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Historic and Cultural Heritage Sites of the Old Believers in Lithuania

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HISTORIC AND CULTURAL HERITAGE SITES OF THE OLD BELIEVERS IN LITHUANIA



United States Commission for
the Preservation of America's Heritage Abroad

UNITED STATES COMMISSION FOR
THE PRESERVATION OF AMERICA'S HERITAGE ABROAD

January 10, 2006

Message from the Chairman

One of the principal missions that United States law assigns the Commission for the Preservation of America's Heritage Abroad is to identify and report on cemeteries, monuments, and historic buildings in Central and Eastern Europe associated with the cultural heritage of U.S. citizens, especially endangered sites. The Congress and the President were prompted to establish the Commission because of the special problem faced by Jewish sites in the region. The populations that had once cared for the properties were annihilated during the Holocaust. The atheistic Communist Party dictatorships that succeeded the Nazis throughout most of the region were insensitive to American Jewish concerns about the preservation of the sites. Properties were converted to other uses or encroached upon by development. Natural deterioration was not counteracted. Vandalism often went unchecked.

This report identifies and discusses Old Believers cemeteries and church buildings located in the Republic of Lithuania. I hope that the report will encourage preservation efforts and assist American Christians of Lithuanian descent to connect with the last remnants of their heritage in Lithuania.

The Commission is also required by U.S. law to seek assurances from the governments of the region regarding the protection and preservation of these cultural heritage properties. I am pleased to note that the Governments of the United States and Lithuania entered into a Commission-negotiated agreement regarding the protection and preservation of certain cultural properties in 2002. The agreement covers the sites identified in this report.

Warren L. Miller
Chairman

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Origin, Mission, and Development of the Project

On October 15, 2002, the United States and the Republic of Lithuania signed an agreement regarding the protection and preservation of places of worship, historic sites, monuments, and cemeteries.

Toward these ends, the United States Commission for the Preservation of America's Heritage Abroad commissioned Dr. Grigorijus Potašenko of the Center for Stateless Cultures at Vilnius University to survey Lithuanian church and cemetery sites related to the Christian sect known as Russian Old Believers, or simply as Old Believers. Dr. Potašenko was also asked to prepare this report detailing his findings regarding the current state of preservation for these sites and his recommendations for ensuring their continued protection. Detailed descriptions of most of the churches and some of the cemeteries are provided in this report. Additional documentation can be consulted by contacting Dr. Potašenko and the Center for Stateless Cultures.

The project was overseen by Dr. Samuel D. Gruber, and assistance in bringing the report to publication was provided by Rahel Elmer Reger, Nicole Zehr, and David Ramm. Their efforts were supplemented by Commission Program Manager Katrina A. Krzysztofiak, Jeffrey L. Farrow, and Patricia Hoglund, all under the direction of Commission Chairman Warren L. Miller.

I. INTRODUCTION

In 1990, more than 50 churches in Lithuania belonged to a religious group known as the Russian Old Believers or, simply, Old Believers. The group is a Christian sect that split off from the Russian Orthodox Church in the mid-17th century.

Since 1990, the situation of Old Believers in Lithuania has changed remarkably. Membership in village parishes has diminished, many churches have closed, and others have been neglected and/or burglarized. Many parishes have vanished or are in danger of vanishing. The documentation of the historically and culturally significant heritage of Russian Old Believers in Lithuania has, therefore, become extremely important.

This report describes Old Believer material culture in Lithuania and identifies options for its protection. The project has four interrelated goals:

- Locate historic and cultural Old Believer sites.
- Observe and record present conditions.
- Identify possible protective and restorative measures.
- Outline areas needing further research.

To this end, a field survey of significant Old Believer sites in Lithuania was conducted between April 2000 and November 2001 by Grigory Potašenko on behalf of the United States Commission for the Preservation of America's Heritage Abroad. This report details the findings of that survey and identifies options for preserving this cultural heritage.

II. DEFINITIONS, METHODOLOGY, AND GENERAL SOURCES

II.1. Definitions

Active Sites: Places where, in the case of churches or parishes, Old Believer religious services were still being held at the time of the survey or, in the case of cemeteries, where new burials of Old Believers were still being made.

Eight-final Cross: The traditional symbol of the Old Believers.



Fig. 1. Drawing of an eight-final cross



Fig. 2. Example of an eight-final cross.

Inactive Sites: Places where, in the case of churches or parishes, Old Believer religious services were conducted as recently as the second half of the 20th century but no longer were conducted at the time of the survey or, in the case of cemeteries, where new burials were no longer being made.

Material Culture: The material culture of Old Believers consists of churches and cemeteries. It can be further described as follows:

- Churches: Products of architecture and/or places of worship for a religious group, which have exclusive local or national meaning from a historical, artistic, and religious point of view.
- Cemeteries: Burial sites of Russian Old Believers or mixed cemeteries which have historical and cultural value.

Mixed Burial Sites: Cemeteries — typically municipal burial grounds —where Old Believers are interred in sufficient numbers to be either in the majority or, at least, constitute a significant minority.

Parish: The parish is the primary administrative unit of the Old Believer community, which is associated with a particular place. The term is usually used in this respect throughout this report. There is usually one church in a parish (the parish church), but there can be more. The term is also sometimes used in a more general sense, to denote the religious community of individuals.

II.2. Methodology

The survey identified churches, cemeteries, and mixed burial places of Russian Old Believers. Churches were identified using the List of Registered Old Believers Parishes (1948) from the Central Archives of Lithuania*and the List of Old Believers Parishes in Lithuania compiled by the Archive of the Supreme Council of the Old Believers in Vilnius (1992).

II.3. General Sources

Several sources were used to identify cemeteries committed exclusively to Russian Old Believers and mixed cemeteries. First, priests and parishioners provided information about cemetery locations. That data was then checked against other sources and used to find more specific information in local municipalities.

For a complete list of sources, see Section IX.

III. INTRODUCTION TO THE HISTORY OF OLD BELIEVERS IN LITHUANIA

III.1. Beginnings in the 17th Century

The Old Believers (Russian: Staroveri) are a dissenting sect of the Russian Orthodox Church. The sect first formed in the middle of the 17th century in response to reforms introduced by Patriarch Nikon (1605-1681), then leader of the Church supported by Tsar Alexi.

The reforms were largely intended to bring Russian Orthodox liturgical practices in line with those of the Greek Orthodox Church. Perhaps the most significant involved the sign of benediction made by priests. Patriarch Nikon proposing that three fingers be used to represent the Trinity, while Russian Orthodox tradition preferred only two to represent the dual nature of Christ.

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* (State, F.R-181. Ap. 2. B. 75. L. 5-5a.)

A great part of the Russian society did not accept these reforms, which led to the schism (raskol) that created the Old Believers.

During councils of Russian bishops in 1666-1667, opponents of the reforms were denounced as renegades (raskolnik) and persecuted mercilessly. At least 500 monks were murdered by Tsarist soldiers for their refusal to reform.

In 1685, Regent Sofia ordered that opponents of the reforms of Peter I must suffer the death penalty. This finally led to the formation of the separate community known as Old Believers.

The struggle to find priests to lead illegal rites led to a split within the Old Believers. One group, the Popovtsy ('priestly'), used ordained, but secretly dissenting, priests. Another group, the Bespopovtsy ('priestless'), used lay-priests to lead their services.

Eventually, both factions formed a number of smaller communities. The most important of these among the Bespopovtsy were the Pomortsy, Fedoseevtsy, and Filipovtsy.

III.2. Emigration to the Commonwealth of Two Nations

Facing persecution in their own country, many Russian Old Believers took advantage of the religious tolerance and relatively good conditions offered by landowners in the Kingdom of Poland and the Grand Duchy of Lithuania (GDL). They emigrated to these countries at the end of the 17th century, when Poland and Lithuania were still referred to as the Commonwealth of the Two Nations.

Members of the Bespopovtsy settled mainly in Polish Livonia, Kurland, and the GDL. Most of these people belonged to the subgroup known as Fedoseevtsy. The subgroup had been founded in Russia's Novgorod-Pskov area around the teachings of Feodosij Vasilyev but reached complete fruition in the Commonwealth.

Information from the chronicles of Degučiai makes it clear that Trofim Ivanov, a former rifleman (desiatnik), was one of the earliest Old Believer immigrants to settle in northeastern Lithuania. He settled there in 1679.

Thirty-one years later, according to Old Believer sources, the first Lithuanian prayer houses were founded in Pushchia, near Kriaunai (now the Rokiškiai district). Documents from 1679-1710, however, suggest that Old Believer settlements in the present territory of Lithuania were scarce.

III.3. Growth and Change in the 18th Century

Massive immigration from Russia solidified the Fedoseevtsy community in the GDL. The majority of immigrants came from the southern parts of the Russian province of Pskov. Others emigrated from the Tver and Novgorod provinces. Some immigrants came from the Smolensk, Galich, Suzdal, and Vorotynsk districts and from the cities of Moscow, Ustiug, and Serpuchov.

In the second half of the 18th century, immigration into the northwestern and western parts of the GDL intensified. This was due to sustained religious persecution in Russia and contrasting religious freedom and economic opportunity in the GDL.

Indeed, unlike in Russia, Old Believer practice in Poland and Lithuania was legalized quite early—allegedly in the late 17th century. By 1760, there were at least eight Old Believer parishes in the present territory of Lithuania.

At the same time, the eschatological views of Old Believers were no longer of decisive importance. Instead, their social status became more significant.

In 1791, with a population of 100,000 to 180,000, Old Believers made up approximately 1%-2% of the Commonwealth of the Two Nations 8.79 million citizens.

When Russian forces occupied the eastern parts of the Commonwealth of the Two Nations in 1792, many Old Believers moved further west. Between 1760 and 1795, nine more prayer houses were founded in the present territory of Lithuania. By the end of the 18th century, there were at least sixteen Old Believer parishes in all.

Archival data, Old Believer literature, and the inventories of Lithuanian estates suggest that the most important dwelling centers of Old Believers in parts of northeastern, central, and southern Lithuania that currently exist (or existed until recently) were formed during the last two decades of the 18th century.

III.4. Developing an Ecclesiastical Structure

From 1679 to 1823, the Fedoseevtsy church organization was developed alongside the formation of the priestless Old Belief community in the GDL. One of the peculiarities of priestless Old Believers church life was the continuous participation of both laypeople and spiritual superiors (nastavniki) in the religious activities of the parish and the church organization, which was centered on autonomous parishes. As early as the end of the 17th century, the Fedoseevtsy movement saw the establishment of the "spiritual superior institute." Another form of church administration during the early period of the Lithuanian Old Believer community was through councils.

The Gudiškiai monastery, in what is now the Ignalina district, functioned between 1728-1755. It was a well-known religious center of the Fedoseevtsy in the Commonwealth and had remarkable influence on the development of the Fedoseevtsy Community in Russia.

In 1752, what was called the Polish Council in Gudiškiai adopted Fedoseevtsy regulations that strengthened Feodosij Vasilyev's teaching and were more severe than those of the Bespopovtsy "newlyweds" (novozheny) movement.

In 1823, record books of marriage certificates were introduced at Degučiai parish. This innovation meant that the Fedoseevtsy center, famous in the GDL in the early 19th century, acknowledged the teachings concerning marriages made by a lay-priest. A "matrimony institute" was also introduced.

These changes saw the end of the Fedoseevtsy period in the history of Old Believers community of GDL and the beginning of the Fedoseevtsy-Pomortsy period. Towards the end of the 19th century, Old Believers in Lithuania almost completely unified their religious views with the principles of the Pomortsy Community. They accepted all resolutions of a congress in Vilnius in 1906.

The city of Vilnius figures prominently in the history of Old Believers in Lithuania. Though Old Believers did not begin to settle there until 1825, the Old Believer parish in Vilnius became the regional center of the Pomortsy community.

In 1901, the first provincial congress of Old Believer spiritual leaders was held in Vilnius. Between January 25 and 27, 1906, the first international congress of spiritual leaders took place in the city. This congress brought representatives of parishes from throughout present Lithuania, Latvia, Estonia, Poland, and parts of Belorus and Russia.

III.5. Struggles and Stability in the 19th Century

Over the course of the 19th century, the situation of Old Believers in Russia underwent some changes, varying from relative religious tolerance under Tsar Alexander I to persecution under Peter the Great and Nicholas I. Between 1825 and 1855, 13 of the 33 known churches of Old Believers in Lithuania were closed (eight of them destroyed).

During the second half of the 19th century, the situation of Old Believers gradually improved. The public became more tolerant, and the government gradually expanded their civil rights.

After the revolt of 1863-1864 in Lithuania, the Russian administration carried out a dual policy concerning Old Believers. On the one hand, civil authorities encouraged the Old Believers to convert and rejoin the Orthodox Church (a plan that failed). At the same time,

Tsarist authorities sided with the Old Believers as part of the authorities' open policy of Russification in Lithuania.

During the last decade of the 19th century, the governor of Kaunas County created a special program of economic and cultural development for the Russian settlements, which was to promote the creation and expansion of Russian property in Lithuania and, therefore, in part aid Old Believers.

III.6. The First Half of the 20th Century

The 20th century saw continued tolerance of Old Believers, both in Lithuania and in Russia. On April 17 and October 17, 1905, an imperial decree was issued in the form of two manifestoes, one on religious tolerance and the other on freedom of conscience. The former law permitted for the first time the existence of Old Believer parishes in Russia, while the latter determined the order of their formation and the rights of their members and leaders.

From that year until 1915, the Russian state recognized Old Believer parishes, as did the independent Lithuania between 1918 and 1940. On May 20, 1923, the government of Lithuania issued "temporary rules regulating relations between the Old Believers Organization of Lithuania and the Government of Lithuania." According to these rules, the government recognized the autonomy of the Old Believer Church in Lithuania and even allocated it some financial support. For this reason the historian Ivan Prozorov (1900 – 1956) has named the first decades of the 20th century the period of emancipation in the history of Old Believers and called the 1920s and 1930s in particular a "period of complete *freedom of religious belief* and equality" in Lithuania and also in Latvia, Estonia, and Poland. (At this time in Soviet Russia there was, as he puts it, "a struggle with atheism.")

In Kaunas, on May 6, 1922, the first congress of the Old Believer Pomortsy Church in Lithuania was held. It selected an administrative body called the Central Council of Old Believers (CCOB). Vasilii Prozorov was elected first chairman of the CCOB, followed by Aristarch Jefremov. Ivan Prozorov held the position between 1938 and 1941. In addition to being the author of *The History of Old Belief* (1933) Ivan Prozorov was also an organizer of religious, educational and cultural life. At the CCOB in 1923, the Spiritual Commission was established with five instructors charged with solving a set of initial questions. During the 1920s and 1930s a total of eight congresses of Old Believers were held in Lithuania. In 1923, more than 32,000 Old Believers lived in the country, organized within 53 parishes, which served 51 spiritual superiors.

The CCOB organized the publishing of spiritual and devotional literature, as well as textbooks and magazines. In 1931, under the initiative of the CCOB, a series of two-year traing courses for the spiritual superiors and teachers of religion were set up in Kaunas and led by the historian Ivan Prozorov.

III.7. The Decline of the Church under Soviet Occupation

Given the Soviet Union's well-known desire to maintain rigid control over every aspect of religious belief, the time after World War II was especially difficult and even tragic for the Old Believers, just as it was for the Catholic Church and Lithuanian society in general. After 1945, the Soviet government forced the Sovietization of Lithuania. Any attempt to revive the Old Believers Church was immediately suppressed.

The Soviet authority began to interfere regularly and roughly with the church's internal business. Between 1945 and 1947, the representative of the Council on Religious Cults did not even permit the sessions of the High Council of the Old Believers in Vilnius to convene.

In 1946, aspiring to strengthen their control over churches, the authorities began to register all religious organizations in Lithuania. Some sources have mentioned mass deportation of the inhabitants of Lithuania. Some Old Believers were arrested, and some spiritual leaders were banished.

The church's management was tested under strong pressure of the authorities and the secret police (the KGB). Like other religious and ethnic groups, the Old Believer Church had to search for other forms of acceptable expression within the context of the Communist state. For example, Old Believers were involved in a so-called Movement for Peace that quite often served the propaganda purposes of the Soviet government.

The post-World War II period saw a continual decline in the number of Old Believers. In 1953, only 58 of the 74 Old Believer parishes existing in 1944 remained.

Although nine of the 16 parishes ostensibly "liquidated themselves," it was the process of collectivization and the ongoing struggle with Soviet authorities that played the most important roles in emptying out these villages -- abetted by widespread industrialization and urbanization.

The number of parishes continued to decrease slightly between the 1950s and 1980s, while the number of parishioners and spiritual superiors (especially in village parishes) fell considerably. Thus, in 1948 there were 56 parishes, more than 50 spiritual superiors, and 88,700 parishioners. In 1969, there were still 56 parishes, but by 1990, that number had fallen to 51, serving some 70,000-100,000 parishioners. The number of spiritual superiors had fallen to only 11.

As the number of rural parishes declined, however, Old Believer parishes in cities such as Vilnius, Kaunas, Klaipėda, and Utena grew.

III.8. Ecclesiastical Continuity under the Soviets

From 1944 to 1990, the Old Believer Church in Lithuania operated the High Council of the Old Believers (HCOB). During this time, the HCOB in Vilnius was the sole surviving center of the Old Believer Pomortsy Church in the Soviet Union. Under adverse conditions, it sponsored and registered new Old Believer parishes and carried out congressional sessions to help resolve church issues.

Between 1948 and 1965, the chairman of the HCOB, Fedor Kuznecov (1869-1965), was the spiritual superior of the Vilnius parish. He was also chairman of a church-wide spiritual commission. After Kuznecov, the post was occupied by Josif Nikitin (1905-1997), the spiritual superior of the Kaunas parish. From 1969 until 1998, the chairman of the HCOB was Ivan Jegorov (1905-1998). He was twice re-elected to the post.

In October 1966, the congress of the Old Believer Pomortsy Church in Vilnius celebrated the 300th anniversary of the Old Belief. They were joined by representatives of Pomortsy parishes from Latvia, Estonia, Byelorussia, Ukraine, and Russia. Afterwards, many of the parishes began to recognize the spiritual trusteeship of the HCOB in Vilnius.

III.9. The Situation of Lithuanian Old Believers Since 1990

Following the Russian Orthodox Church's acceptance of Old Believer rituals in the early 1970s and the dissolution of the Soviet Union, interest in the Old Believer faith grew slightly. In 1990, under the initiative of the HCOB, the magazine *Kitezh-Grad (Kitezh-City)* was issued, and over the next two years, Old Believer churches were built in Utena and Zarasai.

The Pomortsy Old Believers Church has become one of the nine officially recognized traditional religious organizations of Lithuania. As with other such groups, the Old Believers receive some financial support from the state on an annual basis.

At the present time, services are attended by a considerably larger group of parishioners than in the recent past. This is especially true during the main religious holidays. A census in 2001 found more than 27,000 Old Believers in Lithuania. This number made the sect the third largest religious denomination by population in the country. (The Roman Catholic and the Russian Orthodox Curches were larger.) The Supreme Council of the Old Believers counts even more adherents: in excess of 45,000.

Overall, urban communities of Old Believers have stabilized or even expanded to some degree. As this report shows, however, small town and rural parishes have at the same time often diminished or, even, entirely disappeared.

IV. DISCUSSION OF SITES SURVEYED AND DOCUMENTATION KEY

IV.1. Overview of Sites Surveyed

In 2000 and 2001, the survey examined 181 Old Believer sites distributed among nine of Lithuania's ten counties *(apskritys)*. (The only county not visited was Marijampole.) A total of 76 active and inactive Old Believer parishes and churches were surveyed, as were 96 Old Believer cemeteries and nine mixed cemeteries (see Tables 1, 2, and 3).

Table 1: Active and Inactive Old Believer Church and/or Parish Sites Surveyed, Alphabetized by Parish/Municipality

	Parish/Municipality‡	District	County
1	Abeloragai	Švenčionys	Vilnius
2	Adakavas	Skaudvilė	Tauragės
3	Aukštakalnis	Ignalina	Utena
4	Bagdonys	Kupiškis	Panevėžys
5	Baltramiškis	Jonava	Kaunas
6	Bobriškis	Rokiškis	Panevėžys
7	Butkūnai	Rokiškis	Panevėžys
8	Daniliškis	Trakai	Vilnius
9	Dovidėnai	Ignalina	Utena
10	Dubėnai	Kuršėnai	Šiauliai
11	Dudiškis	Kaišiadorys	Kaunas
12	Dūkštas	Ignalina	Utena
13	Dvarčiai	Radviliškis	Šiauliai
14	Ferma–Raguva	Panevėžys	Panevėžys
15	Gailiūnai	Molėtai	Utena
16	Girelė	Kavarskas	Vilnius
17	Gojus	Šaltčininkai	Vilnius
18	Ibėnai	Kedainiai	Kaunas
19	Išorai	Jonava	Kaunas
20	Junderovo	Vilnius	Vilnius
21	Juodžiai	Joniškis	Šiauliai
22	Juozapavas	Telšiai	Telšiai
23	Jurgėliškis	Švenčionys	Vilnius

‡ Parish and municipality names are identical except where an entry contains two names separated with a slash.

	Parish/Municipality‡	District	County
24	Kalbutiškis	Zarasai	Utena
25	Kaunas	Kaunas	Kaunas
26	Klaipėda	Klaipėda	Klaipėda
27	Kontaučiai	Plungė	Telšiai
28	Kulinčiai	Molėtai	Utena
29	Kvedariškis	Biržai	Panevėžys
30	Lazdijai	Lazdijai	Alytus
31	Leonuvka	Kelmė	Šiauliai
32	Liackova/Liacka	Mažeikiai	Telšiai
33	Lubo – Ketūnai /Lubai	Seda	Telšiai
34	Lukošiškės	Ignalina	Utena
35	Maneivos	Rokiškis	Panevėžys
36	Manteikiai	Ukmergė	Vilnius
37	Masališkis	Vilinius	Vilnius
38	Migiškis	Ukmergė	Vilnius
39	Mikalavas	Ignalina	Utena
40	Miliunai	Rokiškis	Panevėžys
41	Minauka	Zarasai	Utena
42	Muro- Strėvininkai	Kaišiadorys	Kaunas
43	Nekrūnai (Lazdijai)	Lazdijai	Alytus
44	Nečėnai	Tauragnai	Utena
45	Paežerių	Anykščiai	Utena
46	Palivarkas	Zarasai	Utena
47	Panevėžys	Panevėžys	Panevėžys
48	Paskutiškis	Jonava	Kaunas
49	Pempės	Panevėžys	Panevėžys
50	Perelozai	Jonava	Kaunas
51	Radviliškis	Radviliškis	Šiauliai
52	Raistaniškis	Zarasai	Utena
53	Rimkai	Jonava	Kaunas
54	Rokiškis	Rokiškis	Penevežys
55	Rudėnai	Zarasai	Utena
56	Rusteikiai	Zarasai	Utena
57	Salkininkai	Trakai	Vilnius
58	Šeimatis	Utena	Utena

‡ Parish and municipality names are identical except where an entry contains two names separated with a slash.

	Parish/Municipality‡	District	County
59	Šiauliai	Šiauliai	Šiauliai
60	Šilutė	Šilutė	Klaipėda
61	Švenčionys	Švenčionys	Vilnius
62	Sidarai	Šiauliai	Šiauliai
63	Sipailiškis	Rokiškis	Panvežys
64	Sirvydžiai	Utena	Utena
65	Šližiščis	Kelmė	Šiauliai
66	Smilgiai	Kuršėnai	Šiauliai
67	Stalnioniškis	Utena	Utena
68	Turmantas	Zarasai	Utena
69	Ukmergė	Ukmergė	Vilnius
70	Utena	Utena	Utena
71	Užušaliai	Jonava	Kaunas
72	Vegeriai	Akmene	Šiauliai
73	Vileišiai	Pasvalys	Panevėžys
74	Vilnius	Vilnius	Vilnius
75	Zarasai	Zarasai	Utena
76	Žemaitėliai	Vilnius	Vilnius

‡ Parish and municipality names are identical except where an entry contains two names separated with a slash.

