



## 2<sup>ND</sup> INTERNATIONAL COLLOQUIUM OF GENEALOGY, HERALDRY, AND VEXILLOLOGY

June 9–11, 2023 – Vilnius, Lithuania  
The 700<sup>th</sup> anniversary of Vilnius

**THEME: THE GRAND DUKES OF LITHUANIA AND OTHER FAMILIES  
ORIGINATING FROM THIS COUNTRY – A WINDOW INTO BALTIC HISTORY  
AND GENEALOGY, HERALDRY, AND VEXILLOLOGY**

**Lithuanian State Historical Archives – preserving the past for the future**

***Viktorija Čuiko (The Lithuanian State Historical Archives, Lithuania)***

**Summary (in English)**

The Lithuanian State Historical Archives (LSHA) in Vilnius preserves the written memory from our past, extending from the 15<sup>th</sup> century until the present day. Not only are institutional documents preserved and made publicly available from the Grand Duchy of Lithuania, Russian Empire, and German government during World War I, as well as many other document collections, but also records of religious institutions and communities, fonds of individuals and families, and civil status records.

The LSHA provides services including the search for information in archival documents regarding specified topics, issuing documents confirming certain legal facts such as births, marriages, and deaths, and carrying out genealogy research. Visitors from all over the world are welcomed, who come to the archives' reading rooms to learn about their family history, their homeland, or to conduct research on various topics using documents preserved by the LSHA.

Digitization of the documents has become one of the main priorities of Lithuanian State Historical Archives lately. The collection of digitized documents preserved by LSHA and other State Archives, as well as the inventories of the fonds, are available on the Electronic Archive Information System website. Three new digital services were recently launched in the updated version of this system as a result of the project implemented by The Office of the Chief Archivist of Lithuania. One such service is a digital reading room which allows users to independently search for documents preserved by the LSHA and other State Archives online. Awareness of the importance of disseminating the preserved content outside the archives' repositories has led to an increase in the number of exhibitions (both physical and virtual)

presented by the specialists of the LSHA, as well as the creation of educational programs that have been successfully delivered to educate the academic and research communities, along with scholars and others who express an interest.

### **Inferring the genomic origin of the Lithuanian population**

*Prof. Dr. Vaidutis Kučinskas, Dr. Alina Urnitytė (Vilnius University, Lithuania)*

**Summary** (in English)

Lithuania is a geographically distinct region where the most archaic Indo-European language is spoken. The current Lithuanian population resulted from a complex amalgam between the former Baltic tribes, each with potentially different contributions from Finno-Ugric and Slavic sources. Moreover, since the Neolithic, the native population of what would become Lithuania has not been substituted by other peoples. Thus, the origin of the contemporary Lithuanian population may be traced back to the Neolithic settlers, with limited admixture hereafter. The Lithuanian population is thus partially isolated due to its genetic distinctiveness within the European context. Moreover, Lithuanians not only preserve one of the highest proportions of Western, Scandinavian, and Eastern hunter-gatherer ancestry components found in European populations, but also that of steppe Early-to-Middle Bronze Age pastoralists, which collectively configure the genetic distinctiveness of the Lithuanian population.

### **The Radziwiłł family of Kėdainiai: a bioarchaeological introduction**

*Dr. Dario Piombino-Mascali, Dr. Justina Kozakaitė (Vilnius University, Lithuania)*

**Summary** (in English)

The 37 individuals discussed in this paper were recovered during a project aimed at investigating the mortal remains of certain members of the Radziwiłł family, a powerful dynasty of the former Grand Duchy of Lithuania and the Crown of the Kingdom of Poland, who died between 1666 and 1674. The remains had been interred in a crypt of the Evangelical Reformed Church in Kėdainiai, a historic town located in central Lithuania. An additional crypt of the same church was utilized as a resting place for other dignitaries unrelated to the Radziwiłł family. Since both chambers had been opened, with their contents disturbed and possibly mixed over time, the majority of the deceased could not be identified. Therefore, in July of 2019, members of the Kėdainiai Regional Museum and the Faculty of History of Vilnius University commenced a project in order to recover the remains from both crypts, attempt to identify at least some of those subjects, and eventually to provide them with new coffins to be interred within the same burial place. On that occasion, the research group in charge recovered a number of mummies and skeletons that were brought to the Faculty of Medicine of the same institution for a thorough bioarchaeological evaluation. This presentation aims to reveal details regarding the individuals concerned, provide hypotheses about the identities of some of the remains, and interpret the bone diseases encountered during the survey.

## The Hanse

*Dirk Weissleder (International Confederation of Genealogy and Heraldry, International Academy of Genealogy, German Umbrella Organization of genealogical associations, Germany)*

**Summary** (in English)

The Hanse (German: Hanse, Hansa Teutonica) was a medieval commercial and defensive confederation of merchants and market towns that operated between 1150 and 1669. It was developed by lower German merchants in a region that comprised of today's The Netherlands to the west, and then Sweden, Russia, and the Baltic nations to the north and east.

Until 1250, the confederation of merchants was formed with the aim of common economic prosperity and the exchange of goods in all directions. Then, a confederation of Hanse cities emerged (beginning from 1350) that featured more than 300 cities situated at or near seaports. Despite the absence of any central headquarters, Lübeck is understood as being the nucleus of development, initially dealing with salt, later in exchange for Russian corn, wood, wax, skins, and furs, and then including Western luxury goods such as cloth and wine.

Although there had been no central strict organization, seat, enforced rules, or common seal, the economic interests of merchants became the key reason for this commercial revolution, primarily between 1250 and 1400, following the principal of unity. The Hanse developed into an economic empire, based on a unique network that existed for more than 500 years. The Hanse traversed borders of language, culture, and religion, which made it possible to establish the largest economic area in the world at that time that realized the greatest possible profits. No land gains would be made, but for merchants the ability to adopt risk without significant fear of ruin, and the allure of opening new markets through common economic interests became the measure of success.

