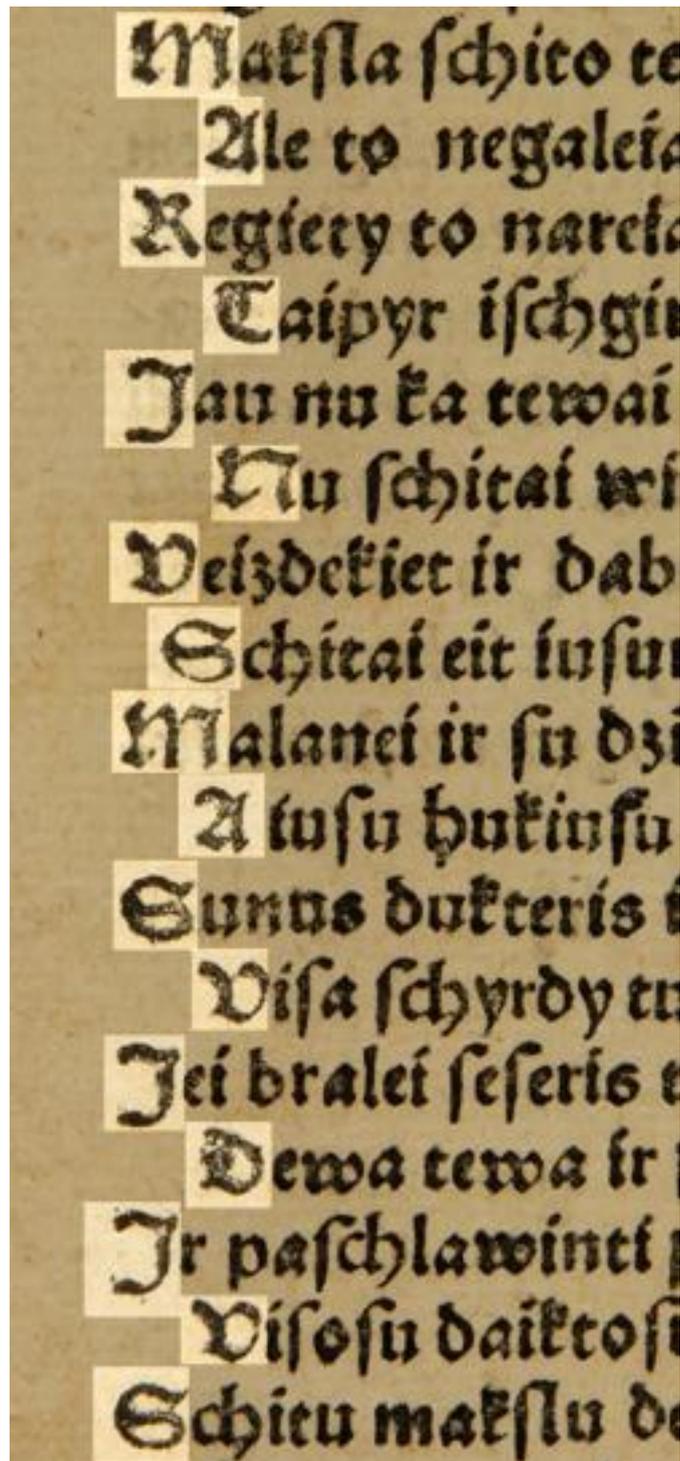


#### CASE STUDY 4 - Lithuania - Cultural

Watermark research can contribute to understanding the historical and cultural circumstances of paper and books. An excellent example is the first book printed in Lithuanian. It is the 1547 *Catechismusa Prasty Szadei*, by Martynas Mažvydas<sup>i</sup>. It was printed by Jan Weinreich (ca. 1490-1560) in Königsberg now Kaliningrad. There are two extant copies. One is in Toruń<sup>ii</sup>. One is in Vilnius<sup>iii</sup>. The name of the author is not overt. His name - Martynas Mažvydas - was discovered, in 1938 by Jan Sefarewicz<sup>iv</sup> in covert form as can be seen from this image of Aiiij:-



This Lutheran Catechism is notable for having the music for many pages included<sup>v</sup>.