Table 2: Active and Inactive Old Believer Cemeteries Surveyed, Alphabetized by Cemetery

	Cemetery	District	County
1	Aleiniki	Zarasai	Utena
2	Aukštakalnis	Ignalina	Utena
3	Bagdonys	Kupiškis	Panevėžys
4	Bartališkes	Zarasai	Utena
5	Batrakai	Panevėžys	Panevėžys
6	Bikunai	Zarasai	Utena
7	Daneikiai	Zarasai	Utena
8	Daniliškiai	Trakai	Vilnius
9	Daukšiškiai	Švenčionys	Vilnius
10	Davydėnai	Ignalina	Utena
11	Degučiai	Zarasai	Utena
12	Dimitriški	Zarasai	Utena

	Cemetery	District	County
13	Dubėnai	Šiauliai	Šiauliai
14	Duburaitis	Zarasai	Utena
15	Dudiškis	Kaišiadorys	Kaunas
16	Dvarčiai	Radviliškis	Šiauliai
17	Gailiūnai	Molėtai	Utena
18	Girelė (Pushtcha)	Anykščiai	Utena
19	Girvidiške	Zarasai	Utena
20	Gojus (Gaj)	Šalčininkai	Vilnius
21	Grigiškes	Ignalina	Utena
22	Gumbiškes	Rokiškis	Panevėžys
23	Gurbaj	Ignalina	Utena
24	Ibėnai	Kaunas	Kaunas
25	Juodžiai	Joniškis	Šiauliai
26	Juozapava (near Vandžiogala)	Kaunas	Kaunas
27	Juozapavas	Telšiai	Telšiai
28	Jurgėliškis	Švenčionys	Vilnius
29	Kantaučiai	Plungė	Telšiai
30	Karmelitų	Zarasai	Utena
31	Kauniškis (Tchechovshizna)	Kupiškis	Panevėžys
32	Ketūnai	Mažeikiai	Telšiai
33	Kruopeliai	Zarasai	Utena
34	Kukliai	Zarasai	Utena
35	Kulinčiai	Molėtai	Utena
36	Kumpuočiai	Zarasai	Utena
37	Kunigiškiai (Kuniški)	Jonava	Kaunas
38	Kuzhiai	Šiauliai	Šiauliai
39	Kvėdariškės (Fedoriški)	Biržai	Panevėžys
40	Lauzhadiai	Zarasai	Utena
40	Leckava (Ferma)	Mažeikiai	Telšiai
41	Leonuvka	Šiauliai	Šiauliai
42	Lukošiškės	Ignalina	Utena
43	Maneivos (Manejevka)	Rokiškis	Panevėžys
44	Martiniškes	Kaišiadorys	Kaunas
45	Masališkis (Akmiany)	Vilnius	Vilnius
46	Mikalavas	Ignalina	Utena

	Cemetery	District	County
47	Miliunai (Miliuncy)	Rokiškis	Panevėžys
48	Milkunai	Švenčionys	Vilnius
49	Minovka	Zarasai	Utena
50	Narbutai	Kupiškis	Panevėžys
51	Narkytchiu (Krioviškiu)	Zarasai	Utena
52	Nekrūnai	Lazdjai	Alytus
53	Nečėnai (Hetchane)	Utena	Utena
54	New Kalbutiškis	Zarasai	Utena
55	New Palivarkas (Polivarok)	Zarasai	Utena
56	New Videšiuniškes	Švenčionys	Vilnius
57	Obelų Ragas	Švenčionys	Vilnius
58	Old Kalbutiškis	Zarasai	Utena
59	Old Vežiškes	Švenčionys	Vilnius
60	Old Videšiuniškes	Švenčionys	Vilnius
61	Paąžuoliai	Molėtai	Utena
62	Paežerių (Poezertsy)	Anykshiai	Utena
63	Panoteriai	Jonava	Kaunas
64	Paskutiškes	Jonava	Kaunas
65	Pempės	Panevėžys	Panevėžys
66	Perelozai	Jonava	Kaunas
67	Pisiutki	Zarasai	Utena
68	Raguva (Kritižiai)	Panevėžys	Panevėžys
69	Rimkai	Jonava	Kaunas
70	Rokiškis	Rokiškis	Panevėžys
71	Rudančiai	Zarasai	Utena
72	Rusteikiai	Zarasai	Utena
73	Samaniai	Zarasai	Utena
74	Saviany	Zarasai	Utena
75	Šeimatis (Sheimoty)	Utena	Utena
76	Špuliai	Zarasai	Utena
77	Švenčionys	Švenčionys	Vilnius
78	Šventupis (Svetorechje)	Utena	Utena
79	Sidarai	Radviliškis	Šiauliai
80	Sipališkis	Rokiškis	Panevėžys
81	Sirvydžiai	Utena	Utena

	Cemetery	District	County
82	Sližiške	Kelmė	Šiauliai
83	Smilgiai	Šiauliai	Šiauliai
84	Stalnioniškis	Utena	Utena
85	Stašališkės	Rokiškis	Panevėžys
86	Staškuniškis	Širvintai	Vilnius
87	Stirniškės	Rokiškis	Panevėžys
88	Striapeikiai	Rokiškis	Panevėžys
89	Strošunai (near Žežmariai)	Kaišiadorys	Kaunas
90	Tumalina	Ignalina	Utena
91	Ukmergė (Kareivių Street)	Ukmergė	Vilnius
92	Ulitėlė (Lipnickije)	Zarasai	Utena
93	Vaboliai	Rokiškis	Panevėžys
94	Varpiai	Jonava	Kaunas
95	Vegeriai	Akmenė	Šiauliai
96	Vilnius (Naujininku Street)	Vilnius	Vilnius
97	Zagaushtchizna	Lazdijai	Alytus
98	Žemaiteliai (Mitrofanovka)	Vilnius	Vilnius

Table 3: Mixed Burial Sites Visited, Alphabetized by Name of Burial Site

	Name of Burial Site	District	County
1	Adakavas Cemetery	Skaudvilė	Tauragės
2	Joniškis Cemetery (near Klaipėda)	Klaipėda	Klaipėda
3	Ketūnai Cemetery	Plungė	Telšiai
4	Lebartai Cemetery (near Klaipėda)	Klaipėda	Klaipėda
5	Neveronys Cemetery	Kaunas	Kaunas
6	Old Cemetery in Šilutė	Šilutė	Klaipėda
7	Šilutė Cemetery (Nemuno Street)	Šilutė	Klaipėda
8	Šilutė Cemetery (Pushu Street)	Šilutė	Klaipėda
9	Zarasai Cemetery (Kauno Street)	Zarasai	Utena

IV.2. Documentation Key

This report lists the results of the survey by county. In alphabetical order, the ten counties in Lithuania are as follows:

1. Alytus
2. Kaunas
3. Klaipėda
4. Marijampole
5. Panevėžys
6. Šiauliai
7. Tauragės
8. Telšiai
9. Utena
10. Vilnius

For each county, a general introduction is given with: information about its historical importance to Lithuanian Old Believers; its current population; and which sites, if any, are in danger or could be placed on a list of sites of local or regional significance.

This is followed by an overview of the county's churches. The churches and/or parishes are often broken down further into lists of active and inactive places of Old Believer worship, and some overall note is often made regarding each of these lists.

Third, there is a detailed description of the most significant church sites in that county. Information on both active and inactive sites is presented. Each site description provides information about the history and present circumstances of the church as follows.

Church Sites

1. Present (alternate/former) name of town or village in which church is located or town/village nearest
2. Present name of church
3. Cultural value and main data, including (when available) information such as:
    a. Date of earliest known Old Believer church
    b. Date parish was established and church built
    c. Number of members in parish today (and before 1940)
    d. Information on whether Old Believers from other towns or villages use this church and, if so, which towns
    e. Appearance
    f. Current use
    g. Care and restoration status
    h. Whether the church is listed and/or protected as a local, county, or national monument

4. Address
5. Location
6. Present size of the church's property in hectares
7. Condition
8. Date of survey

Note: The subsections listed under Survey Area 3 (Cultural Value) are not covered in every survey, since information was not readily available in all cases.

Following the survey of parishes and churches in each county is an overview of the county's Old Believer burial sites. It also provides information on what are termed "mixed burial sites." These are municipal cemeteries that contain the remains of people of several different faiths, though typically Old Believers are either in the majority or constitute a significant minority of the graves.

Only a selection of the cemeteries visited for this survey is described in this report and a detailed description of selected cemeteries follows. Information on all of the cemeteries remains on file and can be obtained through the Commission or from Dr. Potašenko at the Center for Stateless Cultures at Vilnius University.

The descriptions in this report follow the format below.

Cemeteries: Present Circumstances and History

1. Present (alternate/former) name of town or village in which cemetery is located or the one nearest
2. Present (alternate) name
3. Cultural value and main data
    a. Date cemetery was established
    b. Present Old Believers population in town or village nearest to cemetery
    c. Whether Old Believers from others towns or villages used this cemetery
    d. Current use
    e. Appearance (markers; security; location; approximate number of gravestones; organization of the cemetery into sections; and date of the oldest known gravestone)
    f. Care and restoration
    g. Whether the cemetery is listed and/or protected as a local, regional, or national site
4. Address
5. Location
6. Present size in hectares
7. Condition
8. Date of survey

The final section in each county overview details the maintenance measures either already undertaken or that could be undertaken in the county's Old Believer burial sites.

V. Survey Results by County

V.1. Alytus County

Surveys were made of two Old Believer sites in Alytus County (2001 pop., approximately 1,881,000). Both sites are in the southern part of the county in Lazdijai and its vicinity (i.e., at the Polish and Lithuanian border).

In the 19th century the area was a part of the province of Suvalkai. Small groups of Old Believers settled there in the second half of the 18th century.

Until 1968, there was an Old Believer church in Nekrūnai village (Lazdijai District). In 1992, a church opened in Lazdijai.

There are two cemeteries of Old Believers in Alytus County. Both are in the countryside.

V.1.(a) Old Believer Churches in Alytus County

Up to the end of 1960s, the only Old Believer church in Alytus County was in the village of Nekrūnai (Lazdijai District), which was built in 1927. In 1949, the parish had some 1,200 parishioners.

The church was used until 1968, but the building and its ruins existed until the late 1980s. It was probably then disassembled.

Between 1960 and the 1980s, the number of parishioners sharply decreased, the church was robbed four times (icons and books were among the items taken). Finally, it was left empty.

Active Old Believer Parishes in Alytus County

1. Lazdijai, Lazdijai District

Inactive Old Believer Parishes in Alytus County

1. Nekrūnai, Lazdijai District

V.1.(b) Old Believer Church Sites Surveyed

Lazdijai

1. Site: Old Believer church in Lazdijai
2. Cultural value and main data: Religious and architectural value: Main location of a group of Old Believers in Lazdijai and neighboring areas.

   Lazdijai parish was founded in 1991-1992. It is a new and small parish. In 2001, the parish included about 50-60 parishioners.

   The timbered body of the church stands on a concrete base. The wood walls are inlaid with bricks. The gabled roof has a cross on top on the west side (approximate height 7 m). The building's ground plan is rectangular (7 x 12 m).
3. Address: Siauroji Street 10, Lazdijai, Lazdijai District, Alytus County
4. Location: The church is in the western part of Lazdijai and located between private homes.
5. Present size of property: Approximately 0.07 ha.
6. Condition of church: The church was built in 1992 and is in good condition. It is the property of the Old Believer parish in Lazdijai.
7. Date of survey: September 8, 2001



Fig. 3. Lazdijai, Old Believer Church.

V.1.(c) Old Believer Cemeteries in Alytus County

Active Old Believer Cemeteries in Alytus County

1. Nekrūnai Cemetery, Lazdijai District
2. Zagaushtchizna Cemetery, Lazdijai District

V.1.(d) Old Believer Cemeteries Surveyed

Nekrūnai



Fig. 4. Nekrūnai, Old gravestone in Cemetery.



Fig. 5. Nekrūnai, Gravestone of a teacher killed by Lithuanian partisans in 1947.

1. Site: Old Believer cemetery in Nekrūnai village
2. Cultural value and main data: Historical value: Inhabitants of the former Nekrūnai village and neighboring villages and farms (parishioners of former Nekrūnai and present Lazdijai parish) are buried here.

   The cemetery, founded in the 1920s, is still in use. Buried in the cemetery are members of the Solovjovy, Golubovskije, Jegorovy, and Sidunovy families, among others. The cemetery also contains gravestones of victims of the partisan war in Lithuania in 1944-1953. Teacher Karp K. Sidunov, for example, was killed by the "hand of bandits" (Lithuania's partisans) on November 29, 1947.

   There are 167 gravestones and 185 graves in the cemetery. The majority of burials date from after 1945.

3. Address: Bajoriškės (formerly Nekrūnai) village, Lazdijai District, Alytus County
4. Location: 2 km east of Lazdijai, 700 m east of Bajoriškės village, 80 m north of the road of Lazdijai–Veisejai, on the hillside, among birch and maple groves.
5. Present size: 0.04 ha.
6. Appearance and condition: The cemetery is isolated and does not have a sign indicating that it is an Old Believer cemetery. It is, however, marked by Old Believers symbols on the gate (eight-final cross). The cemetery has an iron fence. It is marked with inscriptions in Russian. The cemetery contains gravetones of various types, among which are some with fine and smoothly inscribed markings, flat stones with eight-final crosses carved in relief, vertically-set stones with a concrete eight-final cross, and flat monuments with concrete eight-final cross on top.
7. Date of survey: September 8, 2001

V.2. Kaunas County

In 2001, there were about 7,032 Old Believers in six parishes in Kaunas County. Twenty-one of 25 identified Old Believer sites were surveyed.

Kaunas County is important in the history of Old Believers in Lithuania. In the 18th century this was one of the first Old Believer settlements. It was also the location of the important religious and cultural centers in Rimkai (founded in the 18th century and today located in the Jonava District) and in Kaunas. The Kaunas center was founded in the beginning of the 19th century and its present church was built in 1906. In the 1920s and '30s, Kaunas was the religious and administrative center of the Old Believers of Lithuania.

There is one Old Believer site in Kaunas County that has been included in this report's list of endangered Old Believer Sites in Lithuania (Appendix VI): the former Old Believer church in Perelozai. It is listed because of problems brought about by vandalism, including theft and destruction.

There also is one Old Believer site in Kaunas County that could be ranked as a monument of local significance: the church in Dudiškis. Two could be considered of regional significance: the churches in Perelozai and Kaunas.

V.2.(a) Old Believer Churches in Kaunas County

In the middle of the 20th century, there were nine Old Believer parishes in Kaunas County. They represented more than one-eighth of all Old Believer parishes in Lithuania.

In Kaunas County, two of the six functioning Old Believer churches are in good condition (Kaunas and Baltramiškis), and three are in satisfactory condition (Rimkai, Ibėnai, and

Muro-Stravininkai). Each of these churches is used at present. The church in Užušaliai is located in a small part of a room of a former kindergarten.

Active Old Believer Parishes in Kaunas County

1. Baltramiškis, Jonava District
2. Rimkai, Jonava District
3. Ibėnai, Kėpainiai District
4. Kaunas, Kaunas District
5. Muro- Strėvininkai, Strėvininkai village, Kaišiadorys District
6. Užušaliai, Jonava District

Four Old Believer parishes in the county and their churches are no longer active. There are several different reasons for this. Local authorities destroyed the church in Išorai during the second half of the 1940s; the church in Paskutiškis was burnt down in the late 1960s or early 1970s; and the parishes of Perelazai and Dudiškis emptied out after their members left the area. Migration from the area was caused by such events as a partisans' war between 1945 and 1953; the collectivization at the end of the 1940s and '50s; and land improvements of the 1970s and '80s. At present, the churches in Perelozai and Dudiškis still exist but they are not used and are in danger of deterioration. The Perelozai church is in danger of destruction.

Inactive Old Believer Parishes in Kaunas County

1. Perelozai, Jonava District
2. Išorai, Jonava District
3. Paskutiškis, Jonava District
4. Dudiškis, Kaišiadorys District

V.2.(b) Old Believer Church Sites Surveyed

1. Perelozai
   a. Site: Old Believers church in Perelozai
   b. Cultural value and main data: Religious and architectural value: The main location of a group of Old Believers.

      The Perelozai parish was founded at the end of the 18th century. It is one of the first Old Believer parishes in Lithuania. At the end of the 1940s, this parish included about 850 parishioners.

      The church has not been used since the 1980s. Old Believers in Perelozai use the church in the village of Jonava, some 22 km from Perelozai.

      The church was built in the 1920s. Its timbered body is built on a concrete base. The walls are are made of wooden planks. In a central part of the church, two towers (approximate height 25 m) are raised from its gabled roof. The building's ground plan is rectangular (11 x 20 m).

The Old Believer church in Perelozai has special architectural value (and thus is a monument of regional value) because of its use of Old Russian architectural details, such as its church towers and bulb-shaped top, the so-called *lukovidnaja glava*, with an eight-final cross.



Fig. 6. Perelozai, Old Believer church.

c. Address: Perelozai village, Jonava District, Kaunas County
d. Situation: The southern part of Perelozai village, 8 km in the south from Upninkai.
e. Present size of property: About 0.012 ha.
f. Condition of church: The Perelozai church is in danger of destruction. It has not been used regularly since the 1950s and public prayer has not been held there since the 1980s. The empty building lacks windows and doors. The church also does not have a fence. The land around the church is overgrown with trees and brush.
g. Date of survey: September 9, 2001

2. Dudiškis
   a. Site: Old Believers church in Dudiškis
   b. Cultural value and main data: Religious and architectural value: The main location of a group of Old Believers in Dudiškis and its neighboring areas.



Fig. 7. Dudiškis, Old Believer church.

The Dudiškis parish was founded in 1763. It was one of the first Old Believers parishes in Lithuania. By the end of the 1940s, the parish included about 500 people. The church has not been used since the 1980s or, perhaps, since as early as the 1960s. Local parishioners use the church in Muro- Strėvininkai, some 15 km from Dudiškis.

The church was built at the beginning of the 1940s. It is brick on a concrete base. Raised above a gabled roof in the western part of the church is a tower (approximate height 15 m). The building's ground plan is rectangular (11 x 9 m).

The church in Dudiškis has particular architectural value (and could be considered a monument of regional value) because of its use of Old Russian architectural details, such as its church towers and bulb-shaped top, the so-called lukovidnaja glava, with an eight-final cross.

c. Address: Dudiškis village, Kaišiadorys District, Kaunas County
d. Situation: Dudiškis village, 0.06 km north from road Kalviai-Šališkės, 6 km in the northeast from Kalviai.
e. Present size of property: About 0.004 ha.
f. Condition of church: The church is in danger of deterioration. Public prayer has not been held since the 1980s or, perhaps, as early as the 1960s. The church is empty and has been burglarized. Many icons and some ceemonial objects were stolen. The church does not have a fence. The building and the lot it is on are the property of the state.
g. Date of survey: November 11, 2001

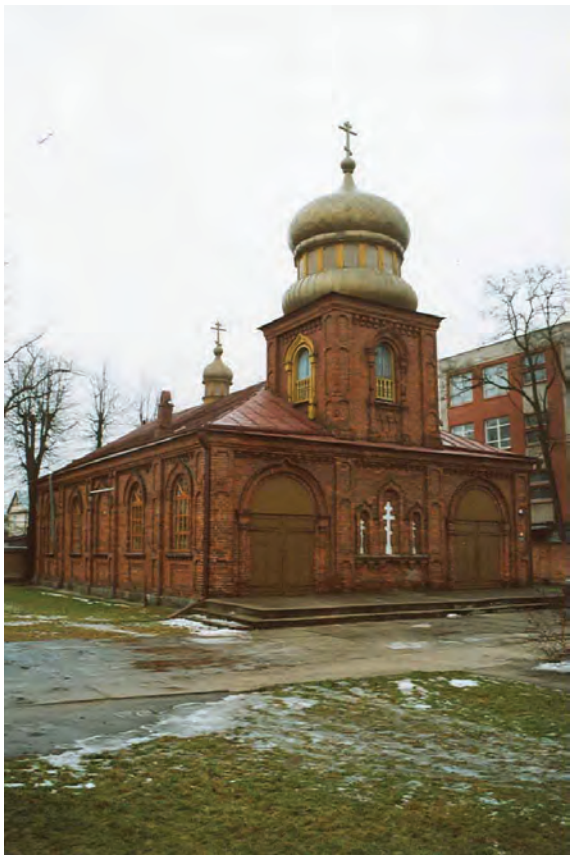


Fig. 8. Kaunas, Old Believer church.

3. Kaunas
   a. Site: Old Believers church in Kaunas
   b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Kaunas and its neighboring areas.

      The church serves one of the largest Old Believers parishes in Lithuania. In 2001, there were roughly 5,000 parishioners.

      The parish was founded in the beginning of 19th century and the present church building was built in 1906. It is brick built on a concrete base. In a forward part of the church is a bell tower with a bulb-shaped top and an eight-final cross (approximate height 17 m). In the eastern part there is a small tower. The building's ground plan is rectangular (12 x 20 m).

      The Old Believer church in Kaunas has particular architectural value (and could be a monument of regional value) because of its use of Old Russian architectural details including its church towers and its bulb-shaped top, the so-called *lukovidnaja glava*, with an eight-final cross.
   c. Address: Širvintų Street 19, Kaunas, Kaunas District, Kaunas County
   d. Situation: Church is in a central part of Kaunas.

e. Present size of property: About 0.2 ha.Condition of church: The church was built in 1906. It is in good condition. It is the property of the Old Believer parish in Kaunas.
f. Date of survey: September 2001

V.2.(c) Old Believer Cemeteries in Kaunas County

In addition to the four mixed cemeteries, Kaunas County contains eleven cemeteries devoted exclusively to Old Believers. Out of this total of fifteen, eleven were surveyed.

Among the Old Believer cemeteries in Kaunas is one of the oldest and largest (by number of burials) Old Believer cemeteries in Lithuania: Varpiai (Varpa), Jonava District. It was apparently founded in the 18th century. Three of the Old Believer cemeteries in Kaunas are in cities or suburbs and eight are in the countryside.

Like most of the Old Beleiver cemeteries in Lithuania, the majority of the Old Believer cemeteries in Kaunas County are not large, especially by comparison to modern Catholic cemeteries. Most consist of from 20-500 gravestones and only a few have more than 500 stones. The cemeteries in Kaunas range in size from 0.125-2.4 hectares.

Most of these cemeteries (more than 80%) do not have signs indicating that they are Russian Old Believer cemetery. The signs are written only in Lithuanian and were put up by Soviet authorities. Many Old Believer cemeteries, however, have an eight-final cross on the main gate. Another distinctive feature of Russian Old Believer cemeteries is the presence of gravestones with eight-final crosses.

The most common problems found in these cemeteries are: broken and/or damaged gravestones, especially old ones that are no longer cared for; nonexistent or broken and/or damaged fences, and; debris (branches of trees, grass, etc.) in or near the cemetery or directly behind the fence. There are nine such cemeteries in Kaunas County.

Old Believer Cemeteries in Kaunas County

1. Martiniškės Cemetery, Kaišiadorys District
2. Strošūnai Cemetery (near Žežmariai), Kaišiadorys District
3. Dudiškis Cemetery, Kaišiadorys District
4. Ibėnai Cemetery, Kaunas District
5. Juozapava cemetery (near Vanšiogala), Kaunas District
6. Varpiai Cemetery, Jonava District
7. Rimkai Cemetery, Jonava District
8. Kunigiškiai (Kuniški) Cemetery, Jonava District
9. Perelozai Cemetery, Jonava District
10. Paskutiškės Cemetery, Jonava District
11. Panoteriai Cemetery, Jonava District

A few thousand Russian Old Believers are also buried in mixed urban cemeteries.

Mixed Burial Sites for Old Believers in Kaunas County

1. Romainiai Cemetery, Kaunas, Kaunas District
2. Eiguliai Cemetery, Kaunas (Jonavos Street), Kaunas District
3. Neveronys Cemetery, Kaunas, Kaunas District
4. Jonava Cemetery, Jonava, Jonava District

V.2.(d) Old Believer Cemeteries Surveyed



Fig. 9. Varpiai, Grave of G. Vorobjov (1895-1934) in a central part of the cemetery.

1. Varpiai
   a. Site: Old Believers cemetery in Varpiai
   b. Cultural value and main data: Historical value: Burial place of the inhabitants of Jonava, Kaunas and their districts, neighboring villages, and farms (parishioners of former Išorai and Paskutiškis parishes and the present Rimkai, Kaunas, and Užušaliai parishes).

      The cemetery is actively used. It appears to have been founded in the 18th century (based upon a gravestone).

      There are now approximately 1,400 gravestones and more than 2,500 graves in the cemetery. It is one of the oldest and largest in Lithuania. The majority of burials are dated after 1945.
   c. Address: Varpa village, Jonava District, Kaunas County
   d. Situation: On a hill in a pine grove, 1 km northwest of the Jonava-Kaunas road, 4 km southwest from Jonava.
   e. Present size: Approximately 2.4 ha.

f. Appearance and condition: The cemetery does not have a sign indicating that it is a Russian Old Believer cemetery. Some old gravestones in the central part of the cemetery are broken. Many old gravestones are deserted, and some old stones have fallen.
g. Date of survey: September 9, 2001



Fig. 10. Varpiai, Old unknown gravestone in cemetery.



Fig. 11. Varpiai, Overgrown grave marker in cemetery.

2. Perelozai



Fig. 12. Perelozai, Gravestone in cemetery.



Fig. 13. Perelozai, Unknown gravestone from 18th century in cemetery.

a. Site: Old Believers cemetery in Perelozai
b. Cultural value and main data: Historical value: Inhabitants of Perelozai village and neighboring farms (parishioners of Perelozai parish) are buried here.

The cemetery is actively used. It was apparently founded in the 18th century (based upon a gravestone). There are approximately 128 gravestones and more than 250 graves. The majority of burials are from after 1945. The cemetery contains a few monuments to Lithuania's partisan war victims.

c. Address: Perelozai village, Jonava District, Kaunas County
d. Situation: 0. 5 km south from the Perelozai village, on a hill among pine and maple groves.
e. Present size: Approximately 0.4 ha.
f. Appearance and condition: The cemetery does not have a sign indicating that it is a Russian Old Believer cemetery. Some old gravestones in the central part of the cemetery are broken. Many of the old gravestones have been abandoned.

   A fence surrounds the cemetery, although part of it is broken. The cemetery has a gate that does not lock.
g. Date of survey: September 9, 2001

3. Kunigiškiai (Kuniški)
   a. Site: Russian Old Believer cemetery in Kunigiškiai
   b. Cultural value and main data: Historical value: Parishioners of Baltramiškis, Jonava, and Vilnius are buried here.
   c. The cemetery is actively used. It was apparently founded in the 18th century. Gravestones in the cemetery date from the 19th century. There are approximately 417 gravestones and more than 800 graves. The majority of burials are from after 1945. The cemetery contains gravestones of prominent individuals, such as the chairman of the Vilnius Old Believers parish in the first part of the 20th century, Aristarkh Pimonov, and his parents (Fig. 14).
   d. Address: Kunigiškiai village, Jonava District, Kaunas County
   e. Situation: Southern part of Kunigiškiai, 2.0 km south from Perelozai village, on a hillside in a pine grove.
   f. Present size: Approximately 1.1 ha.
   g. Appearance and condition: The cemetery is isolated and has no sign indicating that it is a Russian Old Believer cemetery, but it is marked by an eight-final cross. It has a gate that does not lock. The cemetery contains gravestones of various sorts, among which are: rough stones; finely smoothed and inscribed stones; flat stones with eight-final crosses carved in relief; vertically-set wooden eight-final cross; and flat monuments with a concrete eight-final cross on top.