While the secret of the Hanse is not fully understood, this global player was characterized by safe seaways; free trade; the freedom of cities, and their citizens; and the founding of robust merchant dynasties based on honor and credibility. The cities collectively became a superpower, underscoring the fact that wealth emerges from trade.

From 1400 to 1650 a decline began to unfold due to the growth of state power, the loss of the monopoly, new forms of export to and import from America, and the Thirty Year War. Other economic powers took over, but the notion of the medieval confederation remains so powerful that in 1989/90, in recollection of the visionary economic empire, the Hanse was recognized as "the" model for future economic development. We can see this collective approach reflected in the former European Economic Community (founded in 1957), that grew to become today's European Union, leading the exchanges of goods and services with the whole of Europe and far beyond, all the while integrating its Eastern parts.

## Statistical tool for genealogy

*Vincenzo Alfano (Italy)*

**Summary** (in English)

Are the worlds of human sciences and data two domains that are irreconcilable? I do not believe that this is the case. An interesting definition of statistics is, "the science of making choices in uncertain situations." Each and any one of us is confronted with myriad decisions, for which we have to rely on incomplete information while conducting genealogical research. For example, consider searching for the death certificate of an ancestor amongst a mountain of

death records! Can the science of statistics help us to make the correct decision? Can it speed up the process? Of course, it can! This lecture will explain how this is possible, utilizing the context of understanding the process of data creation in the case of genealogical data, while offering a brief introduction into a statistical and essential theorem that is central for this discipline – the Central Limit Theorem – and providing a series of examples for how it is possible to apply this proposition to our daily genealogical research. Furthermore, the lecture will present a number of practical tools to promote an understanding of the underlying math, while providing take-home materials for those who surrender to this (very entry-level) lecture, and thus to be able to apply the process to their research too. In other words, attendees will be able to enjoy higher returns, in terms of findings, from their time invested in genealogy! Isn't this, after all, what we all seek?

### **Learn what FamilySearch can do for you**

#### **Virginio Baptista (*International Academy of Genealogy, Spain*)**

##### **Summary (in English)**

FamilySearch has always been committed to helping individuals discover more about their family relationships and creating experiences that bring joy as people uncover, gather, and connect with their past, present, and future family. FamilySearch has utilized, tried, tested, and even developed technology to enable these connections and discoveries to be made. FamilySearch began by saving books via records, copying them by hand, and then started to use and develop microfilm technology to preserve these books wherever they were found, working alongside archives and other institutions around the world. Nowadays, the records are captured digitally and made readily available online at [familysearch.org](http://familysearch.org). However, FamilySearch has gone beyond the simple process of preserving records. Within FamilySearch, there is a powerful algorithm that performs amazing functions, such as using artificial intelligence to read the digital images that have been captured or digitized (FamilySearch has digitized all its microfilms, comprising over two million images in total), and is now in the process of creating automated indexes for all these images that will enable users to conduct improved searches with superior results.

In this presentation we will demonstrate, by means of simple and real-life examples, how the record capturing and indexing takes place, and how this unique database is being made available to anyone who uses [familysearch.org](http://familysearch.org).

### **Various families in Northern Burgundy originating from Lithuania, Byelorussia, and Ukraine**

#### **Pierre Le Clercq (*International Academy of Genealogy, France*)**

##### **Summary (in English)**

The Grand Duchy of Lithuania used to cover a large territory in Eastern Europe, which included the current nations of Lithuania and Byelorussia, from 1240 to 1795, and a significant part of present-day Ukraine, from 1353 to 1569. Nobody migrated from the Grand Duchy to Northern Burgundy, in France, prior to the French Revolution in 1789. Such migration commenced after the total partition in 1795, between Austria, Prussia, and Russia, of the Commonwealth of the Two Nations that had united the Grand Duchy of Lithuania to the Kingdom of Poland since 1569. The first people from the former Grand Duchy of Lithuania were brought to Northern

Burgundy as prisoners of war, since they had fought the French from 1792 to 1815 as soldiers in the Austrian, Prussian, and Russian armies. The second wave of migrants from the former Grand Duchy of Lithuania was comprised of those who had rebelled against Russia in 1830, amongst whom Konstantinas Parčevskis, born in Lithuania, and Maurycy Mochnicki, born in Western Ukraine, who both died in my native town of Auxerre. The third wave of migrants came to Northern Burgundy for economic reasons, primarily between 1918 and 1939. Some of all those migrants, from 1792 to 1939, founded families in Northern Burgundy.

### **Scots in Lithuania and Lithuanians in Scotland**

***Dr. Bruce Durie (University of Edinburgh, International Academy of Genealogy, Scotland)***  
**Summary** (in English)

With Lithuania once a mighty kingdom stretching from the Baltic to the Black Sea, it is no wonder that Lithuania's first associations with Scotland were the many Scottish mercenaries and merchants who arrived there in the 16<sup>th</sup> and 17<sup>th</sup> centuries. Profitable merchant houses and Scottish communities were established in Lithuania and neighboring Poland and the Baltic states, with many achieving high rank and status. However, this trend declined from the 18<sup>th</sup> century, as did the sense of a distinct Scottish identity. Surname changes (e. g. Dunbar to Dubar, Sinclair to Senkler) often disguise their origins. By the 19<sup>th</sup> century, the direction of migration had reversed, and there were between 5,000 and 10,000 Lithuanians living in Scotland by the early 1900s. Some were fleeing persecution or conscription, but many were seeking improved economic opportunities and in some cases were specifically recruited. Although the majority arrived at Leith, near Edinburgh, the Jewish Lithuanian communities tended to settle to the west in the Glasgow region, while the Catholic Lithuanians tended to seek industrial employment at the mines or ironworks of West Lothian, Ayrshire, Midlothian, and North Lanarkshire – the town of Bellshill is sometimes referred to as “little Lithuania,” while the Scottish Lithuanian Recreation and Social Club in Mossend survived into the 21<sup>st</sup> century. It can be difficult to find these Lithuanians in Scotland, as they were often recorded as Polish or Russian, while many changed their names to avoid discrimination.