Although the book is in Lithuanian parts are in Latin such as the page 2 *Ad Magnum Ducatum Litvaniae* and page 3 *Pastoribus et Ministris Ecclesiarum in Lithuania gratiam et pacem*, by Fridericus Staphylus, Professor of Theology and Rector of the University of Königsberg. It will now be shown how the evidence from watermarks bears further witness to

the striving for a new independent order as the Baltic countries left the Latin dominated world and adopted the teachings of the Lutheran Reformation.

*Catechismusa Prasty Szadei* is an octavo. ([Further details about octavos are below at SECOND PART / HOW TO REVEAL WATERMARKS / PAPER, PAGES AND FINDING WATERMARKS](#)).

The watermark in the Vilnius copy of *Catechismusa Prasty Szadei* is a distinctive crown. It was revealed, as shown below, by use of my Early Book Imaging System (EBIS)<sup>vi</sup>.

The images of the eight pages on each side of the sheet as originally printed were appropriately arranged, using Photoshop. The result for gathering A outer forme is as shown here:-



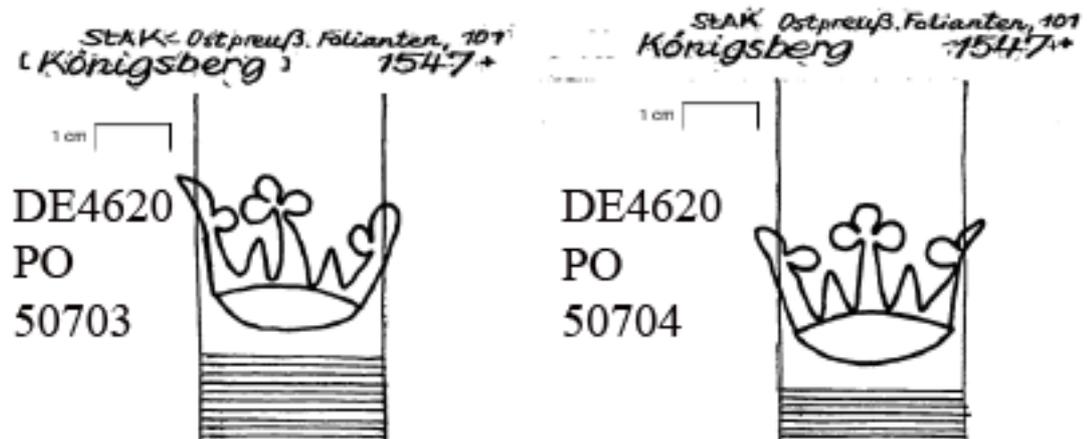
The same process was applied to the back lit images as shown below:-



As is invariably the case for an octavo the watermark falls in the gutter of the book. In this case it is also divided over pages 1, 8, 9 and 16. As shown below it is possible to see enough of the parts of the watermark for it to be identified as a crown:-



Crown watermarks from the sixteenth century were very common. This crown watermark is unusual and this is significant. The on line Bernstein Memory of Paper database has 98 hits for 'crown' alone in 1547<sup>vii</sup>. By far the most common is the closed crown of which there are 46. There are only three of the open crown shown above for 1547. There is one from Wittenberg and two are from Königsberg as shown below. (The above mentioned crown is not yet included on the Memory of Paper database.)



A search of the entire Memory of Paper database for the same description irrespective of year only gives one more match. It is for Vilnius 1552<sup>viii</sup>.

The significance of the very form of the distinctive open crown is evident from seals from the Königsberg area as shown below from Königsberg / Altstadt 1360: Löbenicht 1413: Kneiphof 1383:-



The political situation is relevant. In 1525 Albrecht von Preussen (1490 - 1568) had established the first Lutheran state in Europe. Albrecht was determined for all to take a Lutheran direction and founded *Collegium Albertinum* in Königsberg in 1544. The university was on the island Kneiphof and was financed by the cities Kneiphof, Altstadt and Löbenicht. (See seals above).