      Many old gravestones in the eastern part of the cemetery have been abandoned. Some old gravestones in the eastern part of cemetery are broken.
   h. Date of survey: September 9, 2001



Fig. 14. Kunigiškiai, Gravestone of Aristarkh Pimonov and his parents.



Fig. 15. Kunigiškiai, overgrown graves in cemetery.

V.2.(e) Current Maintenance of Old Believer Cemeteries

KEY: (A) Returning the stones to an upright position, patching broken ones, or cleaning them (B) Fixing a part of the fence or gate (C) Clearing away vegetation or sweeping, and (D) Fixing the fence

Old Believer Cemeteries in Kaunas County in Need of Care

1. Ibėnai Cemetery, Kaunas District (B)
2. Varpiai Cemetery, Jonava District (A), (C)
3. Rimkai Cemetery, Jonava District (A), (C)
4. Kunigiškiai (Kuniški) Cemetery, Jonava District (A)
5. Perelozai Cemetery, Jonava District (A), (B)
6. Martiniškės Cemetery, Kaišiadorys District (C)

V.3. Klaipėda County

In Klaipėda County (2001 pop., about 387,000), two Old Beleiver churches and five mixed burial sites were surveyed, and findings are given for four.

V.3.(a) Old Believer Churches In Klaipėda County

The first Old Believer parish in this county appeared rather late (sometime after 1945). By the middle of the 20th century, however, there was already another parish. These two parishes are still in existence.

Both Old Believer churches in Klaipėda County are active and in good condition. The church in Šilutė is in a room in a former sports hall.

Active Old Believers parishes in Klaipėda County

1. Klaipėda, Klaipėda District
2. Šilutė, Šilutė District

V.3.(b) Old Believer Church Sites Surveyed

1. Klaipėda
   a. Site: Old Believer church of Klaipėda
   b. Cultural value and main data: Historical and religious value: A main building of the group of Old Believers in Klaipėda.

      The parish in Klaipėda was founded in 1945-1946. In 2000, Klaipėda parish included about 5,000 parishioners.

      The church is brick and was renovated once in 1959-1960 and again in 1989-1990. The structure started as a one-story apartment building. G. Legenzov gave it exterior details suggestive of a Christian church, incldud-

ing a three-stage wooden tower (height 7 m). A cross on the western part of the roof and a small calotte with a cross on the eastern part surmounts the church. Some characteristic details of Old Russian architecture are present: the pent roof calotte of the tower and the eight-final cross. The building's ground plan is rectangular (13 x 8 m). The roof is plated with gray slate. Inside there are two parts: an entrance room and the church interior with icons on the eastern wall. The church exists in harmony with the urban complex of a residential area of Klaipėda. Though it was renovated relatively recently, the church could be considered a monument of Old Russian architectural style (representative of the churches of Old Believers of Lithuania, Latvia, and Western Byelorussia in the 19th and 20th centuries).

c. Address: Statybininkų Avenue 84, Klaipėda, Klaipėda District, Klaipėda County
d. Situation: The church is in a cozy area in the southern part of Klaipėda. The building is positioned in a foremost part of a rectangular lot.
e. Present size of property: About 0.06 ha.
f. Condition of church: The building has been maintained and is in good condition. It is the property of the parish of Old Believers in Klaipėda. The land is leased on a long-term basis from the local government.
g. Date of survey: August 12, 2000



Fig. 16. Klaipėda, Old Believer church.



Fig. 17. Šilutė, Old Believer church.



Fig. 18. Šilutė, Old Believer church.

2. Šilutė
   a. Site: Old Believers church in Šilutė
   b. Cultural value and main data: Religious value: The primary place of worship for Old Believers in Šilutė. Šilutė was deserted during the Second World War. The Old Believers parish was founded only after the war was over in 1945, when dozens of families of Russian Old Believers from different parts of Lithuania arrived. They mainly came from Russian villages of the Suvalkai region. The area had been part of Poland until German authorities repatriated it to Lithuania in March 1941. In 2000, Šilutė had some 400-500 parishioners.

      The church is a small building flanked on its northern and eastern sides by an apartment house. It was given to the Old Believers parish, repaired and consecrated in the 1990s.

      The building's ground plan is rectangular (12 x 8 m). There is a porch on the southern side (3 x 5 m). The foundation is concrete. The western wall (height 5 m) is made of bricks that have been plastered and painted white. The roof is covered with grey slate.

      The main entrance to the church is through a wooden door on the western side of the porch. There are two concrete steps leading to the entrance. There is a board with an inscription in Lithuanian: "Old Believers Church

of the Lithuanian Republic in Šilutė" above the door. Another entrance is through the porch on the southern side of the building.

c. Address: Lietuvninkų Street 24, Šilutė, Šilutė District, Klaipėda County
d. Situation: The church is on a main street in the center of Šilutė (Figs. 17, 18), set in a spacious internal courtyard of a three-story house.
e. Present size of property: Approximately 0.02-0.03 ha.
f. Condition of church: The exterior of the building was painted in the mid-1990s and is in a normal state of maintenance. It is the property of the Old Believers parish in Šilutė. Old Believers in Šilutė need a separate and more accessible building for public prayer.
g. Date of survey: August 14, 2000

V.3.(c) Old Believers Cemeteries In Klaipėda County

There are five mixed cemeteries in this county, in which are buried the remains of people of various nationalities (Lithuanian, German, and Russian) and various beliefs (Lutheran, Catholic, Russian Orthodox, and Russian Old Believer). Four of these cemeteries are in cities or suburbs, and one (Lebertai) is in the countryside.

Mixed Burial Sites for Old Believers in Klaipėda County

1. Lebartai cemetery near Klaipėda, Klaipėda District
2. Joniškis cemetery near Klaipėda, Klaipėda District
3. Old cemetery in Šilutė, Šilutė District
4. Šilutė cemetery (Nemuno Street), Šilutė District
5. Šilutė cemetery (Pushu Street), Šilutė District

V.3.(d) Old Believer Cemeteries Surveyed

1. Joniškis
   a. Site: Klaipėda urban cemetery in Joniškis
   b. Cultural value and main data: Historical and memorial value: The residents of Klaipėda and other cities of Lithuania are buried here.

      The cemetery is actively used. It was founded at the end of the 1950s.

      A main avenue divides the cemetery in two. The cemetery is further divided into 116 sections. The dead of different religions are buried in separate areas. The primary division of the cemetery is between Lithuanian (Catholic) and Russian (Old Believers and Orthodox) areas. In the Russian part of the cemetery, the Old Believers and Orthodox are frequently buried in different sections.

At present, there are a few thousand Old Believers buried here (parishioners of Klaipėda parish).

The cemetery is one of the most important Old Believer burial grounds in the country.

It contains graves of such famous people as Šilutė spiritual leader P. Jemeljanov and the Klaipėda spiritual leader, Agej Moskalev (1887-1972).



Fig. 19. Klaipėda, Old Believer section in the municipal cemetery in Joniškis



Fig. 20. Klaipėda, Gravestone of Agej Moskalev (1887-1972) in municipal cemetery in Joniškis.

c. Address: Joniškis Street, Klaipėda, Klaipėda District
d. Situation: Joniškis Street, Klaipėda
e. Present size: About 25 ha.
f. Appearance and condition: The cemetery contains finely smothedand polished gravestones. There are also inscribed stones, flat stones with an eight-final cross carved in relief, double gravestones, multi-stone monuments,

vertically-set eight-final crosses made of concrete, many flat monuments with concrete eight-final crosses on top, and other types as well.

g. Date of survey: August 14, 2000

2. Old cemetery in Šilutė
   a. Site: Old urban cemetery in Šilutė
   b. Cultural value and main data: Historical value: Inhabitants of Šilutė and other cities of Lithuania are buried here. The cemetery was apparently founded in the 19th century, but he majority of graves date after the 1950s.

      Lutherans and the Old Believers are buried in separate sections of the cemetery. The Old Believers are buried in a southern part of the cemetery, near a road.

      The cemetery is no longer actively used. There are more than 50 Old Believer graves in the cemetery, most dating from the period between 1944 and 1968.

      Some Old Believers repatriated from the Suvalkai region in Poland are buried here. Among them are Jelena Jemeljanova (1898-1955) (gravestone of E. Jemeljanova); Porphyrij (1922-1960); and Anton Ivanov (1920-1944)
   c. Address: Tilzhes Street, Šilutė, Klaipėda County
   d. Situation: Tilzhes Street (behind the railway), Šilutė
   e. Present size: Approximately 3-4 ha.
   f. Appearance and condition: The cemetery is completely deserted. It does not have a fence. A footpath goes through the cemetery. The majority of Russian Old Believer graves have not been maintained.
   g. Date of survey: August 15, 2000

V.3.(e) Current Maintenance Of Old Believer Cemeteries

KEY: (A) Returning the stones to an upright position, patching broken ones, or cleaning them (B) Fixing a part of the fence or gate (C) Clearing away vegetation or sweeping, and (D) Fixing the fence

Old Believer Cemeteries in Klaipėda County in Need of Care

1. Šilutė, Šilutė District (A), (C), (D)

V.4. Panevėžys County

Panevėžys County (2001 pop. about 301,000) is very important in the history and modern situation of the Old Believers in Lithuania. As recently as the second half of the 20th century, there were 11 Old Believer parishes in the county, or nearly one-sixth of all of the parishes in the country. By 2001, the number had dwindled to five. At present, there are 23 Old Believer cemeteries in Panevėžys County, or one-fifth of the total for the country.

Rokiškis District alone has nearly fifteen cemeteries or nearly 12% of Lithuania's Old Believer cemeteries.

There are four Old Believer sites in this county that have been placed on this report's List of Old Believer Sites in Lithuania in Danger (Appendix VI). They are the former Old Believer churches in Sipailiškis, Bobriškis, Raguva, and Pempės. In each case, the danger is due to the threat -- and consequences -- of vandalism, theft, and destruction.

There is one Old Believer site in Panevėžys County that could be ranked as a monument of regional significance (the church in Bobriškis) and another that could be ranked as a monument of local significance (the church in Maneivos).

V.4.(a) Old Believer Churches in Panevėžys County

Four of the nine remaining Old Believer churches in Panevėžys County are in good condition -- Panevėžys, Rokiškis, Bagdonys, and Maneivos. One is in satisfactory condition -- Kvedariškis. The church in Miliunai was destroyed by German troops in 1943. The church in Butkūnai burnt down in the 1990s.

The remaining churches are no longer active and are in danger of destruction -- Raguva, Bobriškis, Pempės, and Sipailiškis.

Active Old Believer Parishes in Panevėžys County

1. Rokiškis, Rokiškis District
2. Kvedariškis, Biržai District
3. Panevėžys, Panevėžys District
4. Bagdonys, Kupiškis District

At present, seven Old Believer parishes and their churches are no longer functioning. The parishioners resettled elsewhere, but the parishes' buildings still exist.

Inactive Old Believer Parishes in Panevėžys County

1. Maneivos, Rokiškis District
2. Sipailiškis, Rokiškis District
3. Bobriškis, Rokiškis District
4. Butkūnai, Rokiškis District
5. Ferma–Raguva, Panevėžys District
6. Pempės, Panevėžys District
7. Miliunai, Rokiškis District

V.4.(b) Old Believer Church Sites Surveyed



Fig. 21. Sipailiškis, Old Believer church.

1. Sipailiškis
   a. Site: Old Believers church in Sipailiškis
   b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Sipailiškis and neighboring areas.

      The parish was founded in the 18th century. It was one of the first Old Believer parishes in Lithuania. At the end of the 1940s, Sipailiškis has approximately 2,100 parishioners. The church has not been used since the end of the 1980s. Local parishioners (some three to four families) use the Old Believer church in Rokiškis, 30 km from Sipailiškis.

      The present church was built in the 1920s or '30s. Its timbered body is built on a concrete foundation. The walls are planked by boards. The roof is gabled. There is a tower in the western part of the church (approximate height 15 m). The building's ground plan is rectangular (10 x 18 m).

      The Old Believer church in Sipailiškis has particular architectural value as a regional monument with Old Russian architectural details (church towers with an eight-final cross).
   c. Address: Sipailiškis village, Rokiškis District, Panevėžys County
   d. Situation: The east part of Sipailiškis village, Obeliai municipality, Rokiškis District.
   e. Present size of property: About 0.045 ha.
   f. Condition of church: Sipailiškis church is in danger of destruction. Public prayer has not been held there since the 1980s. The building itself has not

been repaired since the 1950s or 1960s. The church is empty and has a door that does not lock. The fence around the church is broken. The land around the church has become overgrown with trees and brush.

g. Date of survey: August 28, 2001



Fig. 22. Bobriškis, Old Believer church.

2. Bobriškis
   a. Site: Old Believers church in Bobriškis
   b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Bobriškis and its neighboring areas.

      Formerly known as Pusčia, the Bobriškis parish was founded in 1710. It is the first Old Believer parish in Lithuania. At the end of the 1940s, there were roughly 750 parishioners in Bobriškis. The church has not been used from the end of the 1980s. Local parishioners (one to two families) visit the Old Believer church in Rokiškis, 35 km from Bobriškis.

      The present Old Believers church in Bobriškis dates from the 1920s or '30s. Its wooden body is built on a concrete base. The walls are planked by boards. The roof is gabled. There is a tower in the western part of the church (approximate height 10 m). The building's ground plan is rectangular (8 x 12 m).

      The Old Believer church in Bobriškis has particular architectural value as a regional monument with Old Russian architectural details (church tower, bulb-shaped top, the so-called l*ukovidnaja glava*, with an eight-final cross).
   c. Address: Bobriškis village, Rokiškis District
   d. Situation: Eastern part of Bobriškis, 400 m north of the road across the peninsula, 150 m south of Sartai lake.
   e. Present size of property: About 0.055 ha.
   f. Condition of church: The church in Bobriškis is in danger of destruction. Services have not been held there since the 1980s. The building itself has not been repaired since the 1950s or 1960s. It is empty and has a door that

does not lock. The fence around it is broken. The land around the church has become overgrown with trees and brush.

g. Date of survey: August 29, 2001



Fig. 23. Raguva, Old Believer church.

3. Raguva
   a. Site: Old Believers church in Raguva
   b. Cultural value and main data: Religious and architectural value: The primary location of a group of Old Believers in Raguva and its neighboring areas.

      Raguva parish was founded in the 1840s. At the end of the 1940s, the parish served some 300 people. The church has not been used since the mid-1990s. Local parishioners (four to five families) use the Old Believer church in Panevėžys, 25 km from Raguva.

      The present Old Believer church in Raguva was built in the 1930s. Its wooden body is built on a stone foundation. The walls are planked with boards. The roof is gabled (approximate height 9 m). The building's ground plan is rectangular (8 x 13 m).
   c. Address: Raguva village, Panevėžys District, Panevėžys County
   d. Situation: The eastern part of Raguva, 250 m east of the road Ukmergė - Panevėžys.
   e. Present size of property: Approximately 0.04 ha.
   f. Condition of church: The church in Raguva is in danger of destruction. The church was broken into and robbed at some point. Many icons and some ceremonial objects were taken. Services have not been held in the church since the 1980s. The building itself has not been repaired since the 1990s. The fence around it is broken. The land has become overgrown with trees and brush.
   g. Date of survey: August 23, 2001

V.4.(c) Old Believer Cemeteries in Panevėžys County

Of the 23 Russian Old Believer cemeteries in Panevėžys County, fifteen were visited and described. Detailed survey results are given for three of these fifteen.

Two of the 23 cemeteries (Rokiškis, Raguva) are in cities or suburbs and 21 are in the countryside. The majority of the Old Believers cemeteries in Panevėžys County are not large by comparison to contemporary Catholic cemeteries. There are only 14 to 500 gravestones in most of the Old Believers' cemeteries. Only in some are there more than 500 graves. The cemeteries occupy from 0.245 up to 1.2 hectares (e.g., Miliūnai).

Like more than 80% of the Old Believer cemeteries in Lithuania, the cemeteries in Panevėžys County do not have a sign indicating that they are Russian Old Believer cemeteries. In those that do, the signs are written only in Lithuanian and were placed there by the Soviets. However, many of them have an eight-final cross on the main gate.

The main problems in the cemeteries are: broken gravestones, especially old stones that have been abandoned; broken, damaged, or nonexistent fences; and debris or vegetation (fallen tree branches, uncut grass, banks etc.) on the cemetery or near it. There are eight such cemeteries in Panevėžys County.

One Old Believer cemetery in this county (Kauniškis, Kupiškis District) was included in the *Register of Immovable Values of Culture of Lithuania* after 1990.

Old Believer Cemeteries in Panevėžys County

1. Rokiškis Cemetery, Rokiškis District
2. Sipališkis Cemetery, Rokiškis District
3. Gumbiškes Cemetery, Rokiškis District
4. Stashališkes Cemetery, Rokiškis District
5. Vaboliai Cemetery, Rokiškis District
6. Striapeikiai Cemetery, Rokiškis District
7. Maneivos (Manejevka) Cemetery, Rokiškis District
8. Miliunai (Miliuncy) Cemetery, Rokiškis District
9. Stirniškes Cemetery, Rokiškis District
10. Stravai Cemetery, Rokiškis District
11. Kuki Cemetery (near Juodupė), Rokiškis District
12. Pikiškis (Pikiški) Cemetery, Rokiškis District
13. Ropiškis Cemetery, Rokiškis District
14. Trumpenai (Trumpancy) Cemetery, Rokiškis District
15. Single-family cemetery near Pikiški, Rokiškis District
16. Kvedariškes (Fedoriški) Cemetery, Biržai District
17. Narbutai Cemetery, Kupiškis District
18. Pupenai (Pupane) Cemetery, Kupiškis District

19. Bagdonys Cemetery, Kupiškis District
20. Kauniškis (Tchechovshizna) Cemetery, Kupiškis District
21. Raguva (Kritižiai) Cemetery, Panevėžys District
22. Batrakai Cemetery, Panevėžys District
23. Pempės Cemetery, Panevėžys District

Mixed Burial Sites Containing Old Believers

a. Anykščiai Cemetery (near the road to Rokiškis), Anykščiai District

V.4.(d) Old Believer Cemeteries Surveyed



Fig. 24. Vaboliai, Neglected gravestones in the Old Believer cemetery.

1. Vaboliai
   a. Site: Old Believer cemetery in Vaboliai
   b. Cultural value and main data: Historical value: The inhabitants of Vaboliai village and neighboring farms (parishioners of Butkūnai) are buried here.

      The cemetery is actively used. It was apparently founded in the 19th century. Gravestones are datable from the 1860s. There are approximately 101 gravestones and more than 170 graves. The majority of burial places date from after 1945.
   c. Address: Vaboliai village, Rokiškis District, Panevėžys County
   d. Situation: Vaboliai village, 1.0 km south from Lukshtai, on a hillside in a grove of birches and maples.
   e. Present size: Approximately 0.44 ha.
   f. Appearance and condition: The Old Believer cemetery is isolated. It does not have a sign indicating that it is an Old Believer cemetery, but it is marked by an eight-final cross. Its gate does not lock. The cemetery contains gravestones of various types, among which are some that are finely hewn with

smoothly inscribed markings. There are also flat stones with eight-final crosses carved in relief; vertically-set stones with a concrete eight-final cross; and flat monuments with a concrete eight-final cross on top.

Many of the old gravestones in the eastern part of the cemetery have been abandoned.

g. Some old gravestones in the eastern part of the cemetery are broken.
h. Date of survey: August 28, 2001



Fig 25. Stirniškės, Gravestone from 1856 in the Old Believer cemetery.

1. Stirniškės
   a. Site: Old Believers cemetery in Stirniškės
   b. Cultural value and main data: Historical and memorial value: The inhabitants of Stirniškės village and neighboring farms (parishioners of Bobriškis) are buried here.

      The cemetery is actively used. It was founded at the beginning of the 18th century and contains graves of some of the first immigrants from Russia to Lithuania. Gravestones in the cemetery are datable from the 1850s (Old gravestone for Sergej and Jevdokija, 1856).

      There are approximately 139 gravestones and approximately 277 graves in the cemetery. The majority of burial places are dated after 1945.
   c. Address: Stirniškės village, Rokiškis District, Panevėžys County
   d. Situation: Stirniškės village, 3.0 km southeast of Bobriškis, in a birch grove, 80 m east of the lake in Sartai.
   e. Present size: Approximately 0.7 ha.
   f. Appearance and condition: The cemetery is isolated. It does not have a sign indicating that it is an Old Believer cemetery, but it is marked by an eight-final cross. It has a gate that does not lock and does not have a fence. The

cemetery contains gravestones that, in some cases, are rough and, in others, smooth. Some are inscribed. Some stones lie flat and have an eight-final cross carved in relief. Others are vertically set and have a wooden eight-final cross or are flat with an eight-final cross on top. Many of the old gravestones in the eastern part of the cemetery are abandoned.

g. Date of survey: August 29, 2001



Fig. 26. Kauniškis, neglected gravestones in the Old Believer cemetery.

3. Kauniškis (Tchechovshizna)
   a. Site: Old Believers cemetery in Kauniškis
   b. Cultural value and main data: Historical value: The inhabitants of the village of Kauniškis (formerly Tchechovshizna) and its neighboring farms (parishioners of Bagdonys parish) are buried here.

      The cemetery is no longer actively used. It was founded in the 18th century. Gravestones are datable from the 1890s. There are approximately 61 gravestones and approximately 210 graves. The majority of burials took place after 1945.

      Since 1996, the cemetery has been protected as a state (historical) monument.
   c. Address: Kauniškis village, Kupiškis District, Panevėžys County
   d. Situation: The eastern part of Kauniškis village, 50 m north from the road from Butkūnai to Jutkūnai, in a maple grove.
   e. Present size: Approximately 0.24 ha.
   f. Appearance and condition: The cemetery is isolated. The cemetery has a sign (from the Soviet era) reading, "Old cemetery of Kauniškis village. Protected by the state." It has a gate that does not lock. The cemetery contains gravestones that are finely smoothed and inscribed. It also has flat stones with carved relief decorations, an eight-final cross or a vertically-set wooden eight-final cross, and it has flat monuments with a concrete eight-final cross on top, among others. Fourteen of the old gravestones in the eastern part of the cemetery are deserted. Some old gravestones in the cemetery are broken.
   g. Date of survey: August 30, 2001

V.4.(e) Current Maintenance of Old Believer Cemeteries

KEY: (A) Returning the stones to an upright position, patching broken ones, or cleaning them (B) Fixing a part of the fence or gate (C) Clearing away vegetation or sweeping, and (D) Fixing the fence

Old Believer Cemeteries in Panevėžys County in Need of Care

1. Gumbiškės Cemetery, Rokiškis District (D)
2. Stašališkės Cemetery, Rokiškis District (C), (D)
3. Vaboliai Cemetery, Rokiškis District (A)
4. Striapeikiai Cemetery, Rokiškis District (D)
5. Maneivos (Manejevka) Cemetery, Rokiškis District (A), (D)
6. Stirniškės Cemetery, Rokiškis District (D)
7. Kauniškis (Tchechovshizna) Cemetery, Kupiškis District (A), (B)
8. Pempės Cemetery, Panevėžys District (B), (C)

V.5. Šiauliai County

Šiauliai County (2001 pop. about 370,700) has five Old Believer parishes -- down from ten during the last century -- and nine Old Believer cemeteries. All nineteen of these sites were investigated.

There are three Old Believer sites in Šiauliai County that have been placed in this report's List of Old Believer Sites in Lithuania in Danger (Appendix VI): the former Old Believer churches in Dubėnai, Dvarčiai, and Sidarai. In each case the listing is due to the threat -- or consequences -- of vandalism, theft, and demolition.

Two Old Believer sites in Šiauliai County could rank as monuments of local significance: the churches in Sidarai and Dvarčiai.

V.5.(a) Old Believer Churches in Šiauliai County

Four out of the eight still extant Old Believer churches in Šiauliai County are in good condition: Šiauliai; Leonuvka; Radviliškis; and Smilgiai. One is satisfactory: Slizhiškes. Three other churches are no longer active: Dubėnai; Dvarchiai; and Sidarai. They are in danger of deterioration and destruction, and one of them -- Dubėnai church -- is already half-destroyed.

Active Old Believer Parishes in Šiauliai County

1. Leonuvka, Kelmė District
2. Sližiškis, Kelmė District
3. Smilgiai, Kuršėnai District
4. Radviliškis, Radviliškis District

5. Šiauliai, Šiauliai District

Five parishes in Šiauliai County and their churches are no longer active. The church in Juodžiai was destroyed at the end of the 1970s or the beginning of the 1980s. The church in Vileišiai was in a room of an apartment house that was apparently closed by the authorities. The three remaining parishes emptied out after the resettlement or flight of their parishioners, but the buildings themselves still exist.

Inactive Old Believer Parishes in Šiauliai County

1. Vileišiai, Šiauliai District
2. Dubėnai, Kuršėnai District
3. Dvarčiai, Radviliškis District
4. Juodžiai, Joniškis District
5. Sidarai, Šiauliai District

V.5.(b) Old Believer Church Sites Surveyed

1. Sližhiškis



Fig. 27. Sližiškis, Former Old Believer church.

a. Site: Former Old Believers church in Sližiškis
b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Slizhiškis and its neighboring areas.