### **A lesser-known genealogical connection between Lithuania and Romania – the Onou family and its relatives**

***Filip-Lucian Iorga, PhD (University of Bucharest, Romania)***  
**Summary** (in English)

The genealogical connections between Lithuania and the Romanian space, especially Moldavia, have existed since the Middle Ages, and they still prevail in more recent times. In the 19<sup>th</sup> century, a family of small Moldavian boyars became related to two aristocratic families from the Russian Empire that had ancient roots in Lithuania.

Mihail (Michel) Onou (1835–1901), a Moldavian boyar, became a Russian subject in 1854 and rose in the diplomatic hierarchy to the rank of minister plenipotentiary of the Russian Empire in Greece (from 1889). In 1864 in Paris, Michel Onou married Baroness Louise de Jomini, the granddaughter of Antoine-Henri de Jomini, the famous general and military strategist. We will follow the descent of this couple and, of their six children, we will concentrate on Hélène and Constantin, and their respective marriages.

Hélène Onou (1870–1955) married Prince Wladimir Wladimirovich Trubetzkoy (1868–1931), counter-admiral of the Imperial Russian Navy, with whom she had a son, Prince Nikita Wladimirovich Trubetzkoy (1902–1980), and two daughters. The descent of the Trubetzkoy princes from the medieval rulers of Lithuania is well known. We will detail the biographies of the representatives of this branch that combine the blood of the Gedimid dynasty with that of the Romanian boyars.

Constantin (Kostia) Onou (1875–1950) followed in his father's footsteps and became a diplomat, playing an important role around and during the revolutionary upheavals in Russia. He married a descendant of a family that had also played an important role in the history of Lithuania. Catherine (Katia) Bouteneff (1878–1966) was the daughter of Count Constantin Apollinarieвич Chreptowicz-Bouteneff, who bore the family name to which the last Grand Chancellor of Lithuania, Joachim Chreptowicz (1729–1812), belonged. The family of Count Chreptowicz-Bouteneff was also closely related to the Trubetzkoy princes. An important historical source is the unpublished diary retained by Catherine Bouteneff-Onou, in which we find details about Constantin Onou's career as a diplomat of the White armies, not only during the civil war in Russia, but also regarding their life in exile. All these descendants of Lithuanian, Russian, and Romanian aristocrats would end up in exile, most of them in France. By means of this genealogical example, we will seek to investigate the manner in which kinship has influenced historical developments and cultural syntheses.

## **Grand Dukes of Lithuania in the history of the lands of the Czech Crown**

***Doc. Vítěz Antonín Staněk (Palacky University in Olomouc, Czech Republic)***

**Summary** (in English)

Several Grand Dukes of Lithuania made their mark in the history of the lands of the Czech Crown, either through their contacts with important Czech nobles and clergy, or directly with Czech kings.

The Gediminas was a dynasty that ruled the Grand Duchy of Lithuania from the 14<sup>th</sup> to the 16<sup>th</sup> century and was founded by Grand Duke Gediminas (1275–1341). Over time, the dynasty split into a large number of families that lived in various countries in Central and Eastern Europe, some of which still exist today.

The Jagiellonians were a royal dynasty originating from the Grand Duchy of Lithuania. In addition to Lithuania, they also ruled in the Kingdom of Poland (1385–1572), the lands of the Czech Crown (1471–1526), and the Kingdom of Hungary (1490–1526). One of the initial contacts was in the first half of the 14<sup>th</sup> century between the Lithuanian Grand Duke Gediminas and the Riga Archbishop Friedrich of Pernštejn, a member of the Moravian Pernštejn family.

Our common history was most intensely connected in the 15<sup>th</sup> century, when in 1421 after the death of Wenceslas IV, the Czech Hussites rejected Zikmund's inheritance claims, of the St. Wenceslas crown passing to Jagel. When the Polish king, aware of the complexity of the situation in Bohemia and at the same time limited by his relations with the curia, did not accept the offer, the Czech negotiators turned to Vytautas. He did not reject the Grand Duke directly, but with the knowledge of Jagel sent his nephew Zikmund Korybutovič to Bohemia. With this act, Vytautas greatly offended Emperor Sigismund and Pope Martin V.

Another undeniable impression in the history of the lands of the Czech Crown was left by Vladislav Jagiellon, King of Bohemia, Margrave of Moravia, and so on. He came from Poland, and descended from the Grand Duke of Lithuania and the Jagiellonian royal family of Poland with the name Władysław Jagiełło. He was the son of Casimir IV Jagiellonian (from 1440, Grand Duke of Lithuania, and from 1447, King of Poland) and grandson of Vladislav II

Jagello–Jogaila (from 1377 to 1401, Grand Duke of Lithuania, and from 1386 to 1434, King of Poland), thus representing the final member of the Gediminas dynasty and the founder of the Jagiellonian dynasty.

### **From Transylvania to Lithuania – heraldic, sigilographic, and numismatic aspects during the reign of Stephen Báthory**

***Dr. Attila István Szekeres (Transylvanian Heraldic and Vexillological Association, International Academy of Heraldry, Romania)***

**Summary** (in English)

There are certain ties between Lithuania and Transylvania, the most important of which is the personality of Stephen Báthory. This nobleman from Transylvania, born in 1533 in Szilágysomlyó (Șimleu Silvaniei), was elected Prince of Transylvania in 1571. After the throne of the Polish–Lithuanian Commonwealth fell vacant in 1574 following political arrangements, he was then elected and crowned king of Poland, and in 1576 was recognized as the Grand Duke of Lithuania. After consolidating his position, Stephen Báthory fought against Tsar Ivan the Terrible of Russia and reconquered Polatsk, Veliz, and most of the Duchy of Livonia. In 1578, he elevated the Jesuit College in Vilnius to the rank of the Academy of Vilnius, which was the first university establishment in the territory of the Grand Duchy of Lithuania. Three years later, he founded a university in Kolozsvár (Cluj), Transylvania. He died in 1586 in Grodno, and was buried in Kraków in the crypt of Wawel Cathedral. Stephen Báthory is considered by many Lithuanian historians to have been the last capable and worthy ruler of Lithuania, with the paper presenting heraldic, sigilographic, and numismatic aspects related to Transylvania, Poland, and Lithuania during his reign.