Ford, commenting on Martyn Mažvydas, wrote:-<sup>ix</sup>

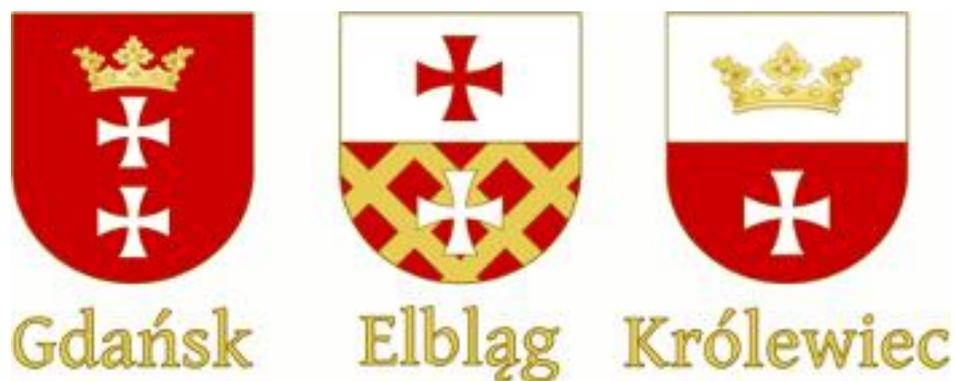
*Martynas Mažvydas (c. 1520-1563) registered at Königsberg University under the name Martinus Moswidius in 1546. Significantly he was funded by Prince Albrecht of Brandenburg (1490–1568). Albrecht was the last Grand Master of the Knights of the*

*Teutonic Order who, after converting to Lutheranism, created the Duchy of Prussia in 1525. This Duchy was first Protestant state. The capital was Königsberg.*

Frost, commenting on the wider historical significance, wrote:-<sup>x</sup>

*Sigismund (King of Poland, d. 1548) may have acted as midwife for the first Lutheran state in Europe (Duchy of Prussia under Albrecht von Preussen, d. 1568) but he responded quickly and decisively to stem the spread of Lutheranism in Danzig, ...*

The mention of Danzig is significant. Here is an image of the Coats of Arms of Gdańsk (Danzig), Elbląg and Królewiec (Königsberg / Kaliningrad):-



The similarity of the open crown to the watermark is evident. The positioning and colouring of the crown and crosses are to be noted.

In 2015 I had the pleasure of visiting the St Casimir Market in Vilnius, where there was a large cooking vessel at the front of which there was a metal plaque as shown in the following image:-



On the wall of the main staircase of the Museum of the History of Riga and Navigation there are reproductions of Coats of Arms. The following image is described as the Coat of Arms of Graf Scheremetew:-



The similarity to the Danzig Coat of Arms is undoubted. Noteworthy additions, which will be considered below, are the two lions (bearing a sceptre and an orb), the tree and the repeated crown.

The Scheremetew family were one of the most prominent of Russian families. Notably Yelena Scheremeteva (d. 1587) was the daughter of the boyar Ivan Vasilyevich Scheremetev. She was the third wife of the son of Ivan the Terrible. It is credibly stated that Ivan the Terrible, having assaulted Yelena, killed his own son, her husband. The following image records the Scheremetew Coat of Arms:-



The basic form of the Danzig Coat of Arms – a crown (a different one) and the two white crosses – has been retained. Like the Vilnius example there are two lions. Like the Rīga example the lions bear a sceptre and an orb, and a tree surmounts the crest. There are two crowns neither of which resembles the Danzig crown.

I am indebted to Alexander Khmelevsky, co-moderator of the site "[gerbovnik.ru](http://gerbovnik.ru)" for fuller information about the Scheremetew crown. He states:-

*This crown has no exact name – neither in Russian nor in English.*

*Usually in Russia in the coats of arms of Sheremetev and other descendants of Andrei Kobyla, as well as in the coat of arms of Danzig (Gdansk) it is traditionally depicted as an ancient Royal crown.*

*In the blazon of Sheremetev literally says: "a Golden crown, i.e. the crest of the ancient Rulers of the Prussian", accordingly, in Russian «золотая корона, т.е. герб древних владельцев Прусских».*

*Catechismusa Prasty Szadei* appeared in 1547. Alexander Khmelevsky also states that 'All Russian heraldry arose in the seventeenth and developed in XVIII-XIX centuries'. There is therefore no possibility that the Danzig coat of arms was displayed by the Scheremetew family in the sixteenth century. The Danzig coat of arms (essentially the golden crown and the twin white crosses) was however adopted not only by the family Scheremetew but also by the following families:- Boborykin, Kolchev, Konovnitsyn, Lodygin, Neplyuev and Yakovlev<sup>xi</sup>.