Sližiškis parish (formerly Kochaniškes) was founded in the second part of the 19th century. At the end of the 1940s, Sližiškis parish included approximately 450 people. The church has not been used since the begin-

ning of the 1990s. Local parishioners (three families) use the Old Believers church in Leonuvka or Šiauliai, 25 or 40 km from Sližiškis.

The present Old Believers church in Slizhiškis was built in the 1920s. Its timbered body is built on a stone foundation. The walls are planked by boards. The roof is gabled, and there is a tower in the western part of the church (approximate height 11 m). The building's ground plan is rectangular (8 x13 m).

The church has architectural value as a monument of local significance with Old Russian architectural details (church tower with an eight-final cross).

c. Address: Sližiškis village, Kelmė District, Šiauliai County
d. Situation: The eastern part of the village of Sližiškis, 140 m east of the road Kelmė -Lioliai.
e. Present size of property: About 0.075 ha.
f. Condition of church: Until its renovation in 1997, the church had not been repaired since the 1950s or '60s. The church was broken into sometime during the 1990s. Many icons and some ceremonial items were taken. The church is empty and its fence is broken. The church is in danger of deterioration.

The building and the lot it sits on are the property of a local municipality.

c. Date of survey: August 24, 2001

2. Smilgiai



Fig. 28. Smilgiai, Former Old Believer church.

a. Site: Former Old Believers church in Smilgiai
b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Smilgiai and its neighboring areas.

Smilgiai parish was founded in 1909. At the end of the 1940s, Smilgiai parish had approximately 700 people. The church has not been used since

the end of the 1990s. Local parishioners (30 families) use the Old Believers church in Šiauliai, 25 km from Sližiškis.

The church was built in the 1920s. Its timbered body is built on a concrete foundation. The wooden walls are planked by boards. The roof is gabled, and in the western part of the church there is a tower (approximate height 16 m). The building's ground plan is rectangular (10 x 18 m).

The church has architectural value as a monument of local significance with Old Russian architectural details (church towers with an eight-final cross).

c. Address: Smilgiai village, Kuršėnai District, Šiauliai
d. Situation: The eastern part of Smilgiai, 300 m west of the road Kužiai-Smilgiai.
e. Present size of property: About 0.16 ha.
f. Condition of church: Until its renovation in the 1990s, the church had not been repaired since the 1950s or '60s. It was burglarized at some point in the 1990s, and many icons and some ceremonial objects were taken. The church is no longer used. It is now in danger of deterioration. The building and the lot it is on are the property of a local municipality.
g. Date of survey: August 25, 2001

3. Sidarai



Fig. 29. Sidarai, Former Old Believer church.

a. Site: Former Old Believers church in Sidarai
b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Sidarai and its neighboring areas.

Sidarai parish was founded in 1907. By the end of the 1940s, the parish included approximately 550 people. The church has not been used since the middle of the 1990s. Local parishioners (seven families) use the Old Believers church in Radviliškis, 20-25 km from Sidarai.

The church in Sidarai was built in the 1920s. Its timbered body is built on a concrete foundation. The walls are planked by boards. The roof is gabled, and there is a tower in the western part of the church (approximate height 15 m). The building's ground plan is rectangular (12x18 m).

The church has architectural value as a monument of local significance with Old Russian architectural details (church towers with an eight-final cross).

c. Address: Sidarai village, Šiauliai District, Šiauliai County
d. Situation: The western part of Sidarai village, 150 m north of the road.
e. Present size of Property: About 0.14 ha.
f. Condition of church: The building has not been repaired since the 1960s. The church was broken into during the 1990s. Many icons and some ceremonial objects were taken. The church is no longer used. The fence is broken. The church is in danger of destruction. The building and the lot it sits on are the property of a local municipality.
g. Date of survey: August 24, 2001

V.5.(c) Old Believer Cemeteries in Šiauliai County

Nine Old Believer cemeteries and one mixed burial site in Šiauliai have been identified. Eight of the cemeteries devoted strictly to Old Believers have been visited and described. Each is located in the countryside. Like the majority of Russian Old Believer cemeteries in Lithuania, those in Šiauliai County only have from 71 to 500 gravestones, with the exception of one that has more than 500. The cemeteries are from 0.16 to 1.5 hectares (e.g., Leonuvka) in size.

None of these cemeteries has a sign saying it is a Russian Old Believer cemetery, but many have an eight-final cross on the main gate, a distinguishing feature of Russian Old Believer cemeteries.

The basic problems encountered in these cemeteries are: broken and/or damaged gravestones, especially old ones that are not maintained; broken or damaged fences; debris (tree branches, uncut grass, etc.) in or near the cemetery; and the absence of a fence. There are four such cemeteries in Šiauliai County.

Active Old Believer Cemeteries in Šiauliai County

1. Dvarčiai Cemetery, Radviliškis District
2. Sidarai Cemetery, Radviliškis District
3. 3. Sližiškės Cemetery, Kelmė District

4. Leonuvka Cemetery, Šiauliai District
5. Smilgiai Cemetery, Šiauliai District
6. Dubėnai Cemetery, Šiauliai District
7. Kužiai Cemetery, Šiauliai District
8. Juodžiai Cemetery, Joniškis District
9. Vegeriai Cemetery, Akmenė District

Mixed Burial Sites in Šiauliai County Containing Old Believers

1. Radviliškis cemetery, Radviliškis District

V.5.(d) Old Believer Cemeteries Surveyed

1. Sidarai



Fig. 30. Gravestone for Phatinija Trigarceva and her daughter Ulita.

a. Site: Old Believers cemetery in Sidarai
b. Cultural value and main data: Historical value: The inhabitants of Sidarai village and neighboring farms (parishioners of Sidarai parish) are buried here.

The cemetery is actively used. It was founded in the 1920s. Gravestones are datable from 1921 (Fig. 31. Gravestone for Phatinija Trigarceva and her

daughter Ulita). At the time of the survey there were 140 gravestones in the cemetery and more than 330 graves. The majority of burial plots date from after 1940.

c. Address: Sidarai village, Radviliškis District, Šiauliai County
d. Situation: The southwestern part of Sidarai village, 150 m from the road that crosses through Sidarai, in a birch grove.
e. Present size: Approximately 0.36 ha.
f. Appearance and condition: The cemetery is isolated. It does not have a sign indicating that it is a Russian Old Believer cemetery, but it is marked by an eight-final cross on the gate. It does not have a fence. The cemetery contains gravestones that are smoothed fine and inscribed. There are also some flat stones with a relief carving of an eight-final cross, others with vertically set wooden eight-final crosses, and some flat monuments with a concrete eight-final cross on top.
g. Date of survey: August 24, 2001

2. Juodžiai



Fig. 31. Juodžiai, Gravestone of an infant from 1919.

a. Site: Old Believers cemetery in Juodžiai
b. Cultural value and main data: Historical and memorial value: The inhabitants of Juodžiai village and neighboring farms (parishioners of the former Juodžiai parish) are buried here.

The cemetery is actively used. It was founded at the beginning of the 1910s. Gravestones are datable from 1919. (Old gravestone for the infant Grigorij, 1919.)

There are approximately 120 gravestones and approximately 204 graves in the cemetery. The majority of burial plots date from after 1945. The cemetery contains special memorial monuments to four victims of repression in 1941: Gavriil; Dementij; Prokopij; and Grigorij Mackevich.

c. Address: Juodžiai village, Joniškis District, Šiauliai County
d. Situation: The southeastern part of Juodžiai, 450 m northeast of the road across Juodžiai, on a hillside in birch groves.
e. Present size: Approximately 0.52 ha.
f. Appearance and condition: The cemetery does not have a sign indicating that it is a Russian Old Believer cemetery, but it is marked by an eight-final cross on the gate. It has a gate that does not lock. The cemetery contains gravestones that are smoothed fine and inscribed. There are also some flat stones with a relief carving of an eight-final cross, others with vertically-set wooden eight-final crosses, and some flat monuments with a concrete eight-final cross on top.
g. Date of survey: August 25, 2001



Fig. 32. Juodžiai, monument in to four victims of World War II repression.

3. Vegeriai
   a. Title: Old Believers cemetery in Vegeriai

b. Cultural value and main data: Historical and memorial value: The inhabitants of Vegeriai village (parishioners of the former Vegeriai parish) have been buried here.

The cemetery is actively used. It was founded at the beginning of the 1910s. Gravestones date from 1911. (Old gravestone for Irina Grichenkova, 1911.)

There are 71 gravestones and approximately 173 graves in the cemetery. The majority of burial plots date from after 1945.

The cemetery contains special memorial monuments to four Soviet soldiers and to Lithuanian partisan war victims.

c. Address: Vegeriai cemetery, Akmene District, Šiauliai County

d. Situation: The northern part of Vegeriai, 80 m north of the road from Naujoji-Akmenė to Auce, in a grove of pines and firs.

e. Present size: Approximately 0.16 ha.

f. Appearance and condition: The cemetery does not have a sign indicating that it is a Russian Old Believer cemetery, but it is marked by an eight-final cross on the gate. It has a gate that does not lock. The cemetery contains gravestones that are smoothed fine and inscribed. It also has some flat stones with a relief carving of an eight-final cross, others with vertically-set wooden eight-final crosses, and some flat monuments with a concrete eight-final cross on top.

g. Date of survey: August 25, 2001



Fig. 33. Vegeriai, Gravestone for Irina Grichenkova (d. 1911).

V.5.(e) Current Maintenance of Old Believer Cemeteries

Key: (A) Toppled or broken gravestones (B) Broken fence or gate (C) Presence of debris or refuse, and (D) Absence of a fence

Old Believer Cemeteries in Šiauliai County in Need of Care

a. Dvarčiai Cemetery, Radviliškis District (D)
b. Sidarai Cemetery, Radviliškis District (D)
c. Sližiškės Cemetery, Kelmė District (C), (D)
d. Dubėnai Cemetery, Šiauliai District (D)

V.6. Tauragės County

Two Old Believer sites in Tauragės County were investigated: One Old Believer parish in Adakavas (Adachovo), dating from the 1920s to 1950s, and one mixed cemetery, in which Lithuanian Catholics, Russian Old Believers, and Russian Orthodox remains are buried.

V.6.(a) Old Believer Churches in Tauragės County

Inactive Old Believer Parishes in Tauragės County

1. Adakavas, Skaudvilė District

V.6.(b) Old Believer Church Sites Surveyed

1. Adakavas
   a. Site: Former Old Believers parish (church) in Adakavas (Adachovo)
   b. Cultural value and main data: Religious and historical value: The primary location of a group of Old Believers in Adakavas and its neighboring areas.

      Adakavas parish was founded in 1923. In the 1930s, the parish included approximately 145 people. The parish emptied out at the end of the 1940s and the beginning of the 1950s because of the resettlement of parishioners in cities such as Tauragės, Šiauliai, Klaipėda, Sovetsk (now in Russia), Riga, etc. The church in Adakavas was disassembled in the middle of the 1950s. At present, local parishioners (three families) visit the Old Believers church in Leonuvka or Šiauliai, 55 or 75 km from Adakavas.

      The former Old Believer church in Adakavas was built in 1925. It was built of wood.
   c. Address: Adakavas, Skaudvilė District, Tauragės County
   d. Situation: When still in existence, the church was located in the southeastern part of Adakavas, 500 m southeast of the cemetery near the Catholic church.
   e. Date of survey: November 24, 2001

V.6.(c) Old Believer Cemeteries in Tauragės County

Mixed Burial Sites Containing Old Believers

1. Adakavas Cemetery, Skaudvilė District

V.6.(d) Old Believer Cemeteries Surveyed

1. Adakavas



Fig. 34. Adakavas, Old Believer section of municipal cemetery.

a. Site: Old Believer cemetery in Adakavas
b. Cultural value and main data: Historical value: The inhabitants of Adakavas village and neighboring farms (parishioners of Adakavas parish) are buried here.

   The Old Believer section of this cemetery is actively used. It was founded in the 1910s. Gravestones in the cemetery are datable from 1917 (Gravestone for Vasilij (1836-1917) and Lukerija (1860-1942) Dzunkovy). There are 48 gravestones in this part of the cemetery and more than 115 graves. The majority of burial places date from after 1945.
c. Address: Adakavas, Skaudvilė District, Tauragės County
d. Situation: The southwestern part of Adakavas, near the Catholic church
e. Present size: Approximately 0.225 ha of the cemetery are devoted to Old Believers.
f. Appearance and condition: The Old Believers' part of this municipal cemetery is in the southeast.

   It and the Russians Orthodox section adjoin the Catholic cemetery. The cemetery does not have a sign indicating that it is a mixed cemetery of Lithu-

anian Catholics and Russian Old Believers, but the Old Believer gravestones are marked by eight-final crosses. The Old Believer section contains gravestones that are flat stones with eight-final crosses carved in relief as well as flat monuments with a concrete eight-final cross on top, and other types of monuments.

g. Date of survey: November 04, 2001.

V.7. Telšiai County

All four Old Believer sites were investigated in Telšiai County (2001 pop. about 180,600). The Old Believer parishes here date from the second half of the 19th and the beginning of the 20th centuries. Four Old Believer parishes were in existence during the second half of the 20th century, and there are four Old Believer cemeteries.

V.7.(a) Old Believer Churches in Telšiai County

In 2001, none of the Old Believer parishes in Telšiai County were consistently active. Three of the churches were destroyed: Lubo- Ketūnai in the 1950s or 1960s; Kontaučiai in the beginning of the 1950s; and Leckava in the 1960s or at the beginning of the1970s. At the same time, Juozapavas parish has lost its parishoners due to resettlement in other areas. The church in Juozapavas still exists but it is not used.

Inactive Old Believer Parishes in Telšiai County

1. Juozapavas (near Nevarėnai), Telšiai District
2. Kontaučiai, Plungė District
3. Liackova, Liacka village, Mažeikiai District
4. Lubo– Ketūnai, Lubai village, Seda District

V.7.(b) Old Believer Church Sites Surveyed

1. Juozapavas
   a. Site: Old Believer church in Juozapavas
   b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Juozapavas and its neighboring areas.

      Juozapavas parish was founded in 1909. In the 1940s, the parish included approximately 500 people.

      The present church was built in 1920s. It is brick on a concrete base. There is a bell tower with an eight-final cross in a forward part of the church (approximate height 15 m). The building's ground plan is rectangular (9 x 15 m).

      The church has not been used since the end of the 1990s.

The church has architectural value as a monument of local significance with Old Russian architectural details (church tower with an eight-final cross).

c. Address: Juozapavas village, Telšiai District, Telšiai County
d. Situation: The eastern part of Juozapavas village, 300 m east of the road Juozapavas–Mitkaičiai.
e. Present size of property: About 0.24 ha.
f. Condition of church: Until its renovation in the 1990s, the church had not been repaired since the 1960s. Sometime in the 1990s, the church was broken into and robbed. Many icons and some ceremonial objects were taken. The church has been emptied out. At present, the church is in danger of deterioration.
g. Date of survey: August 26, 2001



Fig. 35. Juozapavas, Old Believer church.

2. Kontaučiai
   a. Site: Former Old Believer church in Kontaučiai (Luby or Luby-Kontovcy)
   b. Cultural value and main data: Religious and historical value: The primary location of a group of Old Believers in Kontaučiai and its neighboring areas.

Kontaučiai parish was founded in 1909. At the end of the 1940s, Kontaučiai parish had a membership of approximately 220 people. The parish emptied out in the beginning of the 1950s due to resettlement in cities such as Telšiai, Klaipėda, etc. The church was disassembled in the mid-1950s. At present no Old Believers live in Kontaučiai.

The church was built of wood in 1909.

c. Address: Kontaučiai village, Plungė District, Telšiai County
d. Situation: The former church was located in the present village of Marchiai, 0.6 km north from Kontaučiai village, near the present Vaichiuliai farmstead.
e. Date of survey: August 26, 2001

V.7.(c) Old Believer Cemeteries in Telšiai County

Active and Inactive Old Believer Cemeteries in Telšiai County

1. Leckava (Ferma) Cemetery, Mažeikiai District
2. Ketūnai Cemetery, Mažeikiai District
3. Juozapavas Cemetery, Telšiai District
4. Kontaučiai Cemetery, Plungė District

V.7.(d) Old Believer Cemeteries Surveyed

1. Juozapavas
   a. Site: Old Believers cemetery Juozapavas
   b. Cultural value and main data: Historical value: The inhabitants of Juozapavas village and neighboring farms (parishioners of Juozapavas parish) are buried here.

      The cemetery is actively used. It was founded at the beginning of the 20th century. Gravestones in the cemetery are datable from 1918 (Fig.37). There are 87 gravestones and more then 230 graves in the cemetery. The majority of burial places date from after 1945.
   c. Address: Juozapavas village, Telšiai District, Telšiai County
   d. Situation: 0.8 km west of the Old Believer church, 400 m west of the road Juozapavas-Mitkaičiai, on a hillside in a birch and maple grove.
   e. Present size: Approximately 0.3 ha.
   f. Appearance and condition: The cemetery is isolated. It does not have a sign identifying it as a Russian Old Believer cemetery, but it is marked by an eight-final cross on the gate. The cemetery contains gravestones that are smoothed fine and inscribed. Some are flat stones with a relief carving of an eight-final cross, others have vertically set wooden eight-final crosses, and some flat monuments with a concrete eight-final cross on top. A few old gravestones are deserted.
   g. Date of survey: August 24, 2001



Fig. 36. Juozapavas, Gravestones. The far left stone for Jevdokija Rybakova is from 1918.

1. Kontaučiai



Fig. 37. Kontaučiai, Cemetery. Inscription reads: "They were killed by the hand of the bourgeois nationalists. 20 10 1947."

a. Site: Old Believers cemetery in Kontaučiai
b. Cultural value and main data: Historical and memorial value: The inhabitants of Kontaučiai, Lubai, and others village (parishioners of the former Kantautchiai parish) are buried here.

The cemetery is no longer actively used. It was founded in the 1910s or 1920s. Gravestones are datable from 1928. There are 27 gravestones and approximately 132 graves. The majority of burials date from the 1940s (gravestone for Jevdokija Pavlova (1902), Marija Morozova (1928), Nikolaj Morozov (1944). Inscription on a gravestone: "They were killed by the hand of the bourgeois nationalists. 20 10 1947."

The cemetery contains gravestones of victims of the Second World War and a special monument to victims of the Lithuanian partisan war (more than 31 people).

c. Address: Kontaučiai village, Plungė District, Telšiai County
d. Situation: 0.35 km southeast of Kontaučiai village, on a hillside in a pine grove.
e. Present size: Approximately 0.5 ha.
f. Appearance and condition: The cemetery is isolated. It does not have a sign indicating that it is an old Russian Old Believer cemetery, but it is marked by an eight-final cross on the gate.

The cemetery contains special memorial gravestones to victims of the partisan war in Lithuania. Some graves are marked by flat stones with a relief carving of an eight-final cross, others have vertically set wooden eight-final crosses, and some are flat monuments with a concrete eight-final cross on top.

The cemetery does not have a fence on the northern and western sides, and the gate does not have a door.

g. Date of survey: August 26, 2001



Fig. 38. Kontaučiai, Cemetery. Monument to victims of the Lithuanian partisan war.

V.7.(e) Current Maintenance of Old Believer Cemeteries

KEY: (A) Returning the stones to an upright position, patching broken ones, or cleaning them (B) Fixing a part of the fence or gate (C) Clearing away vegetation or sweeping, and (D) Fixing the fence

Old Believer Cemeteries in Telšiai County in Need of Care

1. Leckava (Ferma) Cemetery, Mažeikiai District (A)
2. Ketūnai Cemetery, Mažeikiai District (C), (D)
3. Kontaučiai Cemetery, Plungė District (B)
4. Juozapavas Cemetery, Telšiai District (C)

V.8. Utena County

70 Old Believer sites in Utena County were investigated—well over a third of the total number of sites visited in the entire survey. As this percentage suggests, Utena County holds great importance for Old Believers in Lithuania. One of the first Old Believer parishes in Lithuania was founded in the county in the 18th century. Also in the county were two important religious and cultural centers for Old Believers in Lithuania during the time of the GDL. One was in Gudiškis from 1728-1755 (now in the Ignalina District) and another in Degučiai from 1756-1851 (now in the Zarasai District).

In the second half of the 20th century, there were 22 parishes in Utena County, or more than one-third of all Old Believer parishes in the country. Utena County also has more than one-third of all Old Believer cemeteries in Lithuania. The Zarasai District alone has 27 cemeteries, or nearly 23% of the total number of Old Believer cemeteries in Lithuania.

Six Old Believer sites in Utena County have been placed in this report's List of Old Believer Sites in Lithuania in Danger (Appendix VI). Three are the former churches in Nečenai, Girelė, and Aukštakalnis. In each case, this is due to the threat -- and consequence -- of theft and destruction. The remaining three are the cemeteries are in Old Polivarok, Paąžuoliai, and Šventupis.

There are six Old Believer sites in Utena County that could be ranked as monuments of regional significance -- the churches in Rusteikiai, Reistaniskės, Šeimatis, Minovka, Nečenai, and Girelė.

V.8.(a) Old Believer Churches in Utena County

There are 16 Old Believer church buildings still in existence in Utena County. Of these, four are in good condition (Zarasai, Utena, Dūkštas, and Paežerių), and another four are satisfactory (Turmantas, Gailiūnai, Stalnioniškis, Šeimatis). All but three of these eight good or satisfactory buildings are active. The three satisfactory, but inactive, church build-

ings are in Gailiūnai, Stalnioniškis, and Šeimatis. Twelve of the remaining13 inactive churches are in danger of deterioration. The thirteenth (the church in Aukštakalnis) is in danger of destruction.

In the 20th century, there were 22 active Old Believer parishes in Utena County. In 2001, only five remained active.

Active Old Believer Parishes in Utena County

1. Turmantas, Zarasai District
2. Zarasai, Zarasai District
3. Dūkštas, Ignalina District
4. Utena, Utena District
5. Paežerių, Anykščiai District

Seventeen Old Believer parishes and their churches are no longer active. Three of these churches were destroyed (Kalbutiškis, Sirvydžiai, and Rudėnai). Two have burnt down (Kulinčiai and Dovidėnai). One was disassembled and its wood used to build the church in Zarasai (Palivarkas). The remaining eleven parishes have emptied out due to parishioners' resettled elsewhere, but the church buildings still exist.

Inactive Old Believer Parishes in Utena County

1. Aukštakalnis, Ignalina District
2. Dovidėnai, Ignalina District
3. Kalbutiškis, Zarasai District
4. Kulinčiai, Molėtai District
5. Lukošiškės, Ignalina District.
6. Mikalavas, Ignalina District
7. Minauka (Minovka), Zarasai District
8. Nečėnai, Utena District
9. Palivarkas, Zarasai District
10. Reistaniškis, Zarasai District
11. Rudėnai, Zarasai District
12. Rusteikiai, Zarasai District
13. Šeimatis, Utena District
14. Sirvydžiai, Utena District
15. Gailiūnai, Molėtai District
16. Stalnioniškis, Utena District
17. Girelė (Puščia), Anykščiai District

V.8.(b) Old Believer Church Sites Surveyed

1. Zarasai
   a. Site: Old Believers church in Zarasai

b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Zarasai and its neighboring areas.

Zarasai parish is believed to have been founded in 1735 (when it was still named Samanskij). It is one of the first Old Believer parishes in Lithuania. In 2000, Zarasai parish included 1,200-1,400 parishioners.

The present church (Fig. 40) was built between 1990 and 1992. Its wooden frame is constructed on a concrete base, using timbers from the former Polivarok church. The walls are inlaid with bricks. The roof is gabled, and there is a two-stage church tower rising from the roof. A cross sits on the tower's bulb-shaped top (approximate height about 17 m). The building's ground plan is rectangular (13.32 x 17.52 m).

The church in Zarasai has architectural value as a monument of local significance with Old Russian architectural details (church tower, bulb-shaped top, the so-called lukovidnaja glava, with an eight-final cross).

c. Address: Vytauto Street 43, Zarasai, Zarasai District, Utena County
d. Situation: The church is in the northeastern part of Zarasai. The building is on the hilly part of a rectangular lot.
e. Present size of property: About 0.5 ha.
f. Condition of church: The building was constructed in 1992 and is in good condition. It is the property of the Zarasai parish.
g. Date of survey: August 14, 2000



Fig. 39. Zarasai, Old Believer church.

2. Raistaniškis



Fig. 40. Raistaniškis, Old Believer church.

a. Site: Old Believers church in Raistaniškis
b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Raistaniškis village and its neighboring areas.

The church was founded in 1855. The parish was the successor of the well-known Degučiai parish, which was closed by imperial authorities in the 1840s. In the 1930s, Raistaniškis parish included about 1,600 people, making it the largest parish in the Zarasai district. The church has not been used since 1994. Local parishioners go to the church in Zarasai, 14 km from Raistaniškis.

The church was built in the 1920s. Its wooden structure is built over a concrete foundation. The walls are planked by boards. The roof is gabled. In the front of the church is a single-deck tower, with a bulb-shaped top and a cross (approximate height 14-15 m). The building's ground plan is rectangular (15 x 10 m).

The church has architectural value as a monument of local value with Old Russian architectural details (church tower, bulb-shaped top with an eight-final cross).

c. Address: Raistaniškis village, Zarasai District, Utena County
d. Situation: In the northwestern part of the village, 700-800 m northwest from the road Zarasai-Utena.
e. Present size of property: 0.056 ha.

