincentas Sladkevičius (1920–2000), one of the most active priests in the Vilkaviškis bishopric Sigitas Tamkevičius (b. 1938) was appointed the first editor and organizer of the *Chronicle*. It was first published in the city of Simnas (1972–1985) and later in Kybartai (1985–1989). After the arrest of

Tamkevičius in 1983, father Jonas Boruta (b. 1944) took over the editorship. For publishing, copying, disseminating, or any other kind of collaboration with the *Chronicle*, 17 people were arrested and imprisoned between 1973 and 1983: two priests, four nuns and eleven lay persons.

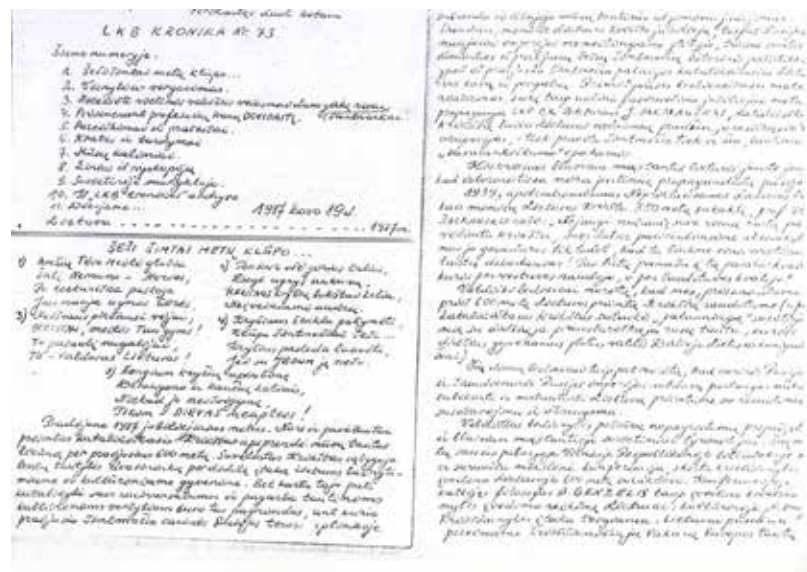
The Chronicle of the Catholic Church in Lithuania is a chronicle of Soviet crimes against humanity. It began a new era of resistance to Soviet occupation – the underground press or *samizdat* – and set an example for other underground publications.



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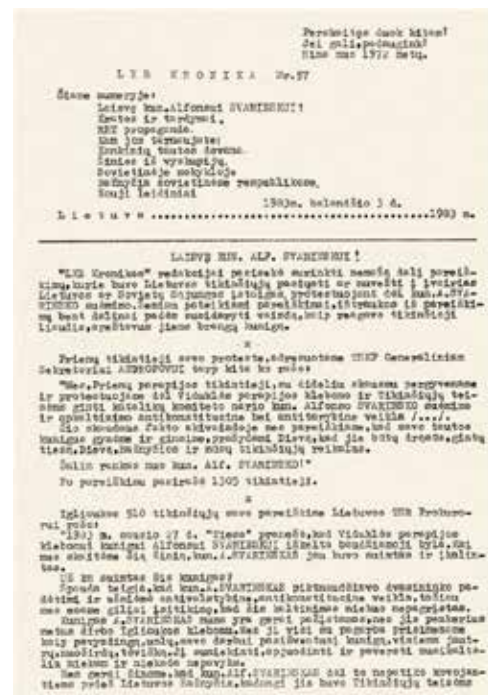
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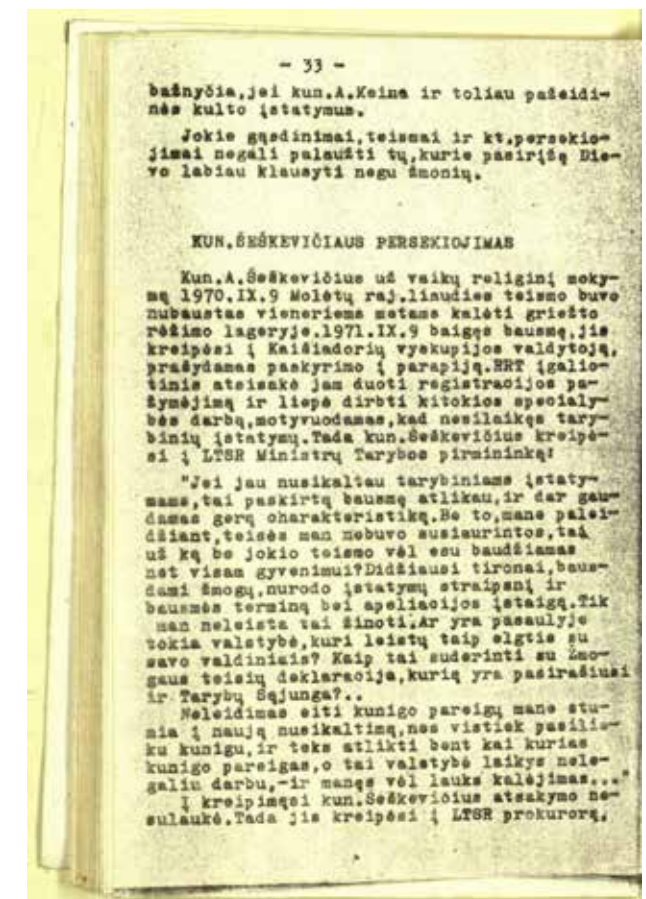