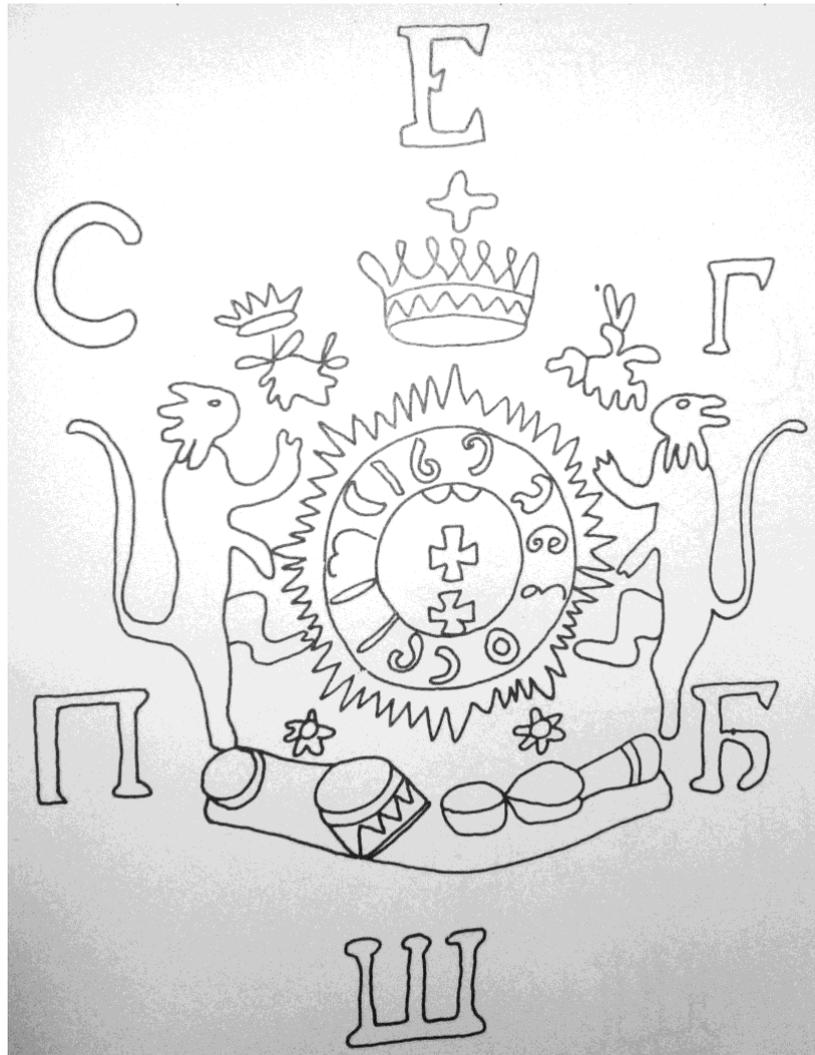
Whereas the crown watermark in *Catechismusa Prasty Szadei* is the classic Danzig open crown the Scheremetew crown (notwithstanding the Rīga example) is the closed Russian royal type.

The Scheremetew family were not only able to trace their ancestry back to the thirteenth century but maintained a position of power over many generations. The family leased out many of their estates. On 25 June 1780 Count Scheremetew gave permission to one of his 140,000 serfs - Ivan Grigor'evich Toropov - to build a paper-mill on the River Yukhot' near the village of Kadoshnikovo. The

mill was in the Rîbinsk District (formerly the Uglich District) of Yaroslavl Province. It is about 300 km. NNE of Moscow. The following map shows the Yukhotskoe mill to be one of the most northerly mills in the Moscow region:-



The following image shows the typical Yukhotskoe watermark:-



The familiar elements of the Danzig Coat of Arms are evident in this unusually large watermark. The letters around the watermark are:-

Cyrillic Letter	Russian	English
Е	ЕГО	His
С	СВЕТЛОСТЬ	Grace
Г	ГРАФ	Count / Duke
П	ПЕТР	Peter
Б	БОРИСОВИЧ	Borisovich
Ш	ШЕРЕМЕТЕВЫ	Scheremetew

In the centre of the other half-sheet are the letters YuFST – standing for Fabrika Soderzhatelya Toropova (i.e. Yukhotskoe mill of the owner Toropov).