### **The journeys of the Rodrigues – an Iberian Sephardic family in the Inquisition era (17<sup>th</sup>–18<sup>th</sup> century)**

***Dr. Rui M. F. R. Pereira, Maria Manuela Pereira (Portugal)***

**Summary** (in English)

The mass expulsion and conversion of Sephardic Jews in the Iberian Peninsula at the end of the 15<sup>th</sup> century (first in Spain in 1492, and then in Portugal in 1497) created a large community of so-called “New Christians” that would undergo a centuries-long persecution at the hands of the Inquisition.

There is an immense volume of documentation related to this phenomenon, particularly in Portugal where the proceedings of the vast majority of trials conducted by the Inquisition still exist at the Portuguese National Archives (Torre do Tombo), with major projects underway to digitize and even transcribe all such documents.

The roots of the Rodrigues family can be traced to the Converso couple Domingos da Costa and Maria Rodrigues, who lived in the Spanish city of Zamora in the early 17<sup>th</sup> century. Multiple factors, including frequent encounters with the Spanish and Portuguese Inquisitions, led to the migrations of family members, first in Spain and Portugal, and then to more distant locations.

Using a variety of sources, ranging from vital records and Inquisition proceedings to other documents found across different locations, we will trace the paths of the individuals of this family during the 17<sup>th</sup> and early 18<sup>th</sup> centuries. The connections between the Rodrigues descendants and prominent Sephardic families will also be briefly described.

## Symbolism in traditional Lithuanian wooden crosses

**Dr. Elvyra Usačiovaitė (Lithuanian Culture Research Institute, Lithuania)**

**Summary** (in English)

Due to their unique decor, Lithuanian crosses are included in UNESCO list of world cultural intangible heritage. The cross is a sacred object. During the period under investigation, Lithuanians professed Christianity, were Catholics, and diligently attended church. Wooden crosses were erected in homesteads, by the roadsides, at the crossroads, in settlement squares, cemeteries, near water. They were built not only in the event of death, but also for various other reasons: asking God for health, blessings, perpetuating the events of the family, community, nation. After the craftsman made the wooden cross, it was consecrated by the priest. At the same time, based on the Christian standard, he approved the symbolism of the cross expressed in ornaments.

The purpose of the report is to delve into symbolic meanings and forms of wooden village crosses of the 19th – the first half of the 20th centuries. The centre of the cross was decorated most richly. The centre of the Catholic/Latin cross is the cross formed by the structure of the monument, with the stem and crossbar intersecting at the top. A figure of the crucified Jesus Christ is usually attached there.

The report highlights several aspects of the symbolism of crosses.

1. Glorification of God. When the figure of the Crucified is surrounded by rays embedded in each cross. They can be few, just a few, or more – in bundles. In international literature it is referred to as *glory*, because of this the whole cross is understood to be in Glory. The glory of God in wooden Lithuanian crosses is expressed by the circles of the sun and plants around the centre of the cross. In a separate group of crosses, the glorification of Christ's body is emphasized. Then an altar is made in the centre, which depicts Ostia in a chalice cup, a monstrance with figures of kneeling adoring angels on both sides.

2. The cross is the tree of life. After decorating the cross with plant ornaments, it took the shape of a tree and symbolized eternal life.

3. The cross is a symbol of suffering. Suffering in wooden crosses is represented by a sculpture of the Crucified, attached to the centre of the cross, surrounded by torture devices carved out of wood: a spear, a hammer, pliers, whips, a crown of thorns, a ladder.

Sometimes these symbols of God's glory, suffering and resurrection are combined in one Lithuanian village cross.

## Reflection of everyday Vilnius through the Church of St John baptism register for 1611–1616

**Algimantas Kaminskas (Lithuania)**

**Summary** (in Lithuanian)

Trūkstant istorinių šaltinių XVII a. pradžios Vilniaus gyvenimui pažinti, Vilniaus šv. Jonų bažnyčios 1611–1616 m. krikšto metrikų knyga drauge su šios bažnyčios 1602–1615 m. santuokos metrikų knyga neblogai užpildo to laikotarpio kasdienio sostinės gyvenimo vaizdą. Tai 189 abipus prirašytų lapų rankraštinė knyga, turinti 5092 įrašus su 5–6 asmenimis. Tai labai informatyvus šaltinis, tačiau ten esančią informaciją reikia atidžiai išrinkti. Tai nelengvas darbas, o dar sunkesnis – ją perskaityti. Tad šaltinio publikacija darbą turėtų palengvinti.

Kadangi ši bažnyčia kelis šimtmečius buvo Vilniaus parapijos bažnyčia, taigi, svarbiausia



miesto bažnyčia, čia vaikus krikštyti nešė ne tik paprasti miestiečiai, bet ir magistrato nariai, kilmingieji ir pan. Šaltinyje įrašyta kunigų, bažnyčių tarnautojų, muzikantų etc. Dauguma žmonių dar neturėjo pavardžių, tad buvo užrašyti ne vien tėvavardžiais, bet ir pravardėmis, amato, kuriuo vertėsi, pavadinimu. O tų amatų ir užsiėmimų ne taip ir mažai – virš šimto, o per abi knygas ir daugiau nei pusantro šimto.