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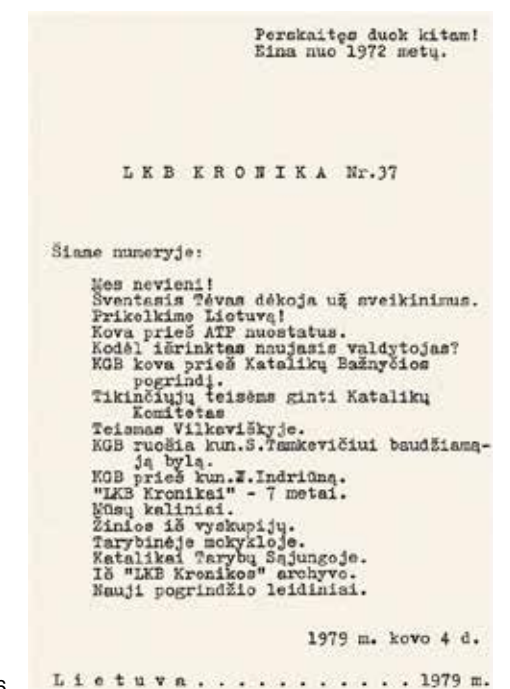
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Miniature depicting Lithuanian Grand Duke Vytautas the Great and his wife Ona Vytautienė

National significance
Custodian: National Museum – Palace of the Grand Dukes
of Lithuania

This miniature drawn by an unknown German artist at the end of the 15th and the beginning of the 16th centuries was part of a manuscript book (codex). This imaginary portrayal of Vytautas the Great (c. 1350 – 1430) and his wife Anna (d. 1418) is a significant cultural heritage object because so few portrait images exist of the early rulers of Lithuania. The ruling pair are shown together, full height, as if dancing, and both wearing clothes popular in Western Europe at that time. The drawing is done in ink and watercolor, and some of the clothing folds are gilded. The artist created these portraits according to the traditions of West European painting and, probably, based on an older 15th-century work. This miniature is also exceptional because it shows that Lithuanian rulers were important in a European context, even a hundred years after their deaths. They are portrayed together with other important European leaders: Duke Leopold III of Austria (1351–1386) and his wife Viridis Visconti (1352–1414); Duke Louis IX of Bavaria (1417–1479) and his wife Amalia of Saxony (1436–1501); Duke Rudolph I of Saxe-Wittenberg (c.1284–1356) and his wife Jutta von Brandenburg (c.1279–1328); Lord of Milan Bernabo Visconti (1323–1385) and his wife Beatrice Regina della Scala (1331–1384); King of France Philip VI (1293–1350) and Bonne of Luxemburg (1315–1349), the wife of Philip VI's son King John II of France (1319–1364); as well as other monarchs. The Palace of the Grand Dukes of Lithuania museum purchased this miniature, together with nine other watercolors of European rulers, in 2014 from the Dominic Winter Auctioneers in the United Kingdom. Earlier, this 10-set miniature collection was sold by Christie's auction house in New York City.

The oldest image associated with Vytautas the Great is on his grand seal, which he used in 1407–1430.



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Literary documents of
Bronius Krivickas

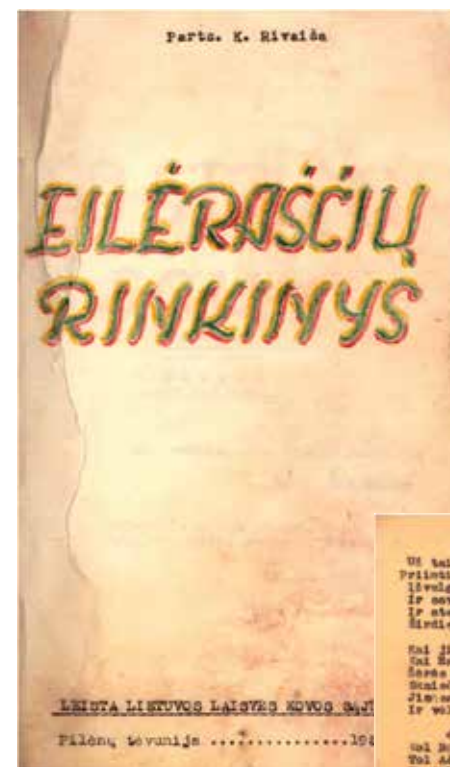
National significance

Custodian: Biržai Region Museum Sėla

Bronius Krivickas (1919–1952) was a writer, literary critic, translator and teacher. He graduated from the Biržai gymnasium in 1943 and studied Lithuanian literature at the Vytautas Magnus and Vilnius universities. From 1944, he taught at the Biržai gymnasium. In 1945, he joined the partisan detachment active in the Biržai district, and in 1948, became one of its leaders. While a partisan he wrote poetry, satires and political articles; did translations; and edited partisan press. He wrote in hideouts and bunkers, first writing by hand and then using a typewriter. He was killed when he was 32 years old in the forest of Raguva.