Condition of church: The building was apparently repaired in the 1980s. In the 1990s, it was plundered. The church has been emptied out. Public prayer has not been held there for six years. Its tin roof has rusted. The land around the church is overgrown with grass and brush. The church is in danger of deterioration.

f. Date of survey: September 1, 2000

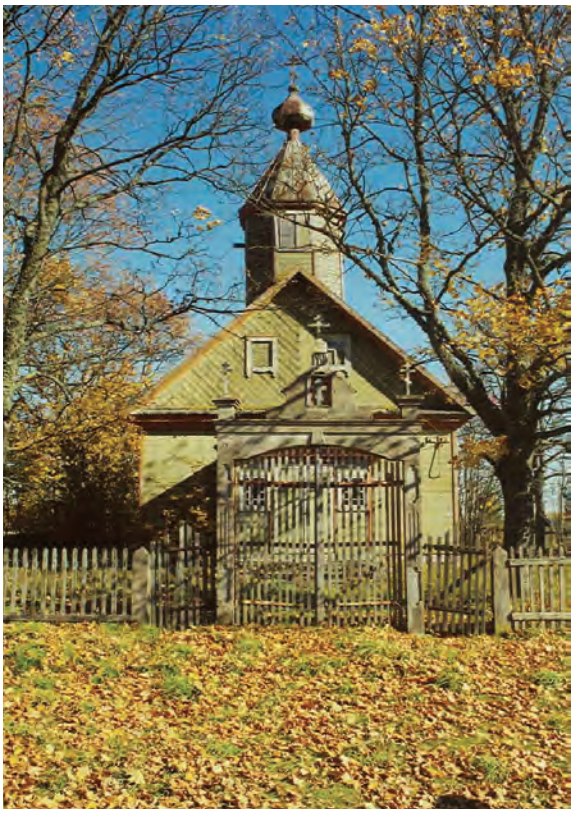


Fig. 41. Rusteikiai, Old Believer church.

1. Rusteikiai
   a. Site: Old Believer church in Rusteikiai
   b. Cultural value and main data: Religious and architectural value: Formerly the primary location of a group of Old Believers in Rusteikiai and its neighboring areas.

      The church was built in the 1890s. In the middle of the 1920s, the parish included 620 people. Services were rarely held during its final years.

At present, local parishioners visit the church in Zarasai (12 km from Rusteikiai).

The church was repaired in the 1920s and again, apparently, in the 1980s. Its wooden structure is built over a concrete foundation. The walls are planked with boards. The roof is gabled, and in the front (western) part of the church is a single-deck tower with a bulb-shaped top and a cross (approximate height 12 m). The building's ground plan is rectangular (15 x 9 m).

The church has architectural value as a monument of local significance with Old Russian architectural details (e.g., church tower and a bulb-shaped top with an eight-final cross).

c. Address: Rusteikiai village, Zarasai District, Utena County
d. Situation: In the eastern part of Rusteikiai, 10-12 km southeast from Zarasai.
e. Present size of property: 0.054 ha.
f. Condition of church: The building was apparently repaired in the 1980s. The church was plundered. Many icons and some ceremonial objects were stolen. At present, the church in Rusteikiai is in danger of deterioration.

The building and the lot it is on are the property of a local municipality.

g. Date of survey: October 1, 2000

4. Minovka
   a. Site: Old Believer church in Minovka
   b. Cultural value and main data: Religious and architectural value: Primary location of a group of Old Believers in Minovka and its neighboring areas.

The Minovka parish was founded in the 1860s or 1870s (though some data suggests the 1760s). At the end of the 1930s, the parish had 831 congregants. Services were seldom held during the final active years of the church. At present, some 50-80 local parishioners visit the church in Zarasai, 3 km from Minovka.

The church was built in 1904. Its wooden structure is built over a concrete foundation. Its walls are are made of wooden planks. The roof is gabled, and in the front (western) part of the church is a single-deck church tower, which has a bulb-shaped top with a cross (approximate height 14 m). The building's ground plan is rectangular (16 x 9 m). The entrance is on the western side through the porch.

The church has architectural value as a monument of local significance with Old Russian architectural details (e.g., church tower, and a bulb-shaped top with an eight-final cross).

   c. Address: Minovka village, Zarasai District, Utena County
   d. Situation: In the eastern part of Minovka, 150 m east of the road Zarasai-Salakas, three km southeast of Zarasai.
   e. Present size of property: 0.0375 ha.

f. Condition of church: The building was apparently repaired in the 1970s but is now in danger of further deterioration.

The church has been broken into. Many icons and some ceremonial objects have been stolen. Services have rarely been conducted during the last years of the church's active use. The building and the lot it sits on are the property of the local municipality.

g. Date of survey: October 1, 2000



Fig. 42. Minovka, Old Believer church.



Fig. 43. Utena, Old Believer church.

5. Utena
   a. Site: Old Believers church in Utena
   b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Utena and its district.

      The parish in Utena was founded in 1991. In 2001, it had about 500 parishioners.

      The church was built in 1991. The roof is gabled, and over it is raised a two-stage church tower, with a bulb-shaped top and a cross (approximate height about 20 m). The building's ground plan is rectangular (10 x 25 m).

      The church has architectural value as a monument of local value with Old Russian architectural details (church tower, bulb-shaped top, the so-called lukovidnaja glava, with an eight-final cross).
   c. Address: Joniškelio Street 12, Utena, Utena District, Utena County
   d. Situation: In the southeastern part of Utena.
   e. Present size of property: 1.2 ha.
   f. Condition of church: The building was built in 1991 and is in good condition. It is the property of the Old Believer parish in Utena.
   g. Date of survey: August 10, 2001



Fig. 44. Utena, Old Believer church.

6. Nečenai (Nechane)
   a. Site: Old Believers church in Nečenai
   b. Cultural value and main data: Religious and architectural value: This is the primary place of worship for Old Believers in Nečenai village and its neighboring areas.

      Nechenai parish was founded in the beginning of the 1920s. At the end of the 1930s, the parish had 233 members. Since the middle of the 1990s, the church has not been used. Three to seven Nečenai Old Believers visit the church in Utena.

      The building's wooden structure is built on a concrete foundation. Its walls are planked with boards. The roof is gabled, and in the front (western) part of the church is a two-stage church tower with a cross (approximate height 15 m). The building's ground plan is rectangular (15 x 7 m).

      The church has architectural value as a monument of local significance with Old Russian architectural details (church tower with an eight-final cross).
   c. Address: Nečenai village, Utena District, Utena County
   d. Situation: In the southern part of Nečenai.
   e. Present size of property: 0.0425 ha.
   f. Condition of church: The building was apparently repaired in the 1970s. At present, however, it is in danger of deterioration.

      At some point, the church was plundered. Many icons and some ceremonial object were stolen. Services were seldom conducted during the last years of the church's use. The building and its lot are the property of a local municipality.
   g. Date of survey: August 10, 2001



Fig. 45. Nečenai, Old Believer church.

7. Aukštakalnis
   a. Site: Old Believers church in Aukštakalnis
   b. Cultural value and main data: Historical and architectural value: The former primary location of a group of Old Believers in Aukštakalnis village and its neighboring areas.

      The old Aukštakalnis church was built in the 1850s. The new church, which is still standing, was built at the end of the 1920s. Ten years later, at the end of the 1930s, the parish had 585 members. Since the beginning of the 1990s, the church has not been used. Local parishioners go to the Old Believers church in Dūkštas, 6 km from Aukštakalnis.

      The structure is built of wood on a concrete foundation. The walls are planked with boards. The roof is gabled, and there is a single-deck tower topped with a cross in the front (western) part of the church (approximate height 12-13 m). The building's floor plan is rectangular (16 x 8 m).

      The church has architectural significance as a monument of local value with Old Russian style architectural details (church tower, top with an eight-final cross).
   c. Address: Aukštakalnis II village, Ignalina District, Utena County
   d. Situation: In a central part of Aukštakalnis II village, 7-8 km from Salakas by the road Salakas- Dūkštas.
   e. Present size of property: 0.075 ha.
   f. Condition of church: The building was repaired in the 1970s. At some point the church was plundered. Many icons and some ceremonial objects were taken. (An eastern wall of the church without icons.)

Services have not been held for seven or eight years. The church has been emptied out. The building has no windows. It is in danger of destruction. The property around of the church is overgrown with grass and brush.

g. Date of survey: September 29, 2000



Fig. 46. Aukštakalnis Old Believer church.



Fig. 47. Aukštakalnis, Eastern interior wall of the Old Believer church.

V.8.(c) Old Believer Cemeteries in Utena County

Summary data: About 49 Old Believer cemeteries and one mixed cemetery in Utena County are identified in the following. Of this number, 44 have been visited and described.

Two of the cemeteries (those in Zarasai and Dmitriskes) are in cities or suburbs, while the remaining 48 are in the countryside. As is typical in Lithuania, the majority of Old Believer cemeteries in Utena County are not large in comparison with contemporary Catholic cem-

eteries. There are from 20 to 500 gravestones, and only in some cases are there more than 500 gravestones. They occupy from 0.125 to 2.2 hectares (e.g., Špuli).

Like more than 80% of Lithuanian Old Believer cemeteries, the cemeteries in Utena County do not have a sign indicating that they are Russian Old Believer cemeteries. In those that do, the signs are written only in Lithuanian and were placed there by the Soviets. However, many of them have an eight-final cross on the main gate.

The primary problems in the cemeteries are: broken gravestones, especially old ones that are abandoned; broken, damaged or nonexistent fences; or debris or vegetation (fallen tree branches, uncut grass, etc.) on the grounds of the cemetery or near it. There are 25 such cemeteries in Utena County.

Active and Inactive Old Believer Cemeteries in Utena County

1. Akluşai Cemetery, Molėtai District
2. Aleiniki Cemetery, Zarasai District
3. Aukštakalnis Cemetery, Ignalina District
4. Bartališke Cemetery, Zarasai District
5. Bikunai Cemetery, Zarasai District
6. Daneikiai Cemetery, Zarasai District
7. Davydenai Cemetery, Ignalina District
8. Degučiai Cemetery, Zarasai District
9. Dekshne Cemetery (near Gailiūnai), Molėtai District
10. Dimitriški Cemetery, Zarasai District
11. Duburaitis Cemetery, Zarasai District
12. Gailiūnai Cemetery, Molėtai District
13. Girelė (Pushtcha) Cemetery, Anykščiai District
14. Girvidiškės Cemetery, Zarasai District
15. Grigiške Cemetery, Ignalina District
16. Gurbaj Cemetery, Ignalina District
17. Karmelitu Cemetery, Zarasai District
18. Kruopeliai Cemetery, Zarasai District
19. Kukliai Cemetery, Zarasai District
20. Kulinčiai Cemetery, Molėtai District
21. Kumpuočiai Cemetery, Zarasai District
22. Laužadiai Cemetery, Zarasai District
23. Lukošiškės Cemetery, Ignalina District
24. Migiškės Cemetery, Molėtai District
25. Mikalavas Cemetery, Ignalina District
26. Minovka Cemetery, Zarasai District
27. Narkyčių (Krioviškių) Cemetery, Zarasai District
28. Naujėnai Cemetery (on the road from Anykščiai to Panevėžys), Anykščiai District

29. Nečėnai (Hetchane) Cemetery, Utena District
30. New Kalbutiškis Cemetery, Zarasai District
31. New Palivarkas (Polivarok) Cemetery, Zarasai District
32. Old Kalbutiškis Cemetery, Zarasai District
33. Old Palivarkas (Polivarok) Cemetery, Zarasai District y
34. Paaąžuoliai Cemetery, Molėtai District
35. Paežerių (Poezercy) Cemetery, Anykšiai District
36. Pisiutki Cemetery, Zarasai District
37. Požai Cemetery, Anykšiai District
38. Prisiagine Cemetery, Ignalina District
39. Rudancy Cemetery, Zarasai District
40. Rusteikiai Cemetery, Zarasai District
41. Samaniai Cemetery, Zarasai District
42. Saviany Cemetery, Zarasai District
43. Šeimatis (Šeimoty) Cemetery, Utena District
44. Špuli Cemetery, Zarasai District
45. Šventupis (Svetorechje) Cemetery, Utena District
46. Sirvydžiai Cemetery, Utena District
47. Stalnioniškis Cemetery, Utena District
48. Tumalina Cemetery, Ignalina District
49. Ulitelė (Lipnickije) Cemetery, Zarasai District

Mixed Burial Sites in Utena County Containing Old Believers

1. Zarasai cemetery (Kauno Street), Zarasai District

V.8.(d) Old Believer Cemeteries Surveyed

1. Špuli
   a. Site: Old Believers cemetery in Špuli
   b. Cultural value and main data: Historical value: The inhabitants of neighboring villages and farms (parishioners of former Sipailiškis parish, Rokiškis District) are buried here.

      The cemetery is active. It was apparently founded in the first half or middle of the 19th century. There are about 400-500 graves in the cemetery now. The majority of burial places date from after 1945.
   c. Address: Samaniai municipality, Zarasai District, Utena County
   d. Situation: 800-1000 m southwest of the village Noreikiai, 600-700 m south of the railway of Daugavpils- Rokiškis, on a hill in a pine grove.
   e. Present size: About 2.2 ha.
   f. Appearance and condition: The entrance does not have a sign indicating that it is an Old Believer cemetery. The cemetery does not have a fence. Many old graves are abandoned, and some gravestones have fallen.
   g. Date of survey: September 2, 2000



Fig. 48. Špuli, Graves in the southeastern part of cemetery.



Fig. 49. Špuli, Gravestone of Fevronija (1810-1879).

2. Degučiai
   a. Site: Old Believer cemetery in Degučiai
   b. Cultural value and main data: Historical and memorial value: Nine spiritual leaders as well as inhabitants of Degučiai and neighboring farms (parishioners from the former Degučiai parish and after 1840, the Reistaniškis parish) are buried here.

The cemetery is actively used. It was founded in 1782. At the entrance of the cemetery, is a small wooden chapel built in 1806.

Among those buried in the cemetery are: Degutzhiai spiritual leader Tit Tanajev (d. 1819); Riga spiritual leader Lazar Kasakovskij (1914-1991); and Reistaniškis spiritual leaders Jevpfimij Nikitin (1890-1972) and Feodor Popov (1920-2000); Bobriškis and, later, Ukmergė spiritual leader Jevstratij Gubanov (1902-1952); Kalbutiškis spiritual leader Ignatij Popov; and spiritual leader Gavrijil Bondare.

There are about 1,500-2,000 graves in the cemetery. The majority of burial plots date from after 1945.

c. Address: Degutiči, Zarasai District, Utena County
d. Situation: 600-700 m northeast of Degučiai, in a pine and birch grove, 350-400 m east of the road Utena-Zarasai.
e. Present size: About 2 ha.
f. Appearance and condition: The entrance to the cemetery does not have a sign indicating that it is an Old Believer cemetery. Some old graves are abandoned, and some old gravestones have fallen.
g. Date of survey: September 1-2, 2000



Fig. 50. Degučiai, Wooden chapel, built in 1806, at the entrance to the Old Believer cemetery.



Fig. 51. Degučiai, Grave of Riga spiritual leader Lazar Kasakovskij (1914-1991).



Fig. 52. Degučiai, Grave of Reistaniškis spiritual leader Jevpfimij Nikitin (1890-1972).

3. Kukliai
   a. Site: Former Old Believer cemetery of Kukliai village
   b. Cultural value and main data: Historical value: The inhabitants of Kukliai village, Old Believers from neighboring farms (parishioners of Rudancy parish), and some unknown Soviet prisoners of the Second World War are buried here.

      The cemetery is no longer active. It was apparently founded in the beginning of the 20th century. (Grave of Vasa Filipova /d. October 3, 1906.) There are 39 graves, including graves of Soviet prisoners of war, and there are 22 gravestones. The majority of burials date from after 1950.
   c. Address: Kukliai village, Imbradas municipality, Zarasai District, Utena County
   d. Situation: Southern part of the former village of Kukliai, on a hill in a birch grove, two kilometers north from the road Zarasai-Antazave, 14 kilometers to the west of Zarasai.
   e. Present size: 0.025 ha
   f. Appearance and condition: The entrance does not have a sign indicating that it is an Old Believer cemetery. Part of the fence is missing. Some old gravestones are deserted.
   g. Date of survey: September 1, 2000



Fig. 53. Kukliai, Grave datable to 1906.

4. Samaniai (Barauka)
   a. Site: Old Believer cemetery in Samaniai (Barauka).
   b. Cultural value and main data: Historical value: The inhabitants of Samaniai village and neighboring farms are buried here.

      The cemetery is actively used. As with the Old Believer parish in Samaniai, the cemetery was apparently founded in the 1730s. (Fig. 56. Gravestone for Andrej (d. 1839).) There are 50 gravestones and roughly 70-80 graves in the cemetery now. The majority of burials date from after 1945.
   c. Address: Former village of Samaniai (Barauka), Zarasai District, Utena County
   d. Situation: On the western side of Samanis Lake, on a hillside under birches, lindens and oak trees, 3 km northeast of Zarasai.
   e. Present size: About 0.35 ha.
   f. Appearance and condition: The cemetery does not have a fence. Some of the old graves are abandoned, and some gravestones have fallen. Trunks of cut trees are on the cemetery lot.
   g. Date of survey: September 28, 2000



Fig. 54 Samaniai (Barauka), Graves in the eastern part of the cemetery.



Fig. 55. Samaniai (Barauka), Gravestone, datable to 1839.



Fig. 56. Zarasai, Old monument in the municipal cemetery.



Fig. 57. Zarasai, Graves of Agej and Jekaterina Volkovy in the municipal cemetery.

5. Mixed Zarasai Cemetery (Kauno Street)
   a. Site: Urban cemetery in Zarasai
   b. Cultural value and main data: Historical and memorial value: Old Believer spiritual leaders, as well as Russian inhabitants (Orthodox and Old Believers) of Zarasai and of Zarasai District are buried here.

      The cemetery consists of three parts: one eastern, in which primarily Russian Orthodox believers are buried; one central, where for the last 40 to 50 years Orthodox and Old Believers have been buried; and one western, where only Old Believers are buried.

      The cemetery was founded in the 1880s. (Graves of Matriona Michailova, /1840-1905/, and her daughter Jevfimija, 1884-1887). There are several important Old Believers buried in this cemetery: the spiritual leader of Zarasai parish Josipf Grigorjev (d. 1933); teacher and vice/president of the Central Council of Old Believers in Lithuania Konstantin Chochlov (1895-1965); chairman of Zarasai parish Ignatij Rybakov (1882-1962); and Zarasai spiritual leader Agej Volkov (Graves of Agej and Jekaterina Volkovy).

At present there are several hundred gravestones marking some 1,000 Old Believer graves. The majority of burials date from after 1945.

c. Address: Zarasai, Zarasai municipality, Zarasai District, Utena County
d. Situation: Kauno Street, Zarasai
e. Present size: More than 8 ha; the Old Believers' part of the cemetery is 3.5 ha.
f. Appearance and condition: The entrance to the cemetery does not have a sign indicating that it is a Russian Orthodox and Old Believer cemetery. Some old gravestones in the western part of the cemetery are abandoned.
g. Date of survey: September 30-31, 2000

6. Rudancy



Fig, 58. Rudancy, Perhaps the oldest Old Believer cemetery in Lithuania.

a. Site: Old Believer cemetery in Rudancy
b. Cultural value and main data: Historical and memorial value: The inhabitants of Rudancy village and neighboring villages and farms (parishioners of Rudancy and later Zarasai parish) are buried here.

According to a gravestone, the cemetery was established in 1710. A stone in the central part of the cemetery reads: "The Founder of the cemetery / Kurakin /Antonij Stefanovich / 1710."

Grave marker inscribed "The Founder of the cemetery / Kurakin / Antonij Stefanovich / 1710."

This would make the cemetery the first Old Believer cemetery in Lithuania.

There areabout 100-120 burials in the cemetery marked by 48 gravestones. The majority of burial plots date from after 1945.

c. Address: Rudancy (Rudėnai), Suvekas municipality, Zarasai District, Utena County
d. Situation: 200 m east of the road Zarasai-Suvekas, on a hill under linden and birch trees, about 2 km west of Zarasai.
e. Present size: About 0.12 ha.
f. Appearance and condition: The entrance to the cemetery does not have a sign indicating that it is an Old Believer cemetery, nor does it have a fence. Some old gravestones are abandoned.
g. Date of survey: September 30, 2000



Fig. 59. Aleiniki, Major eight-final cross in the cemetery.



Fig. 60. Aleiniki, Mother and son's gravestone, datable to the 1870s.

7. Aleiniki
   a. Site: Old Believers cemetery in Aleiniki. (Major eight-final cross (height 3.5 m) in the eastern part of the cemetery. Graves of the family of Jerast Antipovich.)
   b. Cultural value and main data: Historical value: The inhabitants of Lauzhadiai village and neighboring villages and farms (parishioners of Rudancy and later Zarasai parish) have been buried here.

      The cemetery is actively used. It was established not later than the 1870s (Gravestone of Joan Michailovich (d. 1883) and his mother Vasilisa Loginova (1807-1877).

      There are 90-100 gravestones marking about 400-600 burials. The majority of burials date from after 1945.
   c. Address: Aleiniki, Zarasai District, Utena County
   d. Situation: 2.5-3 km east from Lauzhadiai, near the Stelmuzhe-Suvekas road, in a grove with birch and lime trees, on the shore of Kumpiniškes (Kumpiny) Lake, 14-15 km northwest from Zarasai.
   e. Present size: Approximately 0.5 ha.
   f. Appearance and condition: The entrance to the cemetery does not have a sign indicating that it is an Old Believer cemetery. There is no fence. Some old gravestones are abandoned.
   g. Date of survey: September 30, 2000

8. Šventupis (Svetorechje)



Fig. 61. Šventupis (Svetorechje), Entrance to the former Old Believer cemetery.



Fig. 62. Šventupis (Svetorechje), Gravestone for Agaphija Ivanovna (d. 1847).

a. Site: Former Russian Old Believer cemetery in Šventupis (Svetorechje)
b. Cultural value and main data: Historical and memorial value: The spiritual leader of Stalnioniškis parish, Fadej Ivanovich Zhemtzhugov (1879-1971), and other inhabitants of Šventupis (Svetorechje) village and neighboring villages (parishioners of Svetorechje and later Stalnioniškis parish) are buried here.

   The cemetery has not been active since 1997. It was established in the 18th century.

   There are 44 gravestones marking about 100 burials. The majority of burials date from before 1945.
c. Address: Šventupis, Utena District, Utena County
d. Situation: The northern part of Šventupis village, 300 m northeast of the road Kupiškis -Utena, in a pine grove, on the coast of Šventoji Lake (2 km east from Stalnioniškis).
e. Present size: Approximately 0.04 ha.
f. Appearance and condition: The cemetery does not have a sign indicating that it is an Old Believer cemetery. The majority of the cemetery's land is overgrown with grass and brush. The wooden gate is broken. Old gravestones are abandoned.
g. Date of survey: August 30, 2001

9. Sirvydžiai
   a. Site: Russian Old Believers cemetery in Sirvydžiai
   b. Cultural value and main data: Historical and memorial value: Two spiritual leaders of Sirvydžiai parish Kiprijan (Lazarevich Nesterov (d. 1940) and Pavel Kiprijanovich Nesterov (1896-1968)) and other inhabitants of Sirvydžiai village and neighboring villages (parishioners of former Sirvydžiai parish) are buried here.

      The cemetery was established at the beginning of the 19th century. (Gravestone of Aksentij Lavrenov, d. 1819.)

      There are now 69 gravestones marking144 graves in the cemetery. The majority of burials date from after 1945.
   c. Address: Sirvydžiai, Utena District, Utena County
   d. Situation: The southeastern part of Sirvydžiai village, 60 m east from the road Utena - Minchia, among birch and maple trees, 18 km northeast from Utena.
   e. Present size: Approximately 0.02 ha.
   f. Appearance and condition: The cemetery does not have a sign indicating that it is an Old Believer cemetery. The southern part of the fence is broken. Some of the old gravestones are outside the fence.
   g. Date of survey: August 10, 2001



Fig. 63. Sirvydžiai, Gravestone for Aksentij Lavrenov (d. 1819).

10. Paąžuoliai
    a. Site: Russian Old Believers cemetery in Paązhuoliai
    b. Cultural value and main data: Historical value: Inhabitants of Paažuoliai, Mindūnai, Kulinčiai village and other neighboring villages (parishioners of former Kulinčiai parish) are buried here.

       The cemetery was established at the beginning of the 19th century. At present, there are 18 gravestones markng the 47 graves in the cemetery. The majority of burials date from after 1945.
    c. Address: Paazhuoliai, Molėtai District, Utena County
    d. Situation: 0.5 km north from Mindūnai village, on a hill in a birch and maple grove, 0.8 km southeast of Stirniai Lake.
    e. Present size: Approximately 0.125 ha.
    f. Appearance and condition: The cemetery does not have a sign indicating that it is an Old Believer cemetery, nor does it have a fence. Some old gravestones are broken. Eight old graves are especially poorly maintained. A few old graves are overrun with brush.
    g. Date of survey: November 03, 2001



Fig. 64. Paązhuoliai, unknown gravestone, datable to 1845.



Fig. 65. Paązhuoliai, old graves overgrown with brush.



Fig. 66. Davedynai, Unknown gravestone, datable to 1861.

11. Davedynai
    a. Site: Russian Old Believers cemetery in Davedynai
    b. Cultural value and main data: Historical value: The spiritual leader, Ioann Ephishov (d. 1866), and inhabitants of Davedynai village and others neighboring villages (parishioners of former Davedynai parish) are buried here.

       The inhabitants of Davedynai, Trachiunai, Lisički, and Triklatiškiai villages and people born in these villages used this cemetery. It was established not later than the 1860s.