Be to, matyti, kurie žmonės gyveno Vilniuje, kurie atvyko iš aplinkinių kaimų ar toliau. Kai kurie jų įrašyti tautybe, nors ne visada aišku, kur tautybė, o kur pravardė. Pavyzdžiui, vieni vengrai iš tiesų vengrai, kai kurie kiti greičiausiai tik taip vadinti, o, pavyzdžiui, Ardel'is iš tiesų vengras, ne lietuvis, nes verčiant iš vengrų arba rumunų kalbų tai transilvanietis iš vengriškosios to krašto dalies. Tas pats ir su Ungarus Somodi – vengras iš Šomodžio apskrities. Šaltinis vertingas ir tuo, kad galima pamatyti to meto papročius ir įpročius suskaičiuoti dvynius (jų 63), nustatyti vardų populiarumą ir jų suteikimo ypatybes, stebėti, kaip zakristijonai skirtingai rašė tų pačių asmenų asmenvardžius, kartais netgi išversdami į lenkų kalbą (Pavasaris ir Wesnoy, Jarzembina / Jerembina ir Šermukšnis).

Nepaprastai įdomu šių šaltinių informaciją palyginti su 1664–1670 m. krikšto ir 1664–1672 m. santuokos knygomis, bet tai jau kita tema.

### **Sambia nobles named after old Prussian place names**

***Prof. Dr. Grasilda Blažienė (Institute of the Lithuanian Language, Lithuania)***

**Summary** (in German)

Im ehemaligen Ostpreußen nach gedruckten und ungedruckten Quellen des 13.–19. Jhs. haben noch nicht alle Themen ihren Abschluss gefunden. Über Adlige haben nicht wenige Autoren, meistens Geneologen, Historiker, geschrieben und viele Fragen aufgeworfen. Das Thema ist mit ewigem Suchen und Finden verbunden sowie mit fleißigen Archivstudien. Altpreussische Nobiles hat schon Petri de Dusburg in *Chronica Terrae Prussiae* 1326 erwähnt. George Adalbert von Mülverstedt hat 1855 *Das älteste Vasalenregister des Samlandes sowie der Gebiete Insterburg und Gerdauen aus dem Jahre 1436* veröffentlicht. Man darf den Historiker Grischa Vercamer und sein Werk von 2010 nicht aus Acht lassen. Im Band I *der Türkensteuer im Herzogtum Preußen 1540*, das Samland betrifft, wird eine Liste des Adels und seiner Besitzungen angeführt. Aus der Liste wird ersichtlich, dass Adlige auch nach den altpreussischen Orstnamen benannt wurden, z. B. 1370 *...krezem zu Alxwangen...* (OF 107 293r), vgl. *Hanke Allexwange* auf Karschau (4,4 km von Woytnicken, Kirchspiel Pobethen), Posselau (2,7 km von St Lorenz. Kirchspiel St. Lorenz), Obrotten (3,0 km von St. Lorenz, Kirchspiel St. Lorenz), letzteres im Kirschspiel St. Lorenz. *Allexwangen* war ursprünglich ein Ortsname im Kr. Fischhausen 4,4 km von St. Lorenz entfernt im Kirchspiel St. Lorenz und wurde zu einem apr. Personennamen *Alxe* und apr. *wangus* „schlecht bestandener Eichwald, halb ausgerodete Waldfläche“ gestellt (s. Gerullis 1922: 9; Blažienė 2000: 10). Im Beitrag wird auf diese Fälle eingegangen, um das Verhältnis zwischen dem Ortsnamen und nach ihm benannter Person zu zeigen.

## **Coat of arms of Volhynia – genesis and modern use in the symbols of the Ukrainian regions**

***Dr. Andriy Grechylo (Ukrainian Heraldry Society, Ukraine)***

**Summary** (in English)

Historical Volhynia occupies the northwestern part of Ukraine. Following the collapse of the Ruthenian kingdom (Galician–Volhynian state), Volhynia became a part of the Grand Duchy of Lithuania, in which it retained the status of a separate principality until 1452. After the Union of Lublin in 1569, the Volyn Voivodeship became a part of the Polish Crown. Following the divisions of the Polish–Lithuanian Commonwealth at the end of the 18<sup>th</sup> century, it then became a part of the Russian Empire. Over the centuries, the boundaries of the Volhynia administrative territory (land, voivodship, viceroyalty, and governorate) also shifted.

The coat of arms that featured a cross was on the seal of Grand Duke Vytautas found in documents produced at the beginning of the 15<sup>th</sup> century, and on later materials is clearly identifiable as the coat of arms of Volhynia. Later on, this symbol changed somewhat.

In modern Ukraine, the lands of historical Volhynia are part of a number of administrative oblasts (regions or provinces): Volyn, Rivne, Ternopil, Khmelnytskyi, Zhytomyr, and Vinnytsia. The coats of arms and flags for these regions were approved during the 1997–2005 period. Various forms of the Volhynian sign were first included in the emblem designs of these regions, and eventually featured in the official symbols for several of them.

### **A few words about the bar signs in the Eastern European heraldry**

***Norbert Waclawczyk (Nova Heraldia, Poland)***

**Summary** (in English)

The bar signs (lines) as an element of the emblem are a fascinating topic in the historic heraldry research. In the semantic landscape of the Eastern European heraldry, the bar signs occupy an important place, especially through their application as a symbolic message contained in the historic coat of arms emblem. The use of this type of symbolism is appropriate for every human community as the specific information carrier. In our case, these are the personal, property, or recognition symbols that are specific to a single person, the whole family, or the tribe. The information contained within extends back to the primary roots of their owners. Most often, a coat of arms is defined as a distinctive and proprietary mark created according to defined rules. The appearance of coats of arms is the conclusion of a lengthy process during which not only the form and function of such signs were changed, but also the rules governing their dissemination and use.

In Poland and Lithuania, the coat of arms sign is only to a limited extent a simple reception of the Western sign. In most of the coats of arms of these countries, early proprietary markings have been established which were derived from the bar signs.