The two documents being saved are: (1) a handwritten notebook of his writings (44 p.) that was preserved in a hollowed-out log (the Museum also has the log) and (2) a typewritten collection of his works (177 p.), which was published by the Union of Lithuanian Freedom Fighters in 1952. The manuscript notebook contains his satire *Po Stalino saule* (*Under Stalin's Sun*), three poems from the collection *Žiaurusis Dievas* (*The Cruel God*) and five sonnets from the collection *Neužmirštolei, žydinčiai nakty* (*To the Forget-me-not that Blooms at Night*). The typewritten collection was bound in a Latvian notebook decorated with Soviet drawings on the cover. The collection consists of five parts: the satire *Under Stalin's Sun* (56 p.); poems from *The Cruel God*; sonnets from the collection *To the Forget-me-not that Blooms at Night*; a poem from the collection *Poilsio valandai* (*For the Rest Hour*); and several translated poems of Johann Wolfgang Goethe.

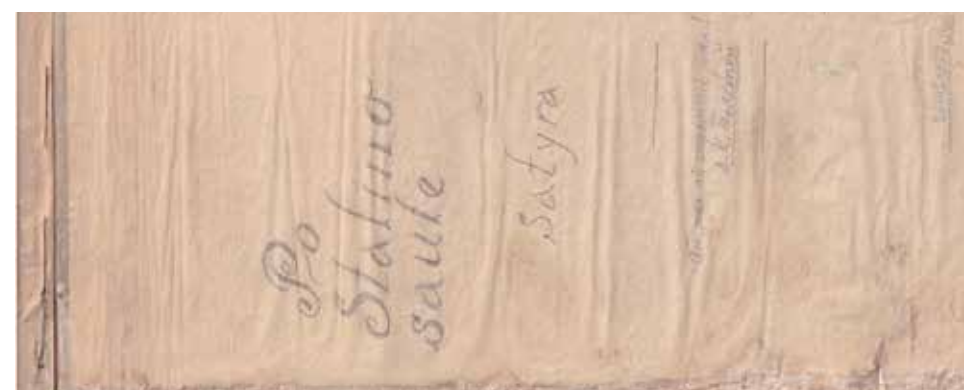
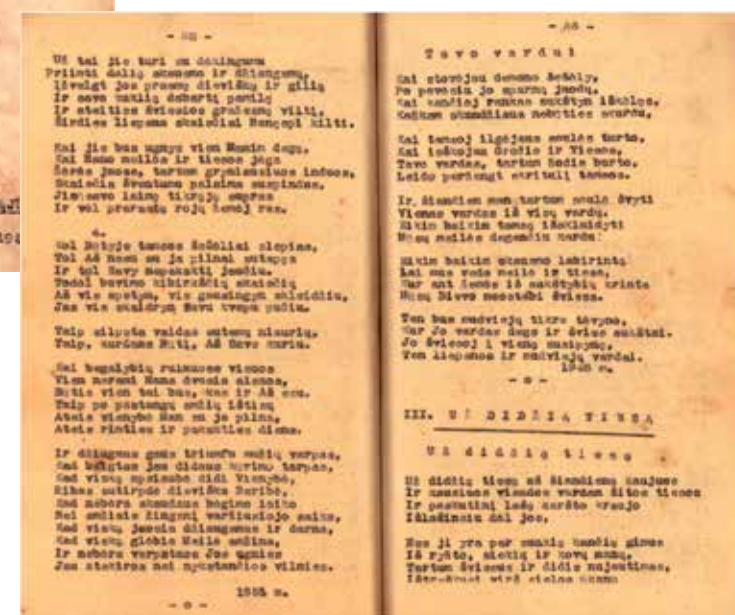
These documents were hidden and saved from confiscation and destruction throughout the Soviet period by friends of the family. They represent not only the mature creations of a very talented writer, his ability to convey through poetry and prose important historical events, but also the consciousness, the bravery, and the belief of a nation that some day Lithuania's freedom will be won.



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Manuscripts of Siberian exile by Dalia Grinkevičiūtė

Regional significance
Custodian: National Museum of Lithuania

Dalia Grinkevičiūtė (1927–1987) is one of many Lithuanians repressed by the Soviets: exiled beyond the Arctic Circle, imprisoned and harshly persecuted. Yet she survived and returned to Lithuania. In Lithuania, she is known as the first author to publish exile memories (1988) which had such a great public response. Grinkevičiūtė's memoirs provided a beginning to a whole genre of exile memoirist writings, and made her famous as the chronicler of the nation's sufferings. Grinkevičiūtė's manuscript legacy consists of the stories *Atsiminimai* (Memories), *Lietuviai prie Laptevų jūros* (Lithuanians by the Laptev Sea), *Vospominaniya* (Memories, in Russian), *Gimtojoje žemėje* (In the Homeland) as well as the miniatures *Laikrodėlis* (Watch) and *Talismanas* (Talisman). Every one of these texts was written at a different time, encompasses a shorter or longer period of her life, and is interesting in its own right. The first, the earliest, the broadest in scope, and the most significant text *Atsiminimai* (Memories) was written in Kaunas in 1949–1950, after she escaped from exile, was in hiding and caring for her sick mother. Fearing capture (which actually happened in October of 1950), she hid her manuscript in a glass jar and buried it in her parent's garden. When she returned to Lithuania in 1956, she could not find her buried manuscript, and around 1974 began writing anew – first in Russian and then in Lithuanian. The hidden manuscript was found by accident in 1991, four years after her death.

All of Grinkevičiūtė's texts supplement one another and make up a continuous narrative about Lithuanian life in exile and in return from exile (1941–1979). This narrative is an authentic and shocking chronicle of the suffering of Lithuanians who were deported on 14 June 1941, and of other nationalities, as well as a witness to the Soviet regime's crimes against humanity.