This Case Study started with the watermark in the 1547 Lithuanian *Catechismusa Prasty Szadeii* printed in Königsberg. It establishes a connection to the Yuhotskoe paper mill which ceased production, according to a 1848 census, at some date after 1830.

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<sup>i</sup> *CATECHISMVSA PRAsty Szadei : Makslas skaitima raschta yr giesmes del kriksczianistes bei del berneliu jaunu nauiey sugulditas. KARALIAVCZVI.*

<sup>ii</sup> University Library in Toruń, Nicolaus Copernicus University Library

<http://opac.bu.umk.pl/webpac->

[bin/B\\_horizonPL/wgbroker.exe?2018121115220701516216+1+search+select++2+8](http://opac.bu.umk.pl/webpac-bin/B_horizonPL/wgbroker.exe?2018121115220701516216+1+search+select++2+8)

<sup>iii</sup> Vilnius University 000408215.

<sup>iv</sup> Sefarewicz, Jan, art. 'Un acrostiche de Mažvydas' in *Prace Filologiczne*, XVIII, 1938. pp. 7,8.

<sup>v</sup> Thanks to a generous grant from the Lutheran Church Missouri Synod I was able to record the entire musical content of the Holy Hymns. The recordings are of the Commandments, the request for the Holy Spirit, the Lord's Prayer, Psalm 103, Psalm 51, the Creed, Dies est lætitiæ, the Sacrament of the Altar and Christe qui lux es et dies. They are all available on line<sup>v</sup>.

<https://drive.google.com/drive/folders/0B6IDs5XWXVaJOWt6OHpnR2xfdXc>



The recordings were made at the Lithuanian Roman Catholic Church of St Casmir in London thanks to the Rev. Petras Tverijonas. The music was prepared and performed by Ms. Aušrinė Aurelia Apanavičiūtė.

Here is a decode about the file names:-

m = music

w = words

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mw = music and words

The numbers below refer to the pages of the Vilnius book.

40, 41, 42	Commandments
43, 46, 47	request Holy Spirit
48	Lord's Prayer
59	Psalm 103
64	Psalm 51
68	Creed
72	Dies est lætitiæ
75	Sacrament of the Altar
77	Christe qui lux es et dies

<sup>vi</sup> Back lit images of every page of the Vilnius copy of the book were archived. Backlighting was provided by a 1 mm thick electroluminescent sheet placed under the paper.

<http://www.earlybook.info> accessed 17th October 2018 which shows the earlybook imaging system.



<sup>vii</sup> [http://www.memoryofpaper.eu/BernsteinPortal/appl\\_start\\_disp](http://www.memoryofpaper.eu/BernsteinPortal/appl_start_disp). Accessed 23rd May 2017.

<sup>viii</sup> Search = 'Symbole/Herrschaftszeichen - Krone - ohne Bügel - frei, ohne Beizeichen - senkrecht - Mittelzinken zweikonturig'.

<sup>ix</sup> Gordon B. Ford, Jr., *The Old Lithuanian Catechism of Martynas Mažvydas (1547)*, (Assen, 1971), p. XII.

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× Richard Frost, *The Oxford History of Poland-Lithuania. Vol I: The Making of the Polish-Lithuanian Union, 1385-1569*, (Oxford, 2015), p. 394.

xi BOBORYKIN: <https://gerbovnik.ru/arms/619.html>



KOLYCHEV: <https://gerbovnik.ru/arms/177.html>



Counts KONOVNITSYN: <https://gerbovnik.ru/arms/1417.html>



LODYGIN: <https://gerbovnik.ru/arms/1263.html>



NEPLYUEV: <https://gerbovnik.ru/arms/759.html>



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Counts SHEREMETEV: <https://gerbovnik.ru/arms/160.html>



YAKOVLEV: <https://gerbovnik.ru/arms/178.html>