Both the living and historical heraldry benefit from the heraldic dictionary as a research tool, which assists in the correct description of each coat of arms. The extensive and professional resource of such a dictionary serves to guarantee the correct interpretation of coats of arms.

Over the centuries, the bar signs have been modified many times, leaving behind a certain trace that although sometimes barely visible, is extremely significant as an element of the historic heritage. Their correct interpretation, especially in relation to their description, including the manner in which they are placed on the shield, and their direction or their return, both of a single mark as well as in a group of marks, was not always at the highest level. This

phenomenon is noticeable not only in the earlier knightly heraldry, especially in the Polish case, but also as the latest history reveals in the coats of arms of the states of Lithuania and Ukraine (Giedymin's Poles and Ukrainian Tryzub).

Of course, the complexity of this topic, in which various fields of history's auxiliary sciences are intertwined, does not always allow for the explicit qualification of such a symbolism, which causes understatements and controversies. However, only a sound scientific analysis can lead to their correct interpretation.

A vital element of such an analysis is the correct classification, as well as engaging with the correct blazon. However, in our native heraldry weaknesses remain that result from the underdevelopments of the terminology. This has led to numerous misunderstandings, primarily regarding the issue of the creation of different varieties of coats of arms in the old armorials, which was often the result of incorrectly transmitted verbal descriptions.

On the basis of a few selected bar signs and the derived figures, I will aim to present the important aspects and intricacies of their correct usage.

### **The coat of arms of Sophia of Halshany in the sources created in the Holy Roman Empire in 15<sup>th</sup>–16<sup>th</sup> century**

*Adam Żurek (Poland)*

**Summary** (in English)

The sphragistics and heraldry of the princes of Halshany have recently received much interest. There is also at least preliminary research on the seals of Queen Sophia – the fourth and final wife of Władysław Jagiełło. However, the reception of Sophia's coat of arms in Western European sources has not been discussed thus far. Firstly, this is probably because until recently Polish, Lithuanian, Belarusian, and Ukrainian researchers had poor knowledge about them, and secondly, Western European sources had been rejected as "worthless" and "deceptive" because only arms which could help to determine which Sophia "actually used" were considered worthy of attention

Sophia of Halshany was the mother of Casimir IV Jagiellon, and thus was also an ancestor of many European rulers. As a natural consequence, her arms and/or image repeatedly appear in dynastic tables of ancestors (German: *Ahnenprobe*), created in various forms and on a range of materials. Therefore, I take into account not only manuscripts (in the form of a codex or roll), but also tombstones and textiles, for example. Limiting the scope of the study to sources created in the 15<sup>th</sup> and 16<sup>th</sup> centuries in the area of the Holy Roman Empire is justified both methodically and practically. The frequency of particular arms depends primarily on the genealogical distance; the majority of Sophia's descendants in the course of several generations were princes of the Holy Roman Empire. The standardization of both genealogical and heraldic works, proceeding from the final third of the 16<sup>th</sup> century, eliminated local traditions and gradually reduced the percentage of tables of ancestors illustrated with coats of arms.

In the texts examined, the following arms are depicted as Sophia's: the White Eagle, the Lithuanian Pogoń, St. George (Ruthenian Pogoń), a lion rampant (actually the arms of the Lviv land), or the head of a bearded old man with a crown and horns (actually the arms of the Dobrzyń land). The White Eagle and Lithuanian Pogoń were actually employed by Queen Sophia, but their appearance could also be the result of the research conducted by the heralds and historians of that time. The remaining signs were determined not by mere conjecture, but rather by historical investigation. Sophia's origin was not only defined as Lithuanian, but also more often as Ruthenian, and even as a daughter of the ruling prince of Kiev. The coats of arms placed around the royal seals were considered a reflection of the gradual incorporation of the

Ruthenian lands into the Grand Duchy of Lithuania, and consequently into the Kingdom of Poland. The arms of the Dobrzyń land would seem to be surprising; however, Western historians and heralds, acting in agreement with an iconographic topos, considered the head of a bearded man to be an originally pagan or at least schismatic arms.

## **The evolution of heraldry in Malta**

***Dr. Charles A. Gauci (Chief Herald of Arms of Malta, Malta)***

**Summary** (in English)

The paper begins by referring to the several rich sources of heraldry in the Maltese islands that date back to the 13<sup>th</sup> century, and describes the difficulties encountered due to the absence of a central controlling heraldic authority.

It relates how a new controlling authority, the Office of the Chief Herald of Arms of Malta, was established by the Maltese government in 2018 based on the existing Cultural Heritage Act. Its success persuaded the government to seek a modification of the Act, so as to specifically entrench heraldry in the laws of Malta. This modification was unanimously approved by parliament and received Presidential Assent on July 20<sup>th</sup>, 2021. The Heraldry and Genealogy Regulations 2021 were then issued on the authority of parliament and passed into law on January 21<sup>st</sup>, 2022. Dr. Charles A. Gauci, who was originally appointed Chief Herald of Arms of Malta by the Prime Minister on June 25<sup>th</sup>, 2019, and given an office at the historical Fort St. Elmo in Valletta, was confirmed in his position with the full authority of parliament on January 31<sup>st</sup>, 2022.

The functions of the OCHAM include the re-registration of Arms already formally granted by another recognized heraldic authority, the new creation of personal and impersonal arms, the registration of already-established personal and impersonal arms, and the registration of arms held by Local Councils and Ecclesiastics. Clerical members of several denominations have been successful in obtaining arms from the OCHAM.

The paper reviews the Heraldry and Genealogy Regulations 2021 in detail and highlights several important points, among which is the right of the Chief Herald to grant or register the arms of any person, Maltese or foreign, at his discretion, with the obligation that all prospective arms must be advertised in the Malta Government Gazette, allowing anyone 21 days to oppose; that hereditary honors may be mentioned in all documents for historical purposes, but such honors are not automatically afforded government recognition; and that the arms granted/registered in the previous year and now recognized by the government as belonging to the named individuals are listed in the Malta Government Gazette of the following year. The total number of grants/registrations issued to date, with a breakdown of the countries of origin, are presented.