Laikrodėlis.
Ji man padovanojo Tėvas 11^{to} mano gimimo
diena. Jo suterke jis man daug džiaugsmo.
Birželio 14^{to} "naktį" mane pažadėjo milie-
nykas lietuvis iš vėlydės apsiuogti. Pastum-
ti pas tėvus. Tėvų miegamajame pamačiau
cėkšlą, nukierptą! Tėvų revoliuterį, stlysi-
kuroj daktarų. Bgiolau: "Toli nuo Sibiro
rajonus viską gyventumai."
Kai sugrįžau, 1 sero kambarį apsi-
uogti. ant naktinio stalo jau nebebuvo
savo "laikrodėlio".
Kur tu dabar, "užli salto proto kai-
to sindromas ir šviesios rankomis"?...
Pirmasis lauktuos miliejo abdo, kurį
aš sutikau savo gyventame. Spėgėsi var-
ka tą valandą, kai atėjau iš jo vėlydės:
Tėvų, laisvų, Tėvų, gruntuosius namus,
siųsdamas ji man! Tikrai pražūtį.
Ar gyvas tu? Ar prisimeni, ar pasakoji
savo anūkams kaip traukėsi varbus!
Sibiro? Dangelis jų ir liko ten. 15 metų
tarpų gyventau. Ši laisvė nepamiršau.
Ar atnešė mano laikrodėlio tau
laime?

Recording History Photo Captions

1. *Baltic Way* demonstration near Vilnius. Photo by Vladas Ščiavinskas. LCVA 0-104449.
2. Section of the *Baltic Way* human chain. Photo by Viktoras Kapočius. LCVA Tv. F-16.
3. Ex libris of the Radziwiłłs' Nesvizh library. LVIA F. 1280, ap. 1, b. 270, l. 1.
4. Act of the Union of Lublin document with 78 wax seals of Lithuanian nobles and boyars. Preserved in the Central Archives of Historical Records in Warsaw, Poland. Catalog nr. 5627. Photo by Karol Zgliński.

2006

5. Title page of Mažvydas' *Catechism*. VUB Lr 5650.
6. The Act of the Re-establishment of the State of Lithuania, with signatures of the deputies. LVNA, f. 2, ap. 1, b. 1, l. 1.
7. Royal charter granted to the Vilnius cathedral by Jogaila on 17 February 1387. LMAVB RS F6-1.
8. Royal charter of 1 April 1579 from King Stephen Báthory granting the Vilnius Jesuit College the rights and privileges of an academy or university. LVIA, F. 787, Ap. 1, B. 3.
9. Bull of Pope Gregory XIII ratifying the founding of Vilnius University. LVIA, F. 787, Ap. 1, B. 4.
10. Title page and sample page of the *Academic laurels ...* book. VUB RS F2-1.
11. Pages from a collection of documents written in Old Church Slavonic. LNMMB Cyr.Ms.B.1.L.307, Cyr.D.1787-1.L.71, Cyr.Ms.B.1.L.76, Cyr. Ms.C.7.L.214.
12. Front and back of the postcard entitled *Greetings from Vilnius. Castle Hill*. LLMA F. 273, ap. 1, b. 110, l. 66.
13. Portrait photo of publicist Pranas Dailidė (1931). Ekonominės karių bendrovės [Economic Soldiers' Company] photo studio.
14. Petras and Eglė Klimas as children. *Modern* photo studio.
15. Unknown priest (c. 1900). Photo by Wladislaw Zatorski.
16. The poet Maironis. Modern photo studio.
17. The composer and organist Juozas Naujalis (c. 1898). Photo by Eugeniusz Lawdanski.
18. The composer and violinist Gražina Bacevičiūtė. Photo by P. Brėdikytė.
19. Unknown woman (c. 1938). Photo by Mejeris Smečchauskas.
20. Unknown family (c. 1895). Photo by Wladislaw Zatorski and Jaroslaw Brzozowski.
21. Unknown young man. Ekonominės karių bendrovės [Economic Soldiers' Company] photo studio.
22. Unknown girl. *Modern* photo studio.
23. The ethnographer Mikalina Glemžaitė (1926). *Modern* photo studio.
24. The composer and actor Antanas Vanagaitis (1921-1923). *Modern* photo studio.
25. General Vincas Grigaliūnas-Glovackis and wife. Photo by Kliučinskis.
26. Description of an open-hearth cottage in the village of Dargaičiai by Vladas Trinkas, 1936. ŠAM NF EA49/282.
27. Drawing of an open-hearth cottage in the village of Dargaičiai by Kazys Dambrauskas, Šiaulių district, Gruzdžių sub-district, Dargaičių village, 1936. EA – B.49.
28. Wooden farmhouse built by Birutis and drawn by Gerardas Bagdonavičius, Šiaulių district, Padubysio sub-district, Barisių village, 1930. EA – B.15.
29. Lay-out of Antanas Šimkus' house, Šiaulių district, Padubysio sub-district, Minaičių village, 1930. EA – B.33.
30. Technical drawing of ANBO – IV (ANBO – 41) by Antanas Gustaitis entitled "Front part of the fuselage. With the motor Pegasus L2",