       There are 278 gravestones marking approximately 400 graves in the cemetery now. The majority of burial places date from after 1945.
    c. Address: Davedynai village, Ignalina District, Utena County
    d. Situation: Davedynai village, western part, on a hill in a pine and birch grove, 2 km southwest of Tračiunai village, 1 km west from of the road Trachiunai-Meikštai.
    e. Present size: Approximately 1.0 ha.
    f. Appearance and condition: The western part of the fence is broken. Burial plots from the second half of the 20th century are cleared and tidy, but 72 old graves are very dirty. A few of them are overgrown with brush, Varvara, 1871.
    g. Date of survey: October 24, 2001



Fig. 67. Davedynai, Old grave overrun with brush.



Fig. 68. Davedynai, Monument, datable to 1871.

12. Aukštakalnis



Fig. 69 Aukštakalnis, chapel, apparently founded in 1905, in the center of the Old Believer cemetery.



Fig. 70. Aukštakalnis, grave of spiritual leader Maksim Rybakov (d.1911).

a. Site: Old Believers cemetery in Aukštakalnis
b. Cultural value and main data: Historical and memorial value: The spiritual leader and inhabitants of Aukštakalnis II village and also inhabitants of neighboring villages and farms are buried here.

The cemetery is actively used. It was established in 1905. In the center stands a small wooden chapel.

In the cemetery are buried such figures as the spiritual leader of Aukštakalnis parish Maksim Rybakov (d. 1911), and Grigory Kuznecov (1912-1946), who died tragically during guerilla warfare. At present, there are about 700-800 graves, the majority of which date from after 1945
c. Address: Aukštakalnis II village, Dūkštas municipality, Ignalina District, Utena County
d. Situation: 500 m north of the village of Aukštakalnis II, in a maple and birch grove, 7-8 km from Salakas on the road Salakas- Dūkštas.
e. Present size: Approximately 1 ha.
f. Appearance and condition: The majority of graves are clean and well maintained. Part of the fence is broken.
g. Date of survey: September 29, 2000

V.8.(e) Current Maintenance of Old Believer Cemeteries

KEY: (A) Returning the stones to an upright position, patching broken ones, or cleaning them (B) Fixing a part of the fence or gate (C) Clearing away vegetation or sweeping, and (D) Fixing the fence

Old Believer Cemeteries in Utena County in Need of Care

1. Old Kalbutiškis Cemetery, Zarasai District (A), (B)
2. Degučiai Cemetery, Zarasai District (A)
3. Špuliai Cemetery, Zarasai District (A), (B)
4. Ulitele (Lipnickije) Cemetery, Zarasai District (A), (C), (D)
5. Saviany Cemetery, Zarasai District (B)
6. Samaniai Cemetery, Zarasai District (A), (D)
7. Kruopeliai Cemetery, Zarasai District (B)
8. Daneikiai Cemetery, Zarasai District (D)
9. Narkyčių (Krioviškiu) Cemetery, Zarasai District (B), (C)
10. Rudancy Cemetery, Zarasai District (A), (D)
11. Aleiniki Cemetery, Zarasai District (A), (B), (C)
12. Girvidiški Cemetery, Zarasai District (C), (D)
13. Pisiutki Cemetery, Zarasai District (D)
14. Rusteikiai Cemetery, Zarasai District (B)
15. Bartališkė Cemetery, Zarasai District (C)
16. Karmelitų Cemetery, Zarasai District (D)
17. Aukštakalnis Cemetery, Ignalina District (B)

18. Mikalavas Cemetery, Ignalina District (A)
19. Grigiškė Cemetery, Ignalina District (B)
20. Davydenai Cemetery, Ignalina District (A), (B)
21. Šventupis (Svetorechje) Cemetery, Utena District (A), (B)
22. Sirvydžiai Cemetery, Utena District (B), (C)
23. Šeimatis (Šeimoty) Cemetery, Utena District (A), (C)
24. Gailiūnai Cemetery, Molėtai District (A)
25. Paąžuoliai Cemetery, Molėtai District (A), (C), (D)
26. Kukliai Cemetery, Zarasai District (A)

V.9. Vilnius County

In Vilnius County (2001 pop. about 850,700) 22 Old Believer sites were investigated.

Vilnius County is very important in the history and contemporary situation of Old Believers in Lithuania and is one of the country's most important religious and cultural centers. The Supreme Council of the Old Believers has been held in Vilnius County since the early 20th century and the county is home to the largest Old Believer Pomorian parishes in Central Europe.

In the second half of the 20th century in Vilnius County, there were thirteen Old Believer parishes—roughly one-fifth of all parishes in Lithuania. In 2001, there were four. There are also 28 Old Believer cemeteries here, or more than one-fifth of the total number in the country.

Two Old Believer sites in Vilnius County have been placed on this report's List of Old Believer Sites in Lithuania in Danger (Appendix VI): the inactive churches in Jurgeliškės and Žemaiteliai due to theft, and destruction from vandalism.

Two Old Believer sites in the county could be ranked as monuments of regional significance: Jurgeliškės and Daniliškis churches. Another, the church in Vilnius, could be ranked as a monument of national significance.

V.9(a) Old Believer Churches in Vilnius County

Four out of eight Old Believer churches still in existence in the county are active and in good condition: Ukmergė; Švenčionys; Vilnius; and Gojus. Three others are no longer active and are in danger of deterioration: Žemaiteliai; Masališkis; and Daniliškis. The remaining church, Jurgeliškės, is in danger of destruction.

Active Old Believer Parishes in Vilnius County

1. Ukmergė, Ukmergė District
2. Švenčionys, Švenčionys District

3. Vilnius, Vilnius District
4. Gojus, Šaltčininkai District

Nine Old Believer parishes and their churches are no longer in existence. One church was demolished (Abeloragai). Another burnt down (Salkininkai). Three churches, (Manteikiai, Junderovo, Migiškis), were disassembled. The remaining four parishes emptied out due to parishioners' resettlement, but the church buildings themselves still exist.

Inactive Old Believer Parishes in Vilnius County

1. Jurgeliškės, Švenčionys District
2. Masališkis, Vilinius District
3. Žemaitėliai, Vilnius District
4. Daniliškis, Trakai District
5. Abeloragai, Švenčionys District
6. Salkininkai, Trakai District
7. Junderovo, Vilnius District
8. Manteikiai, Ukmergė District
9. Migiškis, Ukmergė District

V.9.(b) Old Believer Church Sites Surveyed

1. Vilnius

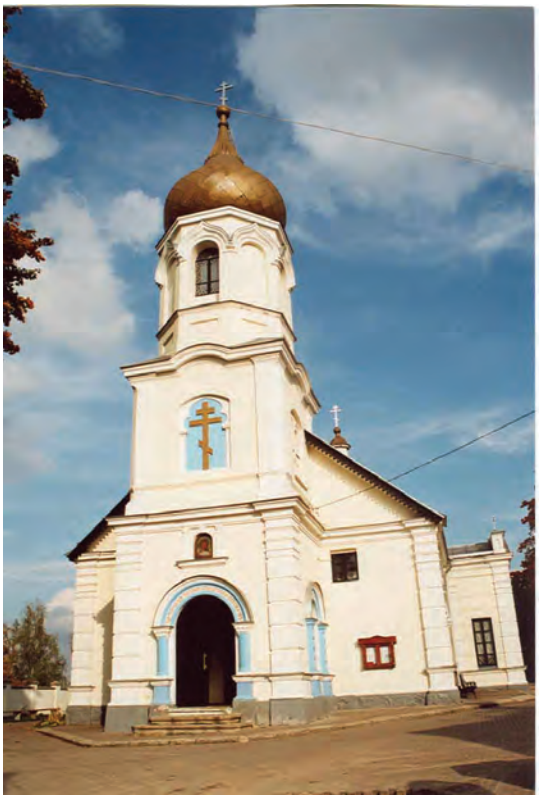


Fig. 71. Vilnius, Old Believer church.

a. Site: Old Believer church in Vilnius
b. Cultural value and main data: Religious and architectural value: The primary site of a group of Old Believers in Vilnius and its neighboring areas.

It is believed that Vilnius parish was founded in 1830. It is the largest Old Believer parish in Lithuania and one of the largest Old Believer Pomorian parishes in Central Europe. In 2000, Vilnius parish had about 10,000 congregants.

The new Old Believer church in Vilnius was built between 1901 and 1905. The roof is gabled, and on its top is a two-stage church tower with a bulb-shaped top and a cross (approximate height about 25 m). The building is brick and its ground plan rectangular (16 x 30 m).

The church has architectural significance as a monument of national value with Old Russian architectural details (church tower, bulb-shaped top, the so-called lukovidnaja glava, with an eight-final cross).

c. Address: Naujininkai Street 20, Vilnius, Vilnius District, Vilnius County
d. Situation: In the southeastern part of Vilnius, on a hill. It is fenced with stone.
e. Present size of property: About 0.3 ha.
f. Condition of church: The building was renovated in 1995-2000. It is the property of the Old Believer parish in Vilnius.
g. Date of survey: October 2001

2. Jurgeliškės



Fig. 72. Jurgeliškes, Old Believer church.

a. Site: Old Believer church in Jurgeliškes.
b. Cultural value and main data: Historical and architectural value: The former primary location of a group of Old Believers in Jurgeliškės and its neighboring areas.

The parish was founded at the end of the 19th century. At the end of the 1940s, the parish had 1,200 congregants. The church has not been used since 1991 or 1992. Local parishioners visit the church in Švenčionis, 15 km from Jurgeliškes.

The church was built in 1931. Its wooden body is built over a concrete base. The walls are planked with boards. The roof is gabled, and there is a three-stage tower topped with a cross in the front (western) part of the church (approximate height 26 m). The building's ground plan is rectangular (16 x 11 m).

The church has significance as a monument of regional value with Old Russian architectural details (church tower topped with an eight-final cross).
c. Address: Jurgeliškės village, Švenčionys district, Vilnius County
d. Situation: In a western part of Jurgeliškes village, near the road through Jurgeliškes village.
e. Present size of property: 0.08 ha.
f. Condition of church: The building has not been repaired since the 1960s or 1970s. The church was broken into sometime in the 1990s. Many icons and some ceremonial objects were taken. The church has been emptied out, and it does not have windows. At present, it is in danger of destruction.
g. Date of survey: October 25, 2001

3. Daniliškės



Fig. 73. Daniliškės, Old Believer church.

a. Site: Old Believer church in Daniliškės
b. Cultural value and main data: Historical and architectural value: The former location of a group of Old Believers in Daniliškės and its neighboring areas.

The parish was founded in the middle of the 18th century. At the end of the 1940s it had included some 250 congregants. The church has not been used since the middle of the 1980s. Small groups of local parishioners visit the church in Vilnius, some 30 km from Daniliškės.

The church was built in the 1920s. Its structure is built of wood on a concrete foundation. The walls are planked with boards. The roof is gabled, and there is a three-stage tower topped with an eight-final cross in the front (western) part of the church (approximate height 11 m). The building's ground plan is rectangular (13 x 7 m).

The church has architectural significance as a monument of regional value with Old Russian style architectural details (church tower, top with an eight-final cross).

c. Address: Daniliškės village, Trakai District, Vilnius County
d. Situation: In a central part of Daniliškės, near the road through the village.
e. Present size of property: 0.057 ha.
f. Condition of church: Until its renovation in the 1990s, the church had not been repaired since the 1950s or '60s. The church was broken into sometime in the 1990s. Many icons and some ceremonial objects were taken. The church has been emptied out, and at present it is in danger of deterioration.

The building and the lot it sits on are the property of a local municipality.

g. Date of survey: November 05, 2001

V.9.(c) Old Believer Cemeteries in Vilnius County

The survey identified 28 Old Believer cemeteries and four mixed burial sites in Vilnius County. Summary data about the sites is provided. Thirteen have been visited and described. Two cemeteries (those in Vilnius and Ukmergė) are devoted strictly to Old Believers. Two mixed burial sites are in cities or suburbs, while the remaining seventeen are in the countryside.

As is typical in Lithuania, the majority of Old Believer cemeteries in Vilnius County are not large (in comparison to contemporary Catholic cemeteries). There are from 50 up to 500 gravestones, and only in some cases are more than 500. The cemeteries occupy from 0.25 up to 3.7 ha (e.g. Vilnius).

Like more than 80% of Old Believer in Lithuania cemeteries, the cemeteries in Vilnius County do not have a sign indicating that they are Russian Old Believer cemeteries. In those that do, the signs are written only in Lithuanian and were placed there by the Soviets. However, many cemeteries have an eight-final cross on the main gate.

The primary problems in the cemeteries are: broken gravestones, especially old stones that are abandoned; broken, damaged or nonexistent fences; and debris or vegetation (fallen tree branches, uncut grass, etc.) on the cemetery or near it. There are thirteen such cemeteries in Vilnius County.

Few inscriptions on gravestones are in Lithuanian. More commonly, especially for graves dating from before 1940, the inscriptions are in Church-Slavonic or in Russian, with some in Polish.

Old Believer Cemeteries in Vilnius County

1. Švenčionys Cemetery, Švenčionys District
2. Jurgeliškės Cemetery, Švenčionys District
3. Obelų Ragas Cemetery, ŠvenčionysDistrict
4. Old Videšiūniškės Cemetery, Švenčionys District
5. New Videšiūniškės Cemetery, Švenčionys District
6. Milkūnai Cemetery, Švenčionys District
7. Old Vežiškės Cemetery, Švenčionys District
8. Daukšiškiai Cemetery, Švenčionys District
9. Vilnius Cemetery (Naujininkų Street), Vilnius District
10. Žemaitėliai (Mitrofanovka) Cemetery, Vilnius District
11. Masališkis (Akmiany) Cemetery, Vilnius District
12. Junderevo Cemetery, Vilnius District
13. Razkazy Cemetery, Vilnius District
14. Vaidagolė Cemetery, Vilnius District
15. Daniliškiai Cemetery, Trakai District
16. Salkininkai Cemetery, Trakai District
17. Gojus (Gaj) Cemetery, Šaltšininkai District
18. Purnuški Cemetery, Vilnius District
19. Mintiškės (Mintiši) Cemetery, Vilnius District
20. Prienai Cemetery (near Bagaslaviškis), Širvintai District
21. Staškuniškis Cemetery, Širvintai District
22. Šventakalnis (Svetoretchje) Cemetery, Širvintai District
23. Kazareska Cemetery, Širvintai District
24. Kiaukliai Cemetery, Širvintai District
25. Ukmergė (Kareiviu street) Cemetery, Ukmergė District
26. Manteikiai (Mateiki) Cemetery, Ukmergė District
27. Milašūnai Cemetery, Ukmergė District
28. Gelažinė Cemetery, Ukmergė District

Mixed Burial Sites Containing Old Believers

1. Karveliškės Cemetery (near Vilnius), Vilnius District
2. Jefrosinjevskoje Cemetery, Vilnius (Naujininku Street), Vilnius District
3. Ukmergė Cemetery, Ukmergė (Vaižganto Street), Ukmergė District

4. Cemetery near Ukmergė (4 km by road from Ukmergė toward Utena and to the west), Ukmergė District

V.9.(d) Old Believer Cemeteries Surveyed

1. Vilnius



Fig. 74. Vilnius, Monument in Old Believer cemetery for Aleksej J. Novikov (d. 1828).

a. Site: Old Believer cemetery in Vilnius.
b. Cultural value and main data: Historical and memorial value: Five spiritual leaders, four chairmen of the Upper Council of the Old Believers (one of whom was chairman of the Spiritual Commission in Lithuania), some chairmen of the council of the Vilnius parish, well-known parishioners, and many inhabitants of Vilnius and other cities and villages of Lithuania as well as some from Poland and France who were parishioners of the parish are buried here.

The cemetery is actively used. It was founded in 1825.

Among those buried in the cemetery are: Vasilij Andrejev (d. 1887), one of the first spiritual leaders of Vilnius; well-known spiritual leader Simeon Jegupionok (1850-1934); chairman of the Upper Council of the Old Believers in Poland and senator in the Polish parliament, Arsenij M. Pimonov (1863-1939) (chairman of the Upper Council of the Old Believers in Lithuania, Ivan F. Romanov (1905-1976); spiritual leader and chairman of the Upper Council of the Old Believers in Lithuania, Feodor S. Kuznecov (1870-1965); spiritual leader Diomid Pancyrev; icon painter Ivan I. Mi-

chailov (1893-1993); chairman of the Upper Council of the Old Believers in Lithuania, Ivan I. Jegorov (1905-1998); and former chairman of council of Vilnius parish and spiritual leader of Kaunas parish, Vladimir D. Pancyrev (1934-2001).

There are more than 2000 graves in the cemetery now, the majority of which date from after 1941.



Fig. 75. Vilnius, gravestone for Arsenij M. Pimonov (1863-1939), one-time chairman of the Upper Council of the Old Believers in Poland and a senator in the Polish parliament.



Fig. 76 Vilnius, gravestone for spiritual leader and chairman of the Upper Council of the Old Believers in Lithuania, Feodor S. Kuznecov (1870-1965).

c. Address: Naujininkų Street, Vilnius, Vilnius County
d. Situation: In the southeastern part of Vilnius, near the Old Believer church, on a hill in a grove of birch and maple trees.
e. Present size: 3.8 ha.
f. Appearance and condition: There is no sign indicating that this is an Old Believer cemetery. Though the majority of graves are well kept, some old gravestones are abandoned, and some have fallen. The cemetery contains gravetones that are finely hewn and inscribed. There are flat stones with carved relief decoration (an eight-final cross), double gravestones, multi-stone monuments, sculpted monuments, vertically set concrete eight-final crosses (height from 1.5 to 3 m), as well as many flat monuments with concrete eight-final crosses on top.
g. Date of survey: October 2001



Fig. 77 Daniliškės, Old monument.

2. Daniliškės
   a. Site: Old Believer cemetery in Daniliškės
   b. Cultural value and main data: Historical value: The inhabitants of Daniliškės village and neighboring villages and farms (parishioners of Daniliškes parish) are buried here.

      The cemetery is actively used. It was founded in the 18th century. Gravestones in the cemetery are datable from the 19th century.

      Among those buried in the cemetery are Praskovja Plotnikova (d. 1896), and members of the Rancevy, Chistovy, and Kitovy families.

There are 270 gravestones in the cemetery now. The majority of burial plots date from after 1945.

c. Address: Daniliškės village, Trakai municipality, Vilnius County
d. Situation: In the southwest part of Daniliškės village, on a small hill in a grove of birch and maple trees.
e. Present size: Approximately 0.06 ha.
f. Appearance and condition: The cemetery does not have a sign indicating that it is an Old Believer cemetery. A fence broken on the southern and western sides surrounds it. Two old gravestones are toppled, several are broken and four to six gravestones are not in their original locations. The cemetery contains gravestones that are finely hewn and inscribed, some flat stones with carved relief decoration (an eight-final cross), double gravestones, vertically set wooden or concrete eight-final crosses, and flat monuments with concrete eight-final crosses on top.
g. Date of survey: November 05, 2001



Fig. 78. Daniliškės, Gravestone in for Praskovja Plotnikova (d. 1896).

3. Vėžišekės
   a. Site: Old Believer cemetery in Vėžiškės
   b. Cultural value and main data: Historical value: The inhabitants of former Vėžiškės village and neighboring farms (parishioners of Jurgeliškes parish) are buried here.

      The cemetery has not been used since 1986. It may have been founded in the 18th century, but the gravestones in the cemetery are datable only from the middle of the 19th century.

      Among those buried here are members of the Lukjanovy, Micheevy, and Ivanovy families.

      There are 53 gravestones marking about 72 graves in the cemetery now. The majority of burial places date from before 1970.
   c. Address: (Former) Vėzhiškės village, Švenčionys District, Vilnius County
   d. Situation: 1.5 km northeast of Jurgeliškes, in a grove of birch and maple trees; 300 m west of a forest, and 10 m west of a small stream.
   e. Present size: Approximately 0.02 ha.
   f. Appearance and condition: The cemetery has a sign reading: "Old Vėzhiškės cemetery." A broken fence on the eastern and southeastern sides surrounds it. The cemetery contains gravestones that are finely hewn and inscribed, some flat stones with carved relief decoration (an eight-final cross), double gravestones, vertically set wooden eight-final crosses, and flat monuments with concrete eight-final crosses on top. Seven old gravestones are toppled. Eight gravestones are broken. Some five to seven gravestones are not in their original locations.
   g. Date of survey: October 25, 2001



Fig. 79. Vėžiškės, Old Believer cemetery.



Fig. 80. Vėžhiškės, Monument dated 1862.

4. Videšiūniškės
   a. Site: Old Believers cemetery in Videšiūniškės
   b. Cultural value and main data: Historical value: The inhabitants of former Videšiūniškes village and neighboring farms (parishioners of Jurgeliškės parish) are buried here.

      The cemetery, which may have been founded in the 18th century, has not been used since the 1970s. Old gravestones in the cemetery cannot be dated with certainty, but may date from the 19th century.

      Among those buried in the cemetery are members of the Artemjevy and Pavlovy families.

      There are 63 gravestones marking about 77 graves in the cemetery now. The majority of burial places date from after 1930.
   c. Address: (Former) Videšiūniškės village, Švenčionys municipality, Vilnius County
   d. Situation: 2.5 km northwest of Jurgeliškės village, on a hill, in a grove of birche and maple trees; 300 m west of New Videšiūniškės cemetery and 15 m east of a small stream.
   e. Present size: Approximately 0.02 ha.
   f. Appearance and condition: The cemetery has a sign reading, "Old Videšiūniškės cemetery." The cemetery is not surrounded by a fence. The cemetery contains gravestones that are both roughly- and finely-hewn. Some

are inscribed and some are flat stones with carved relief decoration (an eight-final cross). There are also double gravestones with vertically set wooden eight-final crosses (Fig. 83), and flat monuments with concrete eight-final crosses on top. Four old gravestones are toppled. Several gravestones are broken. A few gravestones are not in their original locations.

g. Date of survey: October 25, 2001



Fig. 81. Videšiūniškės, Old monuments, one with an eight-final cross is visible.



Fig. 82 Videšiūniškės, wooden, vertically-set eight-final cross in the cemetery.

V.9.(e) Current Maintenance of Old Believer Cemeteries

KEY: (A) Returning the stones to an upright position, patching broken ones, or cleaning them (B) Fixing a part of the fence or gate (C) Clearing away vegetation or sweeping, and (D) Fixing the fence

Old Believer Cemeteries in Vilnius County in Need of Care

1. Švenčionys Cemetery, Švenčionys District (A)
2. Jurgeliškės Cemetery, Švenčionys District (D)
3. Obelų ragas Cemetery, Švenčionys District (D)
4. Old Videšiūniškės Cemetery, Švenčionys District (A), (D)

5. New Videšiūniškės Cemetery, Švenčionys District (A)
6. Milkūnai Cemetery, Švenčionys District (D)
7. Old Vežiškės Cemetery, Švenčionys District (A)
8. Daukšiškiai Cemetery, Švenčionys District (B)
9. Vilnius Cemetery (Naujininkų Street), Vilnius District (A)
10. Žemaitėliai (Mitrofanovka) Cemetery, Vilnius District (A)
11. Masališkis (Akmiany) Cemetery, Vilnius District (B)
12. Gojus (Gaj) Cemetery, Šaltšininkai District (B), (C)
13. Daniliškės Cemetery, Trakai District (A), (B)

VI. CONCLUSIONS ABOUT CONDITIONS OF AND CARE FOR OLD BELIEVER SITES IN LITHUANIA

VI.1. Old Believer Churches

Old Believer parishes and churches in Lithuania can be divided into three categories: (1) active parishes with functioning churches; (2) inactive parishes with at least part of a church building remaining; and (3) inactive parishes with no churches extant.

The situation of each of these different categories of churches is distinct and can be summarized as follows:

- All 27 currently active Old Believer parishes in Lithuania have churches that are in good to satisfactory condition (see Appendix II).

- 26 inactive Old Believer churches are in the countryside (see Appendix III). There are many problems with the physical condition of these churches. Almost all of them have been broken into and robbed. Most of them have not been used for some time, varying between three years and twenty or more, and are in danger of deterioration. Five of the 24 churches are in danger of destruction (see Appendix VI); and two of them are already half-destroyed: the church in Perelozai (Jonava District, Kaunas County) has neither doors nor windows and the church in Dvarčiai (Radviliškis District, Šiauliai County) is missing part of its roof and has a disassembled floor, windows without frames, and a broken door. Many of the problems are caused by a lack of security, weather erosion, damage by encroaching vegetation, and vandalism.

- 23 Old Believer parishes in Lithuania had churches that were destroyed, demolished, or burnt down during the 20th century. Only one of these, the church in Nekrūnai was rebuilt, making a total of 22 inactive parishes that no longer have any remnants of their churches (see Table 4 below). The majority of places where

these churches formerly stood were identified as a result of this survey. Putting a memorial plaque, a monument, or a cross in spots where former churches stood is an option for memorializing these sites.