## **Personal heraldry in Latvia – history and the present situation**

***Mg. Hist. Edgar Sims (University of Latvia, Latvia)***

**Summary** (in English)

### **1) Why is heraldry in Latvia very old – historical angle**

Heraldry in the region of modern-day Estonia and Latvia starts with the creation of Livonia in the 13<sup>th</sup> Century, by the German and Danish people arriving to this territory inhabited by local

pagan tribes and creating a political and economic region that connects this land with the Western civilization – that includes the political feudal system, financial system, Christianity, cities built according to same standards and, of course, heavy usage of heraldry. Personal heraldry is a mirror of the events that occur during this time – it tells us a lot about the processes occurring in the society. The time when heraldry appears in this region is also of high importance – it appears here only a century after it appears in the Western Europe – already in the 13th century, making Livonia the furthest geographical point of Northeast, where the specific medieval language of symbols and colors of Western civilization appears so early. After the Middle Ages heraldry in this region continues throughout the Modern Era and contemporary period, up until the Soviet occupation for 50 years, just to experience a renaissance in the early 1990s and bloom in 2000s up until now.

## **2) Why is heraldry in Latvia very young – Latvian statehood angle**

Despite an almost thousand years old tradition of heraldry in the region, the statehood tradition for Latvians is much shorter - only 100 years (with a 50 years old interruption). Hence the Heraldic practices in Latvia are seen as something new, something fresh. Despite that it has allowed Latvia to make a step further in its legislation process, than all the countries that in the past have been occupied by Soviet Union – Latvia is the only country in the region that registers personal coats of arms. That is possible due to the law that was adopted in 2005 and describes the registration not only of towns and municipalities, but also individuals with Latvian passport and their families. During the Middle Ages the descendants of local tribes were the majority of inhabitants of Livonia, yet they had close to none/no political or economic strength and did not share the cultural codes of the Germans or in case of Northern Estonia – Danes. A personal coat of arms was something a farmer could have, but only in German lands. Here no local farmer had any heraldic identification. So this tradition never felt as something that “belonged to us”. When the national elite started to form in the 19<sup>th</sup> Century and Latvians could finally form their own statehood in the beginning of the 20<sup>th</sup> Century, everything that felt German had a negative connotation and was considered archaic and hostile. And that prevented from the development of personal heraldry in the new born Latvia that was building its national identity on the anti-German ideas and the concept of “700 years of slavery” of the Enlightenment era that had survived throughout centuries. Obviously, there was no personal heraldry (nor any heraldry) during the Soviet occupation, but after regaining independence the heraldic rebirth occurred – first with civic heraldry starting from the 1990s and then the previously mentioned law of 2005 that opened gates to private individuals to create family coats of arms under a strong guidance of the Heraldic Commission of Latvia and later get the proof of registration signed both by the Heraldic Commission and the Minister of Culture. The number of personal coats of arms is not huge, but significant enough – it is around 150 families in modern day Latvia, who possess a coat of arms registered by the state. Interesting enough, researching the personal heraldry in Livonia, there are more than 300 personal seals known, that have personal coats of arms depicted on them, that are listed in a catalogue published in the 19th century by Robert von Toll and Johannes Sachssendahl, and that have been used by the knighthood of Livonia between the 13th and 16th century. So the modern Latvia in only a couple of decades have already half of that amount.

## **3) Is the lack of continuous tradition a bad thing? Not necessarily**

Despite the short statehood history, one can feel strong heraldic roots in Latvia, especially in civic heraldry, where one can see many charges and heraldic concepts deriving from the late Middle Ages. Speaking of personal heraldry, the lack of continuity has allowed to be more open minded and modern, in a way, when it comes to heraldic elements and solutions.

Due to the previously stated anti-German connotations and interpretation of history, that has started to change in the recent years, some interesting heraldic techniques have been adopted, to avoid the association with the so-called “intruders”. E.g., removing the helmet from the upper part of the coat of arms, leaving just a torse with the crest on the shield (something that would be more common in an English heraldic tradition and not in a Scandinavian/German custom). Another peculiar element is tree or plant branches on the sides of the shield and crossed under it – something one might find in Italian civic heraldry. These heraldic solutions have helped for many Latvians to accept heraldic language as part of their identity and to blend well with the society of modern-day Latvia. Due to the lack of nobility or noble history among Latvians, heraldic supporters can sometimes be seen when one is looking at the coats of arms of the Latvians of the 21<sup>st</sup> Century. Not to mention quiet popular usage of the purple tincture – something that is not at all that common in other heraldic traditions, here is very popular due to its similarity to the colour of our national flag. Overall, these elements have helped heraldic tradition to bloom and to find way to the hearts of many Latvians, that see Latvian personal heraldry not only as something to identify with, but also a visual code rooted in tradition, that tells the story of the past of Latvian nation, the present day Latvian society, as well as the future generations, that will inherit these coats of arms and help these symbols and the stories behind them become immortal.

### **The matriculated nobility of Saaremaa (Oeselian immatriculated nobility)**

***Igor Korobov, Artur Modebadze (Estonia)***

**Summary** (in English)

The presentation is devoted to the history of the Oeselian knighthood.

The island of Oesel (Saaremaa) and the knighthood of Oesel is a unique phenomenon not only for the Baltic region, but also for the entire world culture. The northern island in the Baltic Sea proved to be the center not only of the island mentality, but also of a rather autonomous unit. Despite the general similarities to the Ostseans, the local knighthood had several peculiarities and differed from the nobility of the Livonian mainland. The Oeselian nobility, or knighthood (Oeselesche Ritterschaft), was one of the four formations included in the concept of the Baltic knighthood. In addition, there were Estland, Livonia, and Courland (together with Piltene) knighthoods, or nobility.