- Kaunas, 1933-01-20. LAM RD 1534.
31. Juozas Miltinis in his library, Panevėžys, 1976-03-29. FJM-827.
32. Postcard sent by Juozas Miltinis from Berne, Switzerland to Vaclovas Blėdžius. A view of the city is pictured on the postcard, 1978-06-13. FJM-288/5.
33. Notes by Juozas Miltinis. FJM-235.
34. Portrait photograph of Juozas Miltinis by A. Palionis, Panevėžys, c. 1982. FJM-834.
35. Portrait drawing of Juozas Miltinis by an unknown author. FJM-802/1.
36. A rehearsal of Nikolai Pogodin's play *Silver Valley*, Panevėžys Drama Theatre, 1940. Photo by Kazimieras Vitkus. FJM-1019/27
37. Notes by Juozas Miltinis. FJM-235.
38. Caricature of Juozas Miltinis by an unknown author. FJM-1020/3.
39. Notes by Juozas Miltinis. FJM-235.
40. Drawing by Karvelis of the BK-4 glider's fuselage. LAM GEK 321/38.

2007

41. Cover and sample pages from the *Turov Gospel* manuscript. LMAVB F19-1.
42. Open pages from Daukša's Catechism. VUB Lr4165.
43. Title page and other views of Jaknavičius' book *Polish and Lithuanian Gospels*. KTU C72772.
44. Illustrated pages from Matthew Praetorius' manuscript book the *Delights of Prussia or the Prussian Scene*. VUM 185.
45. Cover, title page, and sample pages from the *Golden Book of the Imperial Vilnius Medical Society*. VUB F26-290.
46. Title page of *Inventory Nr. 2* and illustrations of play-bills, posters and announcements of plays, concerts, lectures, meetings, and sporting events from the Vilnius Jewish ghetto collection. LCVA F. R-1421, ap. 2, b. 1-180, 184-222, 230, 232-237.
47. Photograph albums from the Count Mikhail Muravjov Museum. LVIA f. 439, ap. 1, b. 147, 148, 149.
48. Commissar of the Vilnius city rebels Ignacijus (Ignotas) Zdanavičius (1841-1863). LVIA f. 439, ap. 1, b. 147, nr. 122.
49. Rebel troop leader Feliksas Vislouchas. LVIA f. 439, ap. 1, b. 147, nr. 23.
50. Rebel leader (*vaivada*) in the Kaunas gubernia Zygmunt Sierakowski (1826-1863). LVIA f. 439, ap. 1, b. 147, nr. 123.
51. Wincenty Konstanty Kalinowski (1838 – 1864) was one of the leaders of the Lithuanian, Polish and Belarusian national revival and the leader of the 1863 January Uprising in the lands of the former Grand Duchy of Lithuania. LVIA f. 439, ap. 1, b. 147, nr. 125.
52. Photographs of tsarist administrators, their families and others involved in the suppression of the 1863 January Uprising. LVIA f. 439, ap. 1, b. 149.
53. Vilnius Governor General Mikhail Muravjov, c. 1860. LVIA f. 439, ap. 1, b. 149, nr. 168.
54. Shellac record labels from the beginning of the 20th century.
55. Frame from the movie about the first All-Lithuanian Song Festival showing President of the Republic of Lithuania Aleksandras Stulginskis and his wife Ona. LCVA Kino dokumentų kolekcija, ap. 1, apsk.vnt. 2428/35.
56. Frame from the movie about the first All-Lithuanian Song Festival showing the backdrop of the song festival and some of the choirs. LCVA Kino dokumentų kolekcija, ap. 1, apsk.vnt. 2428/35.
57. Scenes from the movie about the funeral of Dr. Jonas Basanavičius. LCVA Kino dokumentų kolekcija, ap. 1, apsk. vnt. 1105/35.
58. Letters of Janina Čižinauskaitė written to her loved ones in 1942 from the Ninth Fort in Kaunas. KDFM S 11, 12, 14.