Table 4: Inactive Old Believer Parishes in Lithuania Destroyed during the 20th Century

	Parish/Municipality	District	County
1	Abeloragai	Švenčionis	Vilnius
2	Adakavas	Skaudvilė	Tauragės
3	Butkūnai	Rokiškis	Panevėžys
4	Dovidėnai	Ignalina	Utena
5	Išorai	Jonava	Kaunas
6	Junderovo	Vilnius	Vilnius
7	Juodžiai	Joniškis	Šiauliai
8	Kalbutiškis	Zarasai	Utena
9	Kontaučiai	Plungė	Telšiai
10	Kulinčiai	Molėtai	Utena
11	Liackova/Liackava	Mažeikiai	Telšiai
12	Lubo – Ketūnai /Lubai	Mažeikiai	Telšiai
13	Manteikiai	Ukmergė	Vilnius
14	Migiškis	Ukmergė	Vilnius
15	Miliunai	Rokiskis	Panevėžys
16	Palivarkas	Zarasai	Utena
17	Paskutiškis	Jonava	Kaunas
18	Rudėnai	Zarasai	Utena
19	Salkininkai	Trakai	Vilnius
20	Sirvydžiai	Utena	Utena
21	Vegeriai	Akmene	Šiauliai
22	Vileišiai	Pakruojis	Panevėžys

VI.2. Old Believer Cemeteries

This survey collects (for the first time) data from 126 Old Believer cemeteries and from eighteen mixed cemeteries. Of these, 105 were visited and described. The results of the specific sites are discussed by types. About 90% are in the countryside. The majority are in good or satisfactory condition. Only a few of them, typically older or inactive cemeteries, remain without care.

More than 80% of Old Believer cemeteries do not have a sign marking them as a Russian Old Believer cemetery. Where signs exist, they are written in Lithuanian only and were installed by Soviet authorities before 1990. Many cemeteries have an eight-final cross on the main gate, however. Gravestones with eight-final crosses are another distinctive feature of Russian Old Believer cemeteries.

The main problems in the cemeteries are: broken gravestones, especially old stones that are abandoned; broken, damaged or nonexistent fences; and debris or vegetation (fallen tree branches, uncut grass, etc.) on the grounds of the cemetery or near it. There are 66 such cemeteries in Lithuania.

The majority of Old Believer cemeteries in Lithuania are not large in comparison with contemporary Roman Catholic cemeteries. There usually are between 20 and 500 graves, with the exception of a few cemeteries where there are up to 1,000 gravestones.

VII. CONCLUSIONS ABOUT OWNERSHIP, RESPONSIBILITY AND LEGAL PROTECTIONS FOR THESE SITES

VII.1. Old Believer Churches

All 27 currently active Old Believer churches, as well as two inactive ones (the churches in Gailiūnai and Stalnioniškis) legally belong to Old Believer parishes, which are responsible for their repair and upkeep. In 2000, sixteen Old Believer parishes were registered at the Ministry of Justice of Lithuania. In 2001, there were 20.

The remaining 24 inactive Old Believers churches legally belong to different municipalities, which have the responsibility to take care of their physical condition. At the present time, however, no Old Believer churches are included in the Register of Immovable Cultural Heritage of Lithuania. This means that no Old Believer churches are under the protection of the national government as a cultural monument of national or even local importance.

VII.2. Old Believer Cemeteries

All cemeteries in Lithuania legally belong to municipalities, which are, therefore, responsible for care.

Some of the inactive Old Believer cemeteries could be considered monuments of Lithuanian history and included in the Register of an Immovable Cultural Heritage of Lithuania. This would give the sites national government protection. After 1990, one cemetery of Russian Old Believers (Kauniškis, Kupiškis District, Panevėžys County) was included in this register.

VIII. OPTIONS FOR FURTHER RESEARCH, PROTECTIVE AND RESTORATION MEASURES, AND PUBLIC ACCESS

VIII.1. Options for Further Research

The purpose of this survey was to identify, locate, and describe the physical condition of Old Believer churches and cemeteries in Lithuania. Further study, description, and documentation of the architectural, cultural, historical, and social significance of individual Old Believer churches and cemeteries (whether as individual monuments or as groups) could be done. Such study can serve as a basis for deciding whether to include sites as Old Believers monuments in the *Register of Immovable Cultural Heritage of Lithuania*.

Study of other important elements of the Old Believers heritage in Lithuania -- e.g., historical buildings, works of art, (icons and ceremonial objects) -- could also be done.

This survey suggests that similar research should be done in countries adjoining Lithuania. The relevant areas are East Latvia, western Byelorussia, and the northeast of Poland. Old Believers lived in great numbers in this part of Eastern and Central Europe. They had close historical, religious, economic, and familial connections in the entire region from the 18th to the 20th centuries. A similar survey in Poland, Latvia, and Byelorussia has yet to be conducted.

VIII.2. General Observations Regarding Protective and Restorative Measures and Public Access

Regarding the protection of monuments in Lithuania after 1990, one expert puts it as follows:

> *Changes in society strongly, though sometimes indirectly, influence the process of the protection of its monuments of culture, a process which nowadays changes in no certain direction and which goes by a faltering zigzag between old stereotypes and new systems, laws and willfulness, national and private interests. (Jūratė Markevičienė, Rytų Lietuvos paminklai, Kultūros paminklų enciklopedija. Rytų Lietuva II, Vilnius, 1998, p. 10.)*

This survey can be seen as drawing from and adding to two registers: *The Register of Immovable Values of Lithuanian Culture (1994)* and *The Register of Movable Values of Lithuanian Culture (1996)*. Its options would integrate protection of sites of Old Believer heritage in Lithuania into national programs of research and preservation.

In Lithuania, the definition of an object of heritage and the legal protection of monuments of culture—as well as the status of scientific research into, and the inventorying, documen-

tation, restoration, and preservation, of these monuments—are currently in a stage of flux. The monuments of Russian Old Believers in Lithuania are no exception. They are one of the least investigated, known, appreciated and protected parts of the cultural heritage of the country.

Actions to protect Old Believer sites should be based on Lithuanian national practices, which could be reviewed. The authorities of Lithuania (including the government as a whole, the Department of Cultural Heritage, municipalities, etc.) could pay more attention to cultural heritage in general, including that of national and religious minorities.

VIII.3. Specific Recommendations Regarding Old Believer Churches in Lithuania

According to the data gathered for this report, there have been 76 Old Believer parishes in the territory of Lithuania at different times during the 20th century. Over that time, there has been a dramatic decrease in the number of active parishes. In 1948, there were 72 while, in 2001, there were only 29. Of these, no fewer than ten had only irregularly-functioning churches.

In 2001, only 20 Old Believer parishes were registered at the Ministry of Justice. The Old Believers were fourth in size among the nine registered traditional religious organizations of Lithuania. Larger were Catholics (742); Russian Orthodox believers (36); and Lutherans (28). Ten or twenty years ago, the Old Believers were second in number after the Catholics among the registered parishes. At that point, more than 50 Old Believer parishes were registered.

Thus, in the period from the end of the 1940s until the end of the 1990s, nearly 65% of Lithuania's Old Believer parishes have closed their doors. Approximately nineteen were disassembled, destroyed, or burnt down. Another 23 were closed, though the buildings themselves still exist.

When not used, churches are in danger of deterioration or destruction—the main and most urgent problem faced by cultural heritage sites of the Russian Old Believers in Lithuania.

This report identifies the following seven options regarding the preservation of Old Believer churches in Lithuania:

1. *An Old Believers Site Commission could be established in Lithuania.* The Old Believer Sites Commission could act as a guardian of Old Believer heritage. Its primary duty would be to conserve and manage these sites. The form of the Old Believer Sites Commission should be dictated by practical considerations. If geographically close enough, several Old Believer sites with similar problems could come under one district or county commission (e.g., within the State

Cultural Heritage Organization). Certain bodies, such as municipal cultural departments, could act as local site commissions.

The Old Believer Sites Commission would consider the problems faced by Old Believers sites in Lithuania, first and foremost the churches in danger of destruction. It would be beneficial if the Old Believer Sites Commission would have a budget to provide general information, promote public awareness, and accommodate school education. Mass media and other channels of communication could be used to publicize the sites as part of Lithuania's cultural heritage, regionally. Also, the production of guidebooks by counties should be given serious consideration.

2. *Museums could be created in several counties' inactive churches or in the four large historical-cultural regions of Old Believers in Lithuania (Utena, Vilnius, Panevėžys, and Kaunas Counties).* In such museums, the local culture of Russian Old Believers can be displayed.

3. *Urgent preservation measures such as; roof repairs, the installation of locks on doors or lattices at windows, and the installation of whole windows and/or door, ould be considered in the cases of some inactive churches.* (See Appendices III and VI for more information.)

4. *Five sites could be included in Lithuania's List of Monuments of Local Significance:*
   a. Dudiškis Church (Kaišiadorys District, Kaunas County)
   b. Sidarai Church (Šiauliai District, Šiauliai County)
   c. Former Dvarčiai Church (Šiauliai District, Šiauliai County)
   d. Masališkis Church (Vilinius District, Vilnius County)
   e. Maneivos Church (Rokiškis District, Panevėžys County)

5. *Eleven sites could be included in Lithuania's List of Monuments of Regional Significance:*
   a. Former Perelozai Church (Jonava District, Kaunas County)
   b. Kaunas Church (Kaunas County)
   c. Former Bobriškės Church (Rokiškis District, Panevėžys County)
   d. Rusteikiai Church (Zarasai District, Utena County)
   e. Raistaniškis Church (Zarasai District, Utena County)
   f. Former Minovka Church (Zarasai District, Utena County)
   g. Šeimatis Church (Utena District, Utena County)
   h. Former Nečenai Church (Utena District, Utena County)
   i. Former Girelė Church (Anykščiai District, Utena County)
   j. Former Jurgeliškės Church (Švenčionys District, Vilnius County)
   k. Former Daniliškis Church (Trakai District, Vilnius County)

6. *Vilnius Church (Vilnius District, Vilnius County) could be added to Lithuania's List of Monuments of National Significance.*

7. *Memorial markers could be installed at the sites of twenty-two former Old Believer churches:*
   a. Abeloragai, Abeloragai village, Švenčionis District, Utena County.
   b. Adakavas, Adakavas village, Skaudvilė District, Tauragės County.
   c. Butkūnai, Butkūnai village, Rokiškis District, Utena County.
   d. Dovidėnai, Dovidėnai village, Ignalina District, Utena County.
   e. Išorai, Išorai village, Jonava District, Kaunas County.
   f. Junderovo, Junderovo village, Vilnius District, Vilnius County.
   g. Juodžiai, Juodžiai village, Joniškis District, Šiauliai County.
   h. Kalbutiškis, Kalbutiškis village, Zarasai District, Utena County.
   i. Kontaučiai, Kontaučiai village, Plungė District, Telšiai County.
   j. Kulinčiai, Kulinčiai village, Molėtai District, Utena County.
   k. Liackova, Liacka village, Mažeikiai District, Telšiai County.
   l. Lubo – Ketūnai, Lubai village, Seda District, Telšiai County.
   m. Manteikiai, Manteikiai village, Ukmergė District, Vilnius County.
   n. Migiškis, Migiškis village, Ukmergė District, Vilnius County.
   o. Nekrūnai, Lazdijai District, Alytus County.
   p. PPalivarkas, Palivarkas village, Zarasai District, Utena County.
   q. Paskutiškis, Paskutiškis village, Jonava District, Kaunas County.
   r. Rudėnai, Rudėnai village, Zarasai District, Utena County.
   s. Salkininkai, Salkininkai village, Trakai District, Vilnius County.
   t. Sirvydžiai, Sirvydžiai village, Utena District, Utena County.
   u. Vegeriai, Vegeriai village, Naujoji Akmene District, Šiauliai County.
   v. Vileišiai, Vileišiai village, Žeimeliai District, Šiauliai County.

VIII.4. Specific Measures Regarding Old Believer Cemeteries in Lithuania

1. *Five inactive cemeteries of Russian Old Believers could be added to the Register of Immovable Values of Lithuanian Culture:*
   a. Old Believer Cemetery in Svetorechje (Utena District, Utena County)
   b. Old Believer Cemetery in Paąžuoliai (Kupiškis District, Utena County)
   c. Old Believer Cemetery in Kukliai (Zarasai District, Utena County)
   d. Old Vezhiškes Cemetery (Švenčionys District, Vilnius County)
   e. Old Polivarok Cemetery (on an island) (Zarasai District, Utena County)

2. *The problems summarized, in Section VI of this report, regarding 61 active cemeteries, should be addressed.*

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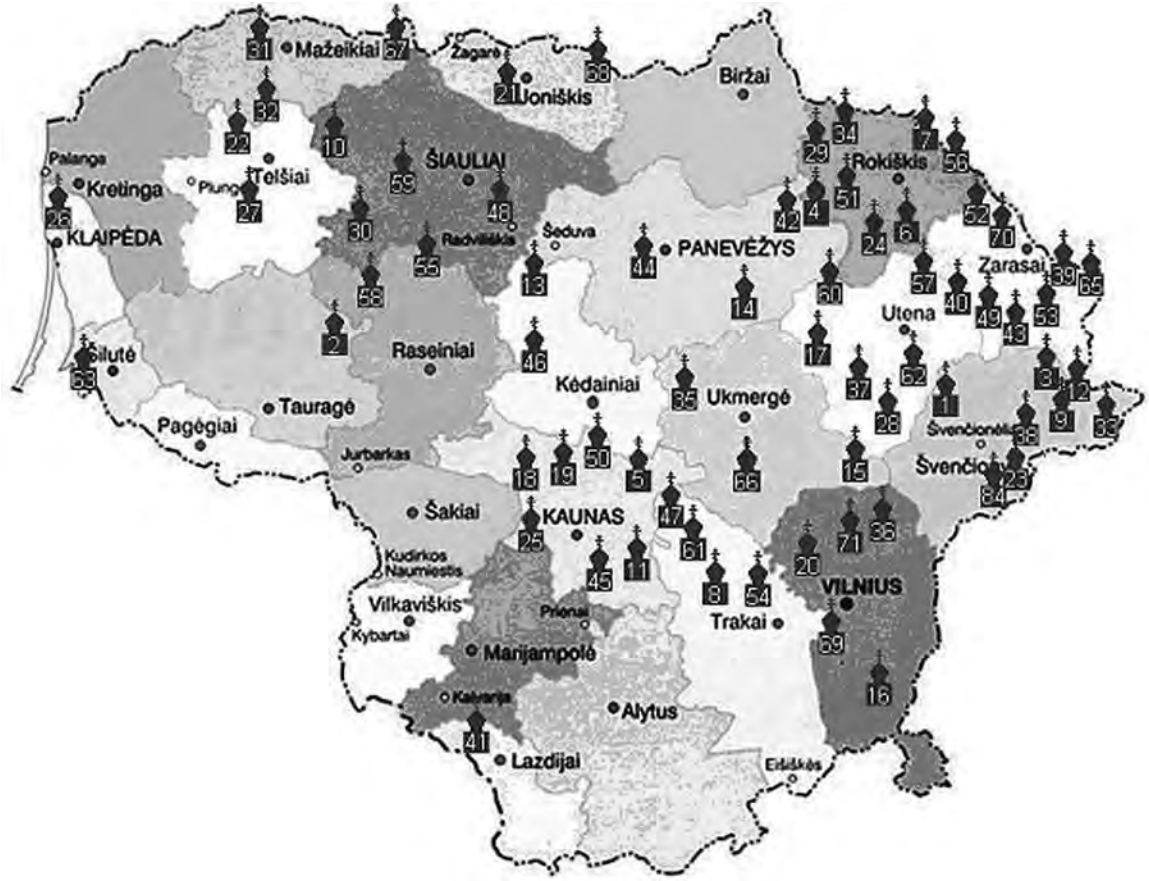
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X. MAP OF OLD BELIEVERS CHURCHES IN LITHUANIA (1948)



Old Believers Parishes in Lithuania Indicated by numbers in the map above (1948)

1. Abeloragai, Abeloragai village, Kaltanėnai District, Švenčionis County.
2. Adakavas, Adakavas village, Skaudvilė District, Tauragės County.
3. Aukštakalnis, Aukštakalnis village, Salakas District, Zarasai County.
4. Bagdonys, Bagdonys village, Kupiškis District, Kupiškis County.
5. Baltramiškis, Baltramiškis village, Jonava District, Kaunas County.
6. Bobriškis, Bobriškis village, Obeliai District, Rokiškis County.
7. Butkūnai, Butkūnai village, Obeliai District, Rokiškis County.
8. Daniliškis, Daniliškis village, Trakai District, Trakai County.
9. Dovidėnai, Dovidėnai village, Rimšėnai District, Zarasai County.
10. Dubėnai, Dubėnai village, Tryškiai District, Kuršėnai County.
11. Dudiškis, Dudiškis village, Kroniai District, Kaunas County.
12. Dūkštas, Dūkštas, Zarasai County.
13. Dvarčiai, Dvarčiai village, Šiaulėnai District, Radviliškis County.
14. Ferma – Raguva, Ferma – Raguva, Raguva District, Panevėžys District, Panevėžys County

15. Gailiūnai, Gailiūnai village, Molėtai District, Ukmergė County.
16. Gajus, Gajus village, Jašiūnai District, Vilnius County.
17. Girelė, Girelė village, Kavarskas District, Ukmergė County.
18. Ibėnai, Ibėnai village, Vandžiogala District, Kaunas County.
19. Išorai, Išorai village, Jonava District, Kaunas County.
20. Junderovo, Junderovo village, Riešė District, Vilnius County.
21. Juodžiai, Juodžiai village, Joniškis District, Šiauliai County.
22. Juozapavas, Juozapavas village, Nevarėnai District, Telšiai County.
23. Jurgėliškis, Jurgėliškis village, Melagėnai District, Švenčionys County.
24. Kalbutiškis, Kalbutiškis village, Dusetai District, Rokiškis County.
25. Kaunas, Kaunas.
26. Klaipėda, Klaipėda.
27. Kontaučiai, Kontaučiai village, Plungė District, Telšiai County.
28. Kulinčiai, Kulinčiai village, Molėtų District, Utena County.
29. Kvedariškis, Kvedariškis village, Viešintai District, Biržai County.
30. Leonuvka, Leonuvka village, Šaukėnai District, Kelmė County.
31. Liackova, Liacka village, Mažeikiai District, Mažeikiai County.
32. Lubo – Ketūnai, Lubai village, Seda District, Mažeikiai County.
33. Lukošiškės, Lukošiškės village, Tverečius District, Švenčionys County.
34. Maneivos, Maneivos village, Juodupė District, Rokiškis County.
35. Manteikiai, Manteikiai village, Siesikai District, Ukmergė County.
36. Masališkis, Masališkis village, Paberžė District, Vilnius County.
37. Migiškis, Migiškis village, Alanta District, Ukmergė County.
38. Mikalavas, Mikalavas village, Daugėliškis District, Švenčionys County.
39. Minauka, Minauka village, Degučiai District, Zarasai County.
40. Nečėnai, Nečėnai village, Tauragnai District, Utena County.
41. Nekrūnai, Nekrūnai village, Lazdijai District, Lazdijai County.
42. Paežerių, Paežerių village, Viešintai District, Panevėžys County.
43. Palivarkas, Palivarkas village, Degučiai District, Zarasai County.
44. Panevėžys, Panevėžys.
45. Paskutiškis, Paskutiškis village, Pažaislis District, Kaunas County.
46. Pempės, Pempės village, Krakės District, Panevėžys County.
47. Perelazai, Perelazai village, Gelvonai District, Ukmergė County.
48. Radviliškis, Radviliškis.
49. Raistaniškis, Raistaniškis village, Degučiai District, Zarasai County.
50. Rimkai, Rimkai village, Jonava District, Kaunas County.
51. Rokiškis, Rokiškis.
52. Rudėnai, Rudėnai village, Imbradas District, Zarasai County.
53. Rusteikiai, Rusteikiai village, Salakas District, Zarasai County.
54. Salkininkai, Salkininkai village, Trakai District, Trakai County.
55. Sidarai, Sidarai village, Šiauliai District, Šiauliai County.
56. Sipailiškis, Sipailiškis village, Obeliai District, Rokiškis County.
57. Sirvydžiai, Sirvydžiai village, Tauragnai District, Utena County.

58. Sližiškis, Sližiškis village, Kelmė District, Raseinių County.
59. Smilgiai, Smilgiai village, Kuršėnai District, Kuršėnai County.
60. Stalnioniškis, Stalnioniškis village, Vižūnai District, Utena County.
61. Strėvininkai, Strėvininkai village, Žiežmariai District, Kaišiadorys County.
62. Šeimatis, Šeimatis village, Tauragnai District, Utena County.
63. Šilutė, Šilutė.
64. Švenčionys, Švenčionys.
65. Turmantas, Turmantas, Zarasai County.
66. Ukmergė, Ukmergė.
67. Vegeriai, Vegeriai village, Vegeriai District, Mažeikiai County.
68. Vileišiai, Vileišiai village, Žeimeliai District, Šiauliai County.
69. Vilnius, Vilnius.
70. Zarasai, Zarasai.
71. Žemaitėliai, Žemaitėliai village, Paberžė District, Vilnius County.

Source: Lietuvos Centrinis Valstybės Archyvas (Central Archives of the Lithuanian State). F. R-181. Ap. 2. B. 75. L. 5-5a.

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Appendix I. Old Believer Parishes in Lithuania (1948)

Table 5: Old Believer Parishes in Lithuania Active in 1948, Listed by Parish

	Parish/Municipality	District	County
1	Abeloragai	Švenčionis	Vilnius
2	Adakavas	Skaudvilė	Tauragės
3	Aukštakalnis	Ignalina	Utena
4	Bagdonys	Kupiškis	Panevėžys
5	Baltramiškis	Jonava	Kaunas
6	Bobriškis	Rokiškis	Panevėžys
7	Butkūnai	Rokiškis	Panevėžys
8	Daniliškis	Trakai	Vilnius
9	Dovidėnai	Ignalina	Utena
10	Dubėnai	Kuršėnai	Šiauliai
11	Dudiškis	Kaišiadorys	Kaunas
12	Dūkštas	Ignalina	Utena
13	Dvarčiai	Radviliškis	Šiauliai
14	Ferma–Raguva	Panevėžys	Panevėžys
15	Gailiūnai	Molėtai	Utena
16	Girelė	Kavarskas	Vilnius
17	Gojus	Šalčininkai	Vilnius
18	Ibėnai	Kėdainiai	Kaunas
19	Išorai	Jonava	Kaunas
20	Junderovo	Vilnius	Vilnius
21	Juodžiai	Joniškis	Šiauliai
22	Juozapavas	Nevarėnai	Telšiai
23	Jurgėliškis	Švenčionys	Vilnius
24	Kalbutiškis	Zarasai	Utena
25	Kaunas	Kaunas	Kaunas
26	Klaipėda	Klaipėda	Klaipėda
27	Kontaučiai	Plungė	Telšiai
28	Kulinčiai	Molėtai	Utena
29	Kvedariškis	Biržai	Panevėžys
30	Leonuvka	Kelmė	Šiauliai
31	Liackova/Liacka	Mažeikiai	Telšiai

	Parish/Municipality	District	County
32	Lubo – Ketūnai Ketūnai /Lubai	Seda	Telšiai
33	Lukošiškės	Ignalina	Utena
34	Maneivos	Rokiškis	Panevėžys
35	Manteikiai	Ukmergė	Vilnius
36	Masališkis	Vilinius	Vilnius
37	Migiškis	Ukmergė	Vilnius
38	Mikalavas	Ignalina	Utena
39	Minauka	Zarasai	Utena
40	Nekrūnai (Lazdijai)	Lazdijai	Alytus
41	Nečėnai	Tauragnai	Utena
42	Paežerių	Anykščiai	Panevėžys
43	Palivarkas	Zarasai	Utena
44	Panevėžys	Panevėžys	Panevėžys
45	Paskutiškis	Jonava	Kaunas
46	Pempės	Panevėžys	Panevėžys
47	Perelazai	Jonava	Kaunas
48	Radviliškis	Radviliškis	Šiauliai
49	Raistaniškis	Zarasai	Utena
50	Rimkai	Jonava	Kaunas
51	Rokiškis	Rokiškis	Panevėžys
52	Rudėnai	Zarasai	Utena
53	Rusteikiai	Zarasai	Utena
54	Salkininkai	Trakai	Vilnius
55	Šeimatis	Utena	Utena
56	Šilutė	Šilutė	Klaipėda
57	Švenčionys	Švenčionys	Vilnius
58	Sidarai	Šiauliai	Šiauliai
59	Sipailiškis	Rokiškis	Panevėžys
60	Sirvydžiai	Utena	Utena
61	Sližiškis	Kelmė	Šiauliai
62	Smilgiai	Kuršėnai	Šiauliai
63	Stalnioniškis	Utena	Utena
64	Strėvininkai -Muro	Kaišiadorys	Kaunas
65	Turmantas	Zarasai	Utena
66	Ukmergė	Ukmergė	Vilnius

	Parish/Municipality	District	County
67	Vegeriai	Mažeikiai	Telšiai
68	Vileišiai	Žeimeliai	Šiauliai
69	Vilnius	Vilnius	Vilnius
70	Zarasai	Zarasai	Utena
71	Žemaiteliai	Vilnius	Vilnius

Source: Lietuvos Centrinis Valstybės Archyvas (Central Archives of the Lithuanian State). F. R-181. Ap. 2. B. 75. L. 5-5a.