The first Estonian matricula was compiled in 1741, in which 26 noble families were included. The Oeselian immatriculated knighthood, or nobility, was a restricted formation of matriculated (i.e., special list) full-fledged noble families.

It is only natural that the knights who had come to the Ostsee region during the 13<sup>th</sup> century crusade era, as well as the Teutonic Order's and bishop's vassals, were of Nordic descent. Buxhoeveden, Tiesenhausen, Lieven, and Lode were representatives of ancient families known from around this period. Later lists of knighthoods included people from many countries of Europe (e.g., Germans, Danes, Swedes, Russians, Poles, and French), as well as persons of title of different nobility (lords, princes, counts, barons, and peddlers).

The presentation is a tribute to the men who, for 700 years, exercised absolute power in the Ostsee region.

## **The Vytis-Pahonia – a transnational destiny for universal history**

***Dr. Patrice de La Condamine (French Society of Vexillology, France)***

**Summary** (in English)

In the world of heraldry and vexillology, and in the circles of history-loving minds, everyone knows the names of “pahonia” and “vytis”. Under these two names, Polish and Lithuanian, there is a drawing: that of a medieval horseman hoisted upright on his horse, holding in his left hand an azure shield with a cross containing a double cross in gold, and wielding a silver sword on the right side. It is the image of a dynastic and military leader who, braving fears and dangers, launches into victorious battles. Vytis and pahonia also mean “pursuit,” reflecting the notion of courage in the face of adversity. Beyond this first vision, a second reading gives us the image of a people determined to say its identity and to defend it in the face of the storms of history. This mounted and armed horseman has become the emblem and symbol of a State, the Republic of the two nations, which as its name indicates resulted from the de facto association-union of two nations. But what is more important is that this state took part in crucial moments of the European adventure... This was between the 13<sup>th</sup> and 18<sup>th</sup> centuries, with the Rzeczpospolita and then the Union of Lublin. Over a vast area, stretching from the shores of the Baltic Sea to those of the Black Sea, from the borders of central Europe to central Russia, and from Hungary to the Ukraine, by conquest or by alliance, an emblem was established and of diffusion, by means of seals, shields, and banners. Hence, a legacy is comprised of multiple flags showing the famous horseman, the cross with double cross, without overlooking the towers of Gediminas. Put on hold by the destinies of history at the end of the Second World War with the imposition of Soviet power, these heraldic and vexillological elements reappeared after 1990–1991. They are honored not only in Lithuania, the source country, but also in Poland, and even in Slovakia and Hungary, as well as in Belarus and Ukraine, countries concerned by long periods of shared history. Regions, municipalities, districts, political parties, or cultural circles proudly display the Vytis-Pahonia, not to mention ancient families who maintain it in their coat of arms. The Vytis-Pahonia is a very strong symbol of the memory of these countries, evidenced by its adoption in 2004 as the Lithuanian state flag, alongside the national flag. Children’s competitions in schools, as well as educational and historical events, continue to maintain the memory and bring it to life in present hearts and minds. Due to its history, the symbolic significance of Vytis-Pahonia extends far beyond the former limits of the Lithuanian Grand Duchy. It is time to travel beyond the world, in our opinion too limited of its knowledge, and to bring its significance to the level of the general and European public, giving it the dimension that it amply deserves.

## **The armorial bearings of Pogoń Litewska in the Realm of Spain – the House of Czartoryski and the House of Bourbon**

***Dr. Alexander Scheel-Exner (Sweden)***

**Summary** (in English)

Social and cultural exchange, as well as political relations, allowed the leading families of Europe to strengthen their bonds with those of other countries. After reviewing certain aspects of the Laws of Arms in Eastern European countries compared to the Holy Roman Empire, the present paper presents certain features of Polish–Lithuanian heraldry organized as armorial clans, in which a considerable number of related families share the same armorial achievement as a sign of their common origin. More specifically, the paper will highlight the princely family

of Czartoryski of the armorial clan of Pogon Litewska, one that originated in the Grand Duchy of Lithuania and appeared early in medieval Lithuanian heraldry, with their arms today being the present armorial coat of arms of Lithuania, as well as the coat of arms of Belarus from 1991 to 1995.

The Princely House of Czartoryski, one of the most influential aristocratic families in the Lithuanian–Polish Commonwealth, is one of the Central European armorial clans that from the early modern period onwards have become a part of the Spanish heraldic heritage (along with Wczele, Adamej, Wieniawa, Jelita, Slepowron, and Samson). The paper will highlight the Czartoryski family as they married into the royal family of Spain (Bourbon), as well as their succession and present standing.

### **Computer Assisted Indexing of Historical Records – Combining automated and human processes for high accuracy searchable indexes**

***Torsten Kux (International Academy of Genealogy, Germany)***

**Summary** (in English)

FamilySearch International is the largest genealogy organization in the world. FamilySearch is a nonprofit, volunteer-driven organization sponsored by The Church of Jesus Christ of Latter-day Saints. Millions of people use FamilySearch records, resources, and services to learn more about their family history.

To help in this great pursuit, FamilySearch and its predecessors have been actively gathering, preserving, and sharing genealogical records worldwide for over 100 years. Patrons may access FamilySearch services and resources free online at FamilySearch.org or through over 5,000 FamilySearch centers in 129 countries, including the main FamilySearch Library in Salt Lake City, Utah.

FamilySearch has always used cutting edge technology to make genealogical records available worldwide. Since 1938 it has used microfilm technology, but in the Internet age microfilm was replaced by digital images on familysearch.org.

In order to make digital images searchable, the information in images needs to be transcribed or indexed but is a huge undertaking. Searchable Indexes are major advancements for genealogists and a foundation to compile family trees.

New technologies like AI and machine learning accelerate the transcription and readability of historical documents and with the curation of humans a high accuracy can be assured.

This lecture will describe the process FamilySearch has taken to advance their capabilities to provide high accuracy searchable indexes to researchers all over the world.