2008

59. Cover and sample pages with illustrations from the *Tetraevangelija* [Four Gospels]. LMAVB RS F19-32.
60. Title page and sample pages from Jan Seklucjan's *Ordinary catechism text for the common man*. LMAVB L-16/61.
61. Scenes from Tyszkiewicz's map of the upper reaches of the Neris River. VUB F23-196.
62. Map of the Duchy of Biržai by Józef Naronowicz-Naroński. GEK-18611.
63. The Columbia graphophone made in the United States during the first decade of the 20th century. Aušra History Museum of Šiauliai ŠAM R-T 131.
64. Phonographs used at the Lithuanian Folklore Archive, 1935.
65. Phonograph cylinders (originals and copies) recorded by Edvardas Volters. Photo by Radvilė Nakaitė.
66. Horn of the Columbia graphophone made in the United States during the first decade of the 20th century. Aušra History Museum of Šiauliai ŠAM R-T 131.
67. Phonographs and cylinders owned by the Lithuanian Scientific Society. Photo by Mindaugas Karčemarskas.
68. Folklorist and teacher Zenonas Slaviūnas standing in back of phonographic recording devices and discs, 1937.
69. View of the people, cars and plane along the Baltic Way. Photo by Romualdas Požerskis.
70. Scouts holding a banner which reads "The Baltic Way leads to freedom!". Photo by Viktoras Kapočius. LCVA 37.
71. The human chain. Photo by Romualdas Požerskis.
72. Young children hold vigil near the Baltic Way. Photo by Arvydas Reklaitis. LCVA 0-111351.
73. The human chain snakes around Vilnius near the Green Bridge. Photo by J. Kernagis. LCVA P-22490.
74. Title page of Baltramiejus Vilentas' *Gospels and Epistles*. VUB Lr 1387.
75. Jan Rustem's etching on birch bark entitled *Suimtieji* [Captives]. LVIA F. 1135, ap. 8, b. 59. I.
76. Jan Rustem's etching on birch bark entitled *Moters portretas* [Portrait of a woman]. LVIA F. 1135, ap. 8, b. 5. II.
77. Plant illustrations and title page from the book manuscript by Jurgis Pabrėža. LNMMB RKRS F124-7.
78. The first and last pages of the 1922 Constitution of the Republic of Lithuania. LCVA F. 923, ap. 1, b. 814, I. 99, 102 a. p.
79. Manuscript copy of Maironis's poem *Dienų sielvartai* [Days' Sorrows]. MLLM R1 1146.
80. Dobuzhinsky's sketch for the prologue and epilogue scenes of Nikolai Tcherepnin's ballet *The Mystery of the Pyramid*. LTMKM Ad 910.
81. Dobuzhinsky's sketch of Menada's costume for Tcherepnin's ballet *The Mystery of the Pyramid*. LTMKM Ad 944.
82. Dobuzhinsky's scenic design sketch for Shakespeare's drama *Hamlet*. LTMKM Ad 853.
83. Dobuzhinsky's sketch of Kristupas Radvila Perkūnas' costume for Jurgis Karnavičius' opera *Radvila Perkūnas*. LTMKM Ad 18.
84. Dobuzhinsky's scenic design sketch for Shakespeare's drama *Hamlet*. LTMKM Ad 854.
85. Excerpt from a letter by Putvinskis-Pūtvis to Marija Nemeikšaitė, 1915-06-05. ŠAM I-R 5144.
86. Last page of the Declaration of February 16, 1949 with signatures of the drafters. LYA KGB fond Nr. K-1, ap. Nr. 58, criminal case of Jonas Žemaitis and others Nr. 33960/3, t. Nr. 10, I. Nr. 227.
87. Postcard entitled Nida – *Fishing boats*, A. Henig Studio, early 20th

- century. Neringa Museums, NIM D 301.
88. Postcard entitled *Curonian Spit. Sunday rest at the village beach*, early 20th century. Photo by Paul Jsenfels. Neringa Museums NIM D 1411.
89. Postcard entitled Nida (Curonian Spit). The High Dune, early 20th century. Photo by Paul Jsenfels. Neringa Museums NIM D 1454.
90. Postcard entitled *Nida. Kurėnai*, early 20th century. Photo by Paul Jsenfels. Lithuanian Sea Museum LJM FK 281(8).
91. Photo of *kurėnai* by an unknown author, c. 1930. Lithuanian Central State Archive LCVA P-33814.
92. *Krikštas*, 1964. Photo by A. Krutulienė. Kaunas Technical University ASI archive.
93. Photograph entitled *Crow catcher*, early 20th century. Neringa Museums NIM D 1422.
94. Postcard entitled *Baltic resort Juodkrantė – Climbing the ‘dead Dune’* by an unknown photographer, early 20th century. Neringa Museums NIM D 255.
95. Postcard entitled *Nida. Curonian Spit. Shore of the lagoon near Nida-Purvyne*, early 20th century. Photo by Paul Jsenfels. Neringa Museums NIM D 1390.
96. Photograph of a local inhabitant, c. 1930. Neringa Museums NIM D 344.
97. Postcard entitled *Cemetery in Nida*, early 20th century. Photo by Fritz Krauskopf. Neringa Museums NIM D 1186.
98. A fisherman and his family by the Curonian Lagoon, c. 1930's. Neringa Museums NIM D 340.
99. Postcard of Lithuanian fisherfolk, early 20th century. Printed by the F. W. Siebert Press. Neringa Museums NIM D 231.
100. Drawing entitled *Weather vane. Nida. 1936* by Eduardas Jonušas, Nida, 1994. Neringa Museums NIM D 745.
101. Postcard entitled *Crow catcher in the Curonian Spit*, early 20th century. Neringa Museums NIM D 1421.
102. Postcard entitled *A crow's gentle death*, early 20th century. Photo by Fritz Krauskopf. Neringa Museums NIM D 1420.

2011

103. Pages from the Avraamka chronicle. LMAVB F22-49.
104. Page from the examination register of the Lithuanian Jesuit Province. VUB F13-35.
105. Last page of the *Circular of 15 May 1794* with a list of the signatories. LMAVB Sm-sp-2451.
106. Royal charter of Lithuanian Grand Duke Alexander Jagiellon with the great seal of the Grand Duchy of Lithuania. LMAVB F6-85.
107. Algirdas Janiselis on skis, Irkutsk Oblast, 1956. LCVA 1-35825.
108. The family of Matilda and Vilhelm Janiselis: their children – Emilija, Aldona, Jonas and Algirdas, village of Ikonik, Irkutsk Oblast, 1949. LCVA 1-35588.
109. Lithuanian girl in national costume praying in front of an altar built by the exiles in the *Liesozavod* barracks, Irkutsk Oblast, 1950. LCVA 1-35776.
110. Matilda Janiselis sewing, Irkutsk Oblast, 1953. LCVA 1-35590.
111. Janiselis family in front of their barracks. From left: the children – Emilija, Aldona, Algirdas and Jonas; the parents – Vilhelm and Matilda Janiselis, village of Ikonik, Irkutsk Oblast, 1949-04-17. LCVA 1-35589.
112. Lithuanian women exiles resting together with local Russian women in the fields of the Kaganovich collective farm. Third from the left is Matilda Janiselis and the fourth is Valašnienė. Irkutsk Oblast, 1949. LCVA 1-35638.
113. Exiles posing in front of the truck and barracks with the family that will be returning to Lithuania. Pictured in the photo are Matilda Janiselis,