Appendix II. Active Old Believer Parishes in Lithuania (2001)

Table 6: Old Believer Sites in Lithuania with Active Parishes and Functioning Churches in 2001, Listed by Parish

	Parish/Municipality	District	County
1	Bagdonys	Kupiškis	Panevėžys
2	Baltramiškis	Jonava	Kaunas
3	Dūkštas	Igalina	Utena
4	Gojus	Šalčininkai	Vilnius
5	Ibėnai	Kėdainiai	Kaunas
6	Kaunas	Kaunas	Kaunas
7	Klaipėda	Klaipėda	Klaipėda
8	Kvedariškis	Biržai	Panevėžys
9	Lazdijai	Lazdijai	Alytus
10	Leonuvka	Kelmė	Šiauliai
11	Mūro- Strėvininkai	Kaišiadorys	Kaunas
12	Paežerių	Anykščiai	Utena
13	Panevėžys	Panevėžys	Panevėžys
14	Radviliškis	Radviliškis	Šialiai
15	Rimkai	Jonava	Kaunas
16	Rokiškis	Rokiškis	Penevežys
17	Šiauliai	Šiauliai	Šiauliai
18	Šilutė	Šilutė	Klaipėda
19	Švenčionys	Švenčionys	Vilnius
20	Sližiškis	Kelmė	Šiauliai
21	Smilgiai	Kuršėnai	Šiauliai
22	Turmantas	Zarasai	Utena
23	Ukmergė	Ukmergė	Vilnius
24	Utena	Utena	Utena
25	Užusaliai	Jonava	Kaunas
26	Vilnius	Vilnius	Vilnius
27	Zarasai	Zarasai	Utena

Appendix III. Inactive Old Believer Churches in Lithuania (2001)

Table 7: Old Believer Sites in Lithuania with Inactive Parishes but Functioning Churches in 2001, Listed by Parish

	Parish/Municipality	District	County
1	Aukštakalnis	Ignalina	Utena
2	Bobriškis	Rokiškis	Panevėžys
3	Daniliškis	Trakai	Vilnius
4	Dubėnai	Kuršėnai	Šiauliai
5	Dudiškis	Kaišiadorys	Kaunas
6	Dvarčiai	Radviliškis	Šiauliai
7	Ferma–Raguva	Panevėžys	Panevėžys
8	Gailiūnai	Molėtai	Utena
9	Girelė	Anykščiai	Utena
10	Juozapavas	Telšiai	Telšiai
11	Jurgėliškis	Švenčionys	Vilnius
12	Lukošiškės	Ignalina	Utena
13	Maneivos	Rokiškis	Panevėžys
14	Masališkis	Vilnius	Vilnius
15	Mikalavas	Ignalina	Utena
16	Minauka	Zarasai	Utena
17	Nečėnai	Utena	Utena
18	Pempės	Panevėžys	Panevėžys
19	Perelazai	Jonava	Kaunas
20	Raistaniškis	Zarasai	Utena
21	Rusteikiai	Zarasai	Utena
22	Šeimatis	Utena	Utena
23	Sidarai	Šiauliai	Šiauliai
24	Sipailiškis	Rokiškis	Panevėžys
25	Stalnioniškis	Utena	Utena
26	Žemaiteliai	Vilnius	Vilnius

Appendix IV. Mixed Old Believers Burial Sites in Lithuania (2001)

Table 8: Lithuanian Burial Sites Containing Old Believers and People of Other Faiths, Actively used and Inactive, Listed by Name of Closest Municipality (2001)

	Burial Site Name (With Information about Site Location)	District	County
1	Adakavas Cemetery	Skaudvilė	Tauragės
2	Anykščiai Cemetery (near the road to Rokiškis)	Anykščiai	Panevėžys
3	Eiguliai Cemetery, Kaunas (Jonavos Street)	Kaunas	Kaunas
4	Jefrosinjevskoje Cemetery, Vilnius (Naujininku Street)	Vilnius	Vilnius
5	Jonava Cemetery	Jonava	Kaunas
6	Joniškiai Cemetery (near Klaipėda)	Klaipėda	Klaipėda
7	Karveliškės Cemetery (near Vilnius)	Vilnius	Vilnius
8	Ketūnai Cemetery	Plungė	Telšiai
9	Lebartai Cemetery (near Klaipėda)	Klaipėda	Klaipėda
10	Cemetery near Ukmergė (4 km from Ukmergė toward Utena and to the west)	Ukmergė	Vilnius
11	Neveronys Cemetery, Kaunas	Kaunas	Kaunas
12	Old Cemetery in Šilutė	Šilutė	Klaipėda
13	Radviliškis Cemetery	Radviliškis	Šiauliai
14	Romainiai Cemetery, Kaunas	Kaunas	Kaunas
15	Šilutė Cemetery (Nemuno Street)	Šilutė	Klaipėda
16	Šilutė Cemetery (Pušu Street)	Šilutė	Klaipėda
17	Ukmergė Cemetery, Ukmergė (Vaizhganto Street)	Ukmergė	Vilnius
18	Zarasai Cemetery (Kauno Street)	Zarasai	Utena

Appendix V. Actively used and Inactive Old Believer Cemeteries in Lithuania (2001)

Table 9: Lithuanian Cemeteries Devoted Exclusively to Old Believers, Actively used and not, Listed by Cemetery Name (2001)

	Cemetery Name (or Name of Burial Site)	District	County
1	Aklušai	Molėtai	Utena
2	Aleiniki	Zarasai	Utena
3	Aukštakalnis	Ignalina	Utena
4	Bagdonys	Kupiškis	Panevėžys
5	Bartališkė	Zarasai	Utena
6	Batrakai	Panevėžys	Panevėžys
7	Bikūnai	Zarasai	Utena
8	Cemetery one of the family (near Pikiški)	Rokiškis	Panevėžys
9	Daneikiai	Zarasai	Utena
10	Daniliškiai	Trakai	Vilnius
11	Daukšiškiai	Švenčionys	Vilnius
12	Davydenai	Ignalina	Utena
13	Degučiai	Zarasai	Utena
14	Dekšne (near Gailiūnai)	Molėtai	Utena
15	Dimitriški	Zarasai	Utena
16	Dubėnai	Šiauliai	Šiauliai
17	Duburaitis	Zarasai	Utena
18	Dudiškis	Kaišiadorys	Kaunas
19	Dvarčiai	Radviliškis	Šiauliai
20	Gailiūnai	Molėtai	Utena
21	Gelažine	Ukmergė	Vilnius
22	Girelė (Puštcha)	Anykšiai	Utena
23	Girvidiški	Zarasai	Utena
24	Gojus (Gaj)	Šalčininkai	Vilnius
25	Grigiškė	Ignalina	Utena
26	Gumbiškes	Rokiškis	Panevėžys
27	Gurbaj	Ignalina	Utena
28	Ibėnai	Kaunas	Kaunas
29	Junderevo	Vilnius	Vilnius
30	Juodžiai	Joniškis	Šiauliai

	Cemetery Name (or Name of Burial Site)	District	County
31	Juozapava (near Vandžiogala)	Kaunas	Kaunas
32	Juozapavas	Telšiai	Telšiai
33	Jurgeliškė	Švenčionys	Vilnius
34	Karmelitų	Zarasai	Utena
35	Kauniškis (Tchechovshizna)	Kupiškis	Panevėžys
36	Kazareska	Širvintai	Vilnius
37	Ketūnai	Mažeikiai	Telšiai
38	Kiaukliai	Širvintai	Vilnius
39	Kontaučiai	Plungė	Telšiai
40	Kruopeliai	Zarasai	Utena
41	Kuki (near Juodupė)	Rokiškis	Panevėžys
42	Kukliai	Zarasai	Utena
43	Kulinčiai	Molėtai	Utena
44	Kumpuočiai	Zarasai	Utena
45	Kunigiškiai (Kuniški)	Jonava	Kaunas
46	Kužiai	Šiauliai	Šiauliai
47	Kvedariškės (Fedoriški)	Biržai	Panevėžys
48	Laužadiai	Zarasai	Utena
49	Leckava (Ferma)	Mažeikiai	Telšiai
50	Leonuvka	Šiauliai	Šiauliai
51	Lukošiškės	Ignalina	Utena
52	Maneivos (Manejevka)	Rokiškis	Panevėžys
53	Manteikiai (Mateiki)	Ukmergė	Vilnius
54	Martiniškes	Kaišiadorys	Kaunas
55	Masališkis (Akmiany)	Vilnius	Vilnius
56	Migiškės	Molėtai	Utena
57	Mikalavas	Ignalina	Utena
58	Milašūnai	Ukmergė	Vilnius
59	Miliūnai (Miliuncy)	Rokiškis	Panevėžys
60	Milkūnai	Švenčionys	Vilnius
61	Minovka	Zarasai	Utena
62	Mintiškes (Mintiši)	Vilnius	Vilnius
63	Narbutai	Kupiškis	Panevėžys
64	Narkyčiai (Krioviškis)	Zarasai	Utena

	Cemetery Name (or Name of Burial Site)	District	County
65	Naujenai (on road from Anikščiai to Panevėžys)	Anykščiai	Utena
66	Nekrūnai (Bajoriškės)	Lazdijai	Alytus
67	Nečėnai (Netchane)	Utena	Utena
68	New Kalbutiškis	Zarasai	Utena
69	New Palivarkas (Polivarok)	Zarasai	Utena
70	New Videšiūniškės	Švenčionys	Vilnius
71	Obelų Ragas	Švenčionys	Vilnius
72	Old Kalbutiškis	Zarasai	Utena
73	Old Palivarkas (Polivarok)	Zarasai	Utena
74	Old Vėžiškes	Švenčionys	Vilnius
75	Old Videšiūniškės	Švenčionys	Vilnius
76	Paązhuoliai	Molėtai	Utena
77	Paežerių (Poezertsy)	Anykštchiai	Utena
78	Panoteriai	Jonava	Kaunas
79	Paskutiškės	Jonava	Kaunas
80	Pempės	Panevėžys	Panevėžys
81	Perelozai	Jonava	Kaunas
82	Pikiškis (Pikiški)	Rokiškis	Panevėžys
83	Pisiutki	Zarasai	Utena
84	Požai	Anykščiai	Utena
85	Prienai (near Bagaslaviškis)	Širvintai	Vilnius
86	Prisiaginė	Ignalina	Utena
87	Pupėnai (Pupane)	Kupiškis	Panevėžys
88	Purnuški	Vilnius	Vilnius
89	Raguva (Kritižiai)	Panevėžys	Panevėžys
90	Razkazy	Vilnius	Vilnius
91	Rimkai	Jonava	Kaunas
92	Rokiškis	Rokiškis	Panevėžys
93	Ropiškis	Rokiškis	Panevėžys
94	Rudancy	Zarasai	Utena
95	Rusteikiai	Zarasai	Utena
96	Salkininkai	Trakai	Vilnius
97	Samaniai	Zarasai	Utena
98	Saviany	Zarasai	Utena

	Cemetery Name (or Name of Burial Site)	District	County
99	Šeimatis (Šeimoty)	Utena	Utena
100	Špuli	Zarasai	Utena
101	Šventakalnis (Svetoretchje)	Širvintai	Vilnius
102	Švenčionys	Švenčionys	Vilnius
103	Šventupis (Svetorechje)	Utena	Utena
104	Sidarai	Radviliškis	Šiauliai
105	Sipališkis	Rokiškis	Panevėžys
106	Sirvydžiai	Utena	Utena
107	Sližiškė	Kelmė	Šiauliai
108	Smilgiai	Šiauliai	Šiauliai
109	Stalnioniškis	Utena	Utena
110	Stašališkės	Rokiškis	Panevėžys
111	Staškuniškis	Širvintai	Vilnius
112	Stirniškės	Rokiškis	Panevėžys
113	Stravai	Rokiškis	Panevėžys
114	Striapeikiai	Rokiškis	Panevėžys
115	Strošūnai (near Žežmariai)	Kaišiadorys	Kaunas
116	Trumpenai (Trumpancy)	Rokiškis	Panevėžys
117	Tumalina	Ignalina	Utena
118	Ukmergė (Kareiviu Street)	Ukmergė	Vilnius
119	Ulitėlė (Lipnickije)	Zarasai	Utena
120	Vaboliai	Rokiškis	Panevėžys
121	Vaidagolė	Vilnius	Vilnius
122	Varpiai	Jonava	Kaunas
123	Vegeriai	Akmene	Šiauliai
124	Vilnius (Naujininkų Street)	Vilnius	Vilnius
125	Zagautchizna	Lazdijai	Alytus
126	Žemaitėliai (Mitrofanovka)	Vilnius	Vilnius

Appendix VI. Old Believer Sites in Lithuania in Danger (2001)

A. Churches

Table 10: Endangered Former Old Believer Churches in Lithuania, Listed by Parish (2001)

	Location of Former Church	District	County	Nature/Degree of Danger
1	Aukštakalnis	Ignalina	Utena	Very serious danger of destruction
2	Bobriškis	Rokiškis	Panevėžys	Danger of deterioration
3	Dubėnai	Šiauliai	Šiauliai	Danger of deterioration
4	Dvarčiai	Radviliškis	Šiauliai	Danger of destruction
5	Girelė	Anykschiai	Utena	Danger of deterioration
6	Jurgeliškės	Švenčionys	Vilnius	Serious danger of destruction
7	Nečėnai	Tauragnai	Utena	Danger of deterioration
8	Pempės	Panevėžys	Panevėžys	Danger of deterioration
9	Perelozai	Jonava	Kaunas	Very serious danger of destruction
10	Raguva	Panevėžys	Panevėžys	Very serious danger of destruction
11	Sidarai	Radviliškis	Šiauliai	Danger of deterioration
12	Sipailiškis	Rokiškis	Panevėžys	Very serious danger of destruction
13	Žemaitėliai	Vilnius	Vilnius	Danger of deterioration

B. Cemeteries

Table 11: Endangered Old Believer Burial Sites in Lithuania, Listed by Site (2001)

	Burial Site Location	District	County	Nature/Degree of Danger
1	Old Polivarok Cemetery	Zarasai	Utena	Cemetery on a small island; serious threat of flooding
2	Paaąžuoliai Cemetery	Molėtai	Utena	Moderate threat from vegetation
3	Šventupis Cemetery	Utena	Utena	Serious threat from vegetation

Appendix VII. Maintenance of Actively-used Russian Old Believer Cemeteries in Lithuania, Listed by County (2001)

Legend: In each cemetery, one or more of the following measures have been taken:
A. Re-erection, cleaning and patching of (broken) stones
B. Fixing of part of fence or gate
C. Clearing of vegetation or rubbish
D. Fixing of fence

Kaunas County:
Ibėnai Cemetery, Kaunas District, (B)
Kunigiškiai (Kuniški) Cemetery, Jonava District, (A)
Martiniškės Cemetery, Kaišiadorys District, (C)
Perelozai Cemetery, Jonava District, (A) (B)
Rimkai Cemetery, Jonava District, (A) (C)
Varpiai Cemetery, Jonava District, (A) (C)

Klaipėda County:
Old Urban Cemetery in Šilutė, Šilutė District, (A) (C) (D)
Panevėžys County:
Gumbiškės Cemetery, Rokiškis District, (D)
Kauniškis (Tchechovshizna) Cemetery, Kupiškis District, (A) (B)
Maneivos (Manejevka) Cemetery, Rokiškis District, (A) (D)
Pempės Cemetery, Panevėžys District, (B) (C)
Stašališkės Cemetery, Rokiškis District, (C) (D)
Stirniškės Cemetery, Rokiškis District, (D)
Striapeikiai Cemetery, Rokiškis District, (D)
Vaboliai Cemetery, Rokiškis District, (A)

Šiauliai County:
Dubėnai Cemetery, Šiauliai District, (D)
Dvarčiai Cemetery, Radviliškis District, (D)
Sidarai Cemetery, Radviliškis District, (D)
Sližiške Cemetery, Kelmė District, (C) (D)

Telšiai County:
Juozapavas Cemetery, Telšiai District, (C)
Kontaučiai Cemetery, Plungė District, (B)
Ketūnai Cemetery, Mažeikiai District, (C) (D)
Leckava (Ferma) Cemetery, Mažeikiai District, (A)

Utena County:
Aleiniki Cemetery, Zarasai District, (A) (B) (C)

Aukštakalnis Cemetery, Ignalina District, (B)
Bartališkė Cemetery, Zarasai District, (C)
Daneikiai Cemetery, Zarasai District, (D)
Davydėnai Cemetery, Ignalina District, (A) (B)
Degutčiai Cemetery, Zarasai District, (A)
Gailiūnai Cemetery, Molėtai District, (A)
Girvidiški Cemetery, Zarasai District, (C) (D)
Grigiškė Cemetery, Ignalina District, (B)
Karmelitų Cemetery, Zarasai District, (D)
Kruopeliai Cemetery, Zarasai District, (B)
Kukliai Cemetery, Zarasai District, (A)
Mikalavas Cemetery, Ignalina District, (A)
Narkyčiu (Krioviškiu) Cemetery, Zarasai District, (B) (C)
Old Kalbutiškis Cemetery, Zarasai District, (A) (B)
Paąžuoliai Cemetery, Molėtai District, (A) (C) (D)
Pisiutki Cemetery, Zarasai District, (D)
Rudancy Cemetery, Zarasai District, (A) (D)
Rusteikiai Cemetery, Zarasai District, (B)
Samaniai Cemetery, Zarasai District, (A) (D)
Saviany Cemetery, Zarasai District, (B)
Šeimatis (Šeimoty) Cemetery, Utena District, (A) (C)
Špuli Cemetery, Zarasai District, (A) (B)
Šventupis (Svetorechje) Cemetery, Utena District, (A) (B)
Sirvydžiai Cemetery, Utena District, (B) (C)
Ulitele (Lipnickije) Cemetery, Zarasai District, (A) (C) (D)

Vilnius County:
Daniliškiai Cemetery, Trakai District, (A) (B)
Daukšiškiai Cemetery, Švenčionys District, (B)
Gojus (Gaj) Cemetery, Šaltšininkai District, (B) (C)
Jurgeliškės Cemetery, Švenčionys District, (D)
Masališkis (Akmiany) Cemetery, Vilnius District, (B)
Milkūnai Cemetery, Švenčionys District, (D)
New Videšiūniškės Cemetery, Švenčionys District, (A)
Obelų Ragas Cemetery, Švenčionys District, (D)
Old Vezhiškės Cemetery, Švenčionys District, (A)
Old Videšiūniškės Cemetery, Švenčionys District, (A) (D)
Švenčionys Cemetery, Švenčionys District, (A)
Vilnius Cemetery (Naujininkų Street), Vilnius District, (A)
Žemaitėliai (Mitrofanovka) Cemetery, Vilnius District, (A)

Appendix VIII. List of Useful Contact Organizations, Institutions, and Individuals

Old Believer Organizations

Supreme Council of Lithuanian Old Believers
Address: Naujininkų g. 20
Vilnius, Lithuania
Telephone: +370 5 269 5766
Fax: +370 5 269 5766
E-mail: griga@iti.lt
Contact: Mark Semenov
Chairman

Council of Vilnius Old Believers Community
Address: Naujininkų g. 20,
Vilnius, Lithuania
Telephone: +370 5 269 5766
E-mail: griga@iti.lt
Contact: Grigorii Bojarov
Chairman

Council of Kaunas Old Believers Community
Address: Širvintų g. 19
Kaunas, Lithuania
Telephone: +370 37 311 480
Contact: Fiodor Ponomariov

Ukmergė Old Believers Community
Address: Paupio g. 5
Ukmergė, Lithuania
Telephone: +370 616 21 693
Contact: Timofei Semeniov
Spiritual Superior of Ukmergė

Panevėžys Old Believers Community
Address: A. Mackevičiaus g. 10
Panevėžys, Lithuania
Telephone: +370 45 515 422
Contact: Nikolai Vladimirov
Spiritual Superior of Panevėžys

Council of Klaipėda Old Believers Community
Address: Statybininkų g. 84
Klaipėda, Lithuania
Telephone: +370 46 343 093
Contact: Oksana Beliajeva
Chairperson

Šiauliai Old Believers Community
Address: Dainų g. 58-38
Šiauliai, Lithuania
Telephone: +370 41 44 228
Contact: Viktor Konošev
Spiritual Superior of Šiauliai

Riga Grebenshchikovskaya' Old Believers Community
Address: Krasta iela 73
Riga, LV-1003, Latvia
Telephone: +371 714 4565/714 3962
Email: awolff@shomrei.farlep.net
Contact: Nikolai Antonov
Chairman

Other Organizations in Lithuania

Open Society Fund of Lithuania
Address: Didžioji g. 5
LT-01128 Vilnius
Telephone: +370 5 268 55 11
Fax: +370 5 268 55 12
E-mail: diana@osf.lt
Internet: www.osf.lt
Contact: Diana Vilytė
Executive Director

Vilnius University Library
Address: Universiteto 3
LT-01122 Vilnius
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Appendix IX. U.S.-Lithuania Cultural Heritage Agreement

AGREEMENT BETWEEN THE GOVERNMENT OF THE UNITED STATES OF AMERICA AND THE GOVERNMENT OF THE REPUBLIC OF LITHUANIA ON THE PROTECTION AND PRESERVATION OF CERTAIN CULTURAL PROPERTIES

The Government of the United States of America and the Government of the Republic of Lithuania (hereafter referred to as Parties) --

Desirous of successful mutual cooperation in the fields of culture and cultural heritage of either state,

Convinced that such an agreement will contribute to the strengthening of numerous contacts between the two states,

Bearing in mind the respect due to fundamental human rights, and seeking to promote understanding, tolerance and friendship among all nations, racial and religious groups,

Convinced that each culture has a dignity and a value which must be respected and preserved, and that all cultures form part of the common heritage belonging to all mankind,

Desiring to enhance the protection of cultural heritage and provide access to the treasures of national and world culture without discrimination,

Considering that deterioration or disappearance of items of the cultural heritage constitutes a harmful impoverishment of the heritage of all the nations of the world,

Considering that the protection of cultural heritage can be effective only if organized both nationally and internationally among states working in close cooperation,

Considering the principles of the Helsinki Final Act of the Conference on Security and Cooperation in Europe, and

Desirous of elaborating concrete steps in furtherance of the principles and purposes of the 1972 Convention for the Protection of the World Cultural and Natural Heritage with respect to certain items of cultural heritage of the victims of genocide during the Second World War,

Have agreed as follows:

ARTICLE 1

Each Party will take appropriate steps to protect and preserve the cultural heritage of all national, religious, or ethnic groups (hereafter referred to as "groups") that reside or resided in its territory, including victims of genocide during the Second World War.

The term "cultural heritage" for the purposes of this Agreement means places of worship, sites of historical significance, monuments, cemeteries, and memorials to the dead, as well as archival and other authentic and documentary materials relating thereto.

The Ministry of Culture of the Republic of Lithuania shall be the Executive Agent for implementing this Agreement on the Lithuanian side. The United States Commission for the Preservation of America's Heritage Abroad shall be the Executive Agent for implementing this Agreement on the American side. Either Party may, by diplomatic note to the other, change its Executive Agent.

ARTICLE 2

The Parties shall cooperate in identifying lists of appropriate items falling within the scope of Article 1, particularly those, which are in danger of deterioration or destruction. Either Party may publish such lists.

ARTICLE 3

Each Party will ensure that there is no discrimination, in form or in fact, against the cultural heritage of any group referred to in Article 1 or against the nationals of the other Party in the scope and application of its laws and regulations concerning:

(a) the protection and preservation of their cultural heritage;

(b) the right to contribute to the protection and preservation of their cultural heritage; and

(c) public access thereto.

ARTICLE 4

In cases where the group concerned, referred to in Article 1, is unable, on its own, to ensure adequate protection and preservation of its cultural heritage, each Party shall take special steps to ensure such protection and preservation of cultural heritage within its territory and shall invite the cooperation of the other Party and its nationals where assistance is required for this purpose.

ARTICLE 5

Properties of cultural heritage, referred to in Article 4, that are of special significance shall be designated in the lists of items of cultural heritage. Such lists shall be publicly announced and communicated to competent federal, state and local authorities.

All properties of cultural heritage so designated shall be protected, preserved, and marked in the manner stipulated by valid legal internal regulations of either Party. Public access thereto shall be ensured.

Such lists of items of cultural heritage shall be designated by the Commission referred to in Article 6 hereof. The Commission may also designate properties for inclusion in the list at any time.

ARTICLE 6

A Joint Cultural Heritage Commission is hereby established to oversee the operations of the lists referred to in Articles 2 and 5, and to perform such other functions as are delegated to it by the Parties. Each Party shall appoint 3 members of the Commission, who may be assisted by alternates and advisers. Decisions of the Commission shall require the assent of all members. The Parties shall cooperate in supplying the Commission with access to the items of cultural heritage and information necessary for the execution of its responsibilities.

Each Party through its representative on the Joint Cultural Heritage Commission (JCHC) referred to in the first paragraph hereof may request that special arrangements, as appropriate, be worked out under the procedures of the JCHC to protect and preserve the cultural heritage in the territory of the other Party of groups not covered under Article 1, in cases where such cultural heritage is associated with the cultural heritage abroad of citizens of the requesting Party and is in need for any reason of protection and preservation. The other Party will consider steps, within the scope of its laws and regulations, to respond to the request.

ARTICLE 7

Nothing in this Agreement shall be construed to relieve either Party of its obligations under the 1972 Convention for the Protection of the World Cultural and Natural Heritage or any other agreement for the protection of cultural heritage.

ARTICLE 8

This Agreement shall be implemented in accordance with the laws and regulations of both countries and the availability of funds.

ARTICLE 9

Disputes concerning the interpretation or application of this Agreement shall be submitted to the Agents referred to in the third paragraph of Article 1.

ARTICLE 10

This Agreement shall enter into force upon an exchange of notes by which the Parties inform each other about the fulfillment of their respective constitutional requirements for entry into force. It may be amended by mutual written agreement of the Parties.

This Agreement shall remain in force until terminated by either Party giving written notice to the other Party through diplomatic channels of its intention to terminate this Agreement, which notice shall be effective six months from the date of delivery.

DONE at Vilnius this 15 day of October 2002, in duplicate, in the English and Lithuanian languages, each text being equally authentic.

FOR THE GOVERNMENT OF
THE UNITED STATES OF AMERICA:

Chairman Warren L. Miller

FOR THE GOVERNMENT OF
THE REPUBLIC OF LITHUANIA:

Culture Minister Roma Dovydeniene