- Grigienė, Juozas Valikonis and others. Irkutsk Oblast, 1958. LCVA 1-35830.
114. Vilhelm Janiselis with his daughter Emilija, Irkutsk Oblast, 1955. LCVA 1-35591.
115. The plant collection of Prof. Matas Šukevičius is the oldest in the Vilnius University herbarium. It was gathered in the Grodno region in 1817.
116. Cover of Viktoras Šimaitis' book *Vyturėliai lankuos* [Skylarks in the fields], illustrated by Povilas Osmolskis, Reutlingen, Germany: Gustav Betschinger, Lithographische Kunstanstalt, 1947.
117. P. Šležas and Ig. Malinauskas, *Lietuvos istorija: pirmosios gimnazijos klasėms* [Lithuanian history for beginning high school classes], 2nd supplemented edition, Kassel-Mattenberg, Germany: Giedra, 1947.
118. Jonas Rutkauskas, children's book *Gintarėliai* [Small pieces of amber], illustrations by Viktoras Simankevičius, Munich, Germany: Pr. Fabius, 1948.
119. Vytė Nemunėlis (Bernardas Brazdžionis), poetry book for children *Tėvų nameliai* [Parent's homes], illustrations by Jonas Firinauskas, Tübingen, Germany: Patria, 1947.
120. Poem and illustration from Viktoras Šimaitis' book *Vyturėliai lankuos* [Skylarks in the fields], illustrated by Povilas Osmolskis (see nr. 116).
121. First issue of the Lithuanian weekly newspaper *Mūsų Viltis* [Our Hope], which was published in the Fulda displaced person's camp in West Germany from 1945-1946 and edited by Father K. R. Klumbys.
122. Cover and sample pages of manuscripts of Lithuanian prayers. VUB II 3003-3006.
123. Excerpt from the diary of Blessed Jurgis Matulaitis. LCVA F. 1674, ap. 2, b. 139, 140.
124. Bull of Pope Benedict XV appointing Father Jurgis Matulaitis the Bishop of Vilnius. LCVA F.1674, ap. 2, b. 3, l. 43-44.
125. Manuscript of a poem by Antanas Miškinis from the cycle *Psalmės* [Psalms] written in a forced labor camp in Mordovia. MLLM GEK 62271/R1 5567.

2013

126. Manuscript page and cover from the Second Lithuanian Statute. VUB F67-1466.
127. Title page of Rikovijus' *New Book of Hymns*. VUB Lr 1377-1378.
128. Title page of folder with Daukantas' manuscripts and first page of the *Spring Joys* manuscript, Tolminkiemis, 1765-1775. LLTI BR, F1-5259.
129. Several pages from the translation by Donelaitis of a landowner's letter to his peasants. LMAVB LK-18/17.
130. Title page of Abraham Elijah Harkavi's *Jews and Slavic Languages*, Vilnius, 1867. LNMMB 237200.
131. Sketch of a costume worn in Šiauliai from the folklore collection of Matas Slančiauskas. LMD I 898-03.
132. The first page of Jonas Jablonski's folklore collection, stamped LMD 1907 and with a note that it was a *Gift from J. Jablonskis* 1913. LMD I 164-02.
133. Catalogs of folklore collections housed at the Institute of Lithuanian Literature and Folklore.
134. Frames from the movie *Te visad šviečia saulė* [May the Sun Always Shine] in the publication *Kėdainių „Mėgėjas“* 1962-2012 by Vitolis Laumakys and Adolfas Morėnas, 2012.
135. Founder of the Kėdainiai Film Studio Vitolis Laumakys.

2015

136. Royal charter of 6 June 1563 by King Sigismund II Augustus granting equal rights to Catholic and Orthodox boyars in the Grand Duchy of Lithuania. LNMMB RKRS F101-31.
137. Engraving *View of the City of Grodno*, inscription in Latin *VERA DESIGNATIO VRBIS IN LITTAVIA GRODNÆ*, engraver Matthias Zündt (1498-1586), according to a drawing by Johann Adelhausen (16th century), Nuremberg, 1568. NM LDKVR, GEK-70, VR-1.
138. Pope Clement VIII's brief of 7 November 1602. LMAVB RS, F6-267.
139. Pages from the second edition of Šrubauskis' catechism. VUB Lr 1265.
140. Table of symbols used in the maps illustrating the organization of land exploitation. LCVA F1250, ap. 4/24, b. 34.
141. Map (M 1:2500) showing the distribution of land plots in the village of Kleboniškaiai, Kaunas district, Pažaislis sub-district, 1939. LCVA F1250, ap. 4/3, b. 509.
142. Map (M 1:5000) showing the distribution of farmsteads in the village of Luokai, Zarasai district, Salakas sub-district, 1938. LCVA F1250, ap. 4/22, b. 420.
143. Manuscript books containing the Lithuanian translations by Baranauskas of the Bible (Old and New Testaments) and the Book of Psalms. VUB F1–F168, F1–F111.
144. Pages from the manuscript book of the Bible. VUB F1–F168.
145. Album from birch bark made in 1950 by the political prisoner Ona Abariūtė in a transit prison, Krasnoyarsk Krai, c. 1952. LGGRTC TD1318.
146. Letter written on birch bark in 1941 by the political prisoner Kazimieras Šiliūnas to his exiled family in the city of Barnaul in Altai Krai, 1942. LGGRTC TD1595.

2017

147. Nine volumes of Narbut's annotated *History of the Lithuanian Nation*. LMAVB RS F17-244/1-9.
148. Frontispiece and title page of volume one of Narbut's annotated *History of the Lithuanian Nation*, Vilnius, 1835. LMAVB RS F17-244/1.
149. Fulgenty Dryacki's prayer book. LMAVB RSS L-17/3.
150. Map of the Soviet mass deportation action code-named *Operation Priboi*. LYA f. nr. V-135, b. apyrašas Nr. 7, b. nr. 676.
151. Strashun's portrait by an unknown artist, published in the Warsaw almanac *He- asif*, 1885. LNMMB L420.
152. Strashun's library building next to the Great Synagogue, Vilnius, 1940. Photo by Jan Bułhak. LNDM Fi 273
153. Stamp of Strashun's personal collection.
154. Album cover and sample pages of text. LCVA f. 1686, ap.nr. 1, b. nr. 185.

2019

155. Publication entitled *Modern Interpretations of Gaon Elijah* (compiled by Abraomas Druškovičius) from the collection of the Vilna Gaon Elijah ben Solomon Zalman, Kėdainiai, 1940.
156. Page from Daukantas' manuscript *Maldas Katalikų Pagal Bažniczes S. Rimo iszraszytas* [Catholic Prayers According to the Holy Roman Catholic Church], Saint Petersburg, 1842. Institute of Lithuanian Literature and Folklore LLTIBR F1-SD18.
157. Ušinskas' construction drawing of a puppet head, Kaunas, c. 1935-1938.

158. Ušinskas' construction drawing of a puppet, Kaunas, c. 1935-1938.
159. Puppet drawings from the United States patent granted to Usinskis on 28 May 1940, sheet 2.
160. Puppet drawings from the United States patent granted to Usinskis on 28 May 1940, sheet 1.
161. Title page of the collected works of Flavius Josephus and Mažvydas' autograph. VUB II 4996–4997a.
162. Title page of the panegyric to Ivan Mazepa and sample pages. LMAVB RSS, R-17/2-11.
163. Two pages from Simonas Grosas' manuscript *Liber latinitatis contineus nonnullas regulas*. Vilnius University Library VUB RS F1-D1132, lap. 1r, 4v–5r.
164. Several manuscript books of Grosas' Samogitian grammar, 1835. Wroblewski Library of the Lithuanian Academy of Sciences LMAVB f. 29-822, lap. 1r, 1v–2r.

2021

165. Title page and sample page from the decoratively embossed membership book of the Sweetest Name of Mary Brotherhood. LMAVB RS F43-27512.
166. Cover and sample pages from the composite book with the two incunabula. LMAVB KJ 5301 Jabl.
167. Title page of Daukšas' Lithuanian grammar manuscript. VUB RS, F119–516.
168. Title page and sample pages from Mertikaitis' hymnal. LNMMB A4/817 nr. L58685.
169. Containers with microfilms of various issues of the *Chronicle*. The *Chronicle* travelled to the West in this format.
170. Church of Our Lady of the Assumption in Simnas, where the vicar Father Tamkevičius hid the *Chronicle* manuscripts.
171. Issue Nr. 73 of the *Chronicle* (19 March 1987) which was copied by Sister Nijolė Sadūnaitė.
172. Cover of the first issue of the *Chronicle* (1972).
173. First page of issue Nr. 57 of the *Chronicle* (3 April 1983).
174. Article about the persecution of Father Antanas Šeškevičius during 1970-71, which appeared in the first issue of the *Chronicle* (1972).
175. Cover of issue Nr. 7 (1973).
176. First page of issue nr. 37 (4 March 1979).
177. Miniature depicting Lithuanian Grand Duke Vytautas the Great and his wife Ona Vytautienė by an unknown German artist, early 16th century. VR – 827.
178. Title page and sample pages of typescript from the collection of works by Krivickas which was issued by the Union of Lithuanian Freedom Fighters in 1952. BKM, GEK-21443.
179. Hollowed-out log in which Krivickas' manuscript was hidden. BKM, GEK -21468.02.
180. Manuscript note book containing Krivickas' satire *Under Stalin's Sun*. BKM, GEK -21468.01.
181. Page from Grinkevičiūtė's miniature *Laikrodėlis* (Watch), 1978 August. LNM MP 7289/1, IRNp 460/1.

RECORDING HISTORY

Lithuania's documentary heritage
in the international and national
registers of the UNESCO *Memory
of the World* Programme

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Design
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Photography by the custodians of the
enlisted documentary heritage objects



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Lietuvos
nacionalinė komisija

ISBN 978-9955-718-11-6

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