

SLAWOMIR KLEC PILEWSKI

THE HISTORY OF ANCIENT PRUSAI



TERRA INCOGNITA - LAND UNKNOWN

UNKNOWN, BANNED HISTORY OF EUROPE

PROLOQUE

Throughout the centuries, after the destruction of Prussian identity, the same thing is repeated over and over again, both in the past and in the past tense. The Prussians were pagans, barbarians, robbers, tribes incapable of organizing a single government. But the fact that they lived in a democracy, fought for their freedom against all of Christian Europe for fifty-three years, and participated in three uprisings—such information is unique. In reality, they were a very noble people, living in a symbiosis of two identities: Goths and Proto-Slavs, far from any barbarism. Various crimes were attributed to them, including the murder of St. Adalbert. This event against the Prussians was fabricated. For the sake of awareness, historical records only mention that among the Polish Crown, neighbours of the Prussians, after the death of their king Mieszko II, an uprising broke out in Greater Poland and Silesia against the nobility and clergy, under the banner of a return to the former religion. It was officially named as a reaction to the return to paganism. This occurred between 1034 and 1037; the people rebelled against the imposed introduction of Christianity. Gallus Anonymus chronicler tells us: (...) slaves rose against their lords, freedmen against the nobles, elevating themselves to power, and on the contrary, they kept some in captivity, killed others, and took their wives in a lewd manner and criminally plundered their positions (...). Moreover, abandoning the Catholic faith—something we cannot express without weeping and lamenting—they rebelled against the bishops and priests of God (...)

However, are silent as to what religion this might have been. Without a doubt, it was Christian Arianism, which completely rejected feudal slavery. The roots of this religion were known in Polish Crown before the adoption of Roman Christianity.

If Mieszko had it not adopted Catholic Christianity from Rome, Polish Crown would have shared the fate of the Polabian Slavs, experiencing not only Germanic expansion and enslavement,

but also the annexation of territory. Pope Eugene III, close to the Germans, wanted to proclaim a crusade in Pomerania against the pagan Slavs in 1147. These were the Polabian Slavs, the Obotrites, refugees from Germanic conquest. Bishop Adalbert began his mission with the pagan Slavs of Gdańsk, and no one at that time thought of Christianizing the Prussians. He lost his life there.

The slave trade, the enslavement of people, and domination over others have always been the most important goal of rulers since the dawn of humanity, at all levels and in all areas of power.

God is the Universe, and Earth, being a wonderful place, could be Paradise, but not for a human endowed with a criminal instinct. Man needs faith, and truth is equally necessary, thanks to which he could improve his existence and escape the oppression inflicted upon him by fate or another person. Presenting the history of the ancient Prussians, the whole truth about them, should reveal the extent to which human deception has reached and how crime can be conveyed in a completely different light. The profession of a historian is unique. A researcher of history should be guided by truth, without any manipulation. The history of humanity should be based on facts, but so far this has not been possible.

INTRODUCTION

In the land of the Prussians, after their conquest, as a result of the extermination of its indigenous inhabitants by hordes of Germanic and European Christian knights, an ethnic void was created in many Prussian districts. In place of the murdered Prussians, the Teutonic Order encouraged and brought settlers from Germany. Over time, together with the Teutonic Knights and following their example, they continued their aggressive, war-filled policy. All misfortunes were their cause, not only for the Polish-Lithuanian Commonwealth, but also for all of Europe. In the case of the Polish-Lithuanian Commonwealth, the continued struggle against the Teutonic Order was sufficient proof. The Swedish invasion of the

Polish-Lithuanian Commonwealth was in agreement with Germany and proceeded through Prussian territory. The initiative of German Prussians was the partition of the Polish-Lithuanian Commonwealth. In 1939, Guderian's armoured divisions launched an attack from German Prussia. And so it went on endlessly. Today, Poland is also threatened by military forces, this time from the Kaliningrad Oblast. Doom hangs over the land of the Prussians, and the final fate of the current owners of this land is unknown. This is what happens when a land loses its indigenous inhabitants.

The largest number of Prussian descendants live in Poland. They do not seek autonomy, and after the German conquest, they actually sought to annex Prussia to the Polish-Lithuanian Commonwealth. And just as the history of the Polish Kingdom unfolded, the struggles against the Teutonic Knights were always present. In constant struggle, if not in its defence, then in solidarity with the Slavs for its independence. Community with Poles in every aspect of life was and is pervasive and comprehensive. They spontaneously integrated into Polish society, retaining their fundamental values of honesty, and above all, participated in the fight for the freedom of the Polish-Lithuanian Commonwealth. In Slavic Poland, there was never a favorable climate for Prussian identity, and this remains the case to this day. The Prussians have no reliable historical record of themselves or true history.

They live scattered among the Polish inhabitants. Over the centuries, they have been very active alongside the Poles and have always acted in accordance with the Polish *raison d'état*.

Only within the borders of the Polish-Lithuanian Commonwealth have they preserved their culture to this day. Today, Warmia and Masuria are the land of the Prussians and belong to Poland. For their many descendants, today's inhabitants and citizens of Poland, historical justice has been achieved, but without the true history of their land. It is nonexistent, and not only is it avoided, but also falsified. Much is said about the Teutonic Knights. Their culture and civilization are currently "in vogue." Largely due to some members of the Polish clergy, it is said that the Teutonic Knights were true Christians. In reality, nothing remains of them, except a few castles and palaces, which today are ghosts of this land, evidence of Germanic barbarity inflicted on humanity. All this remains without

any historical reckoning with the Germans, the cost of their presence in human lives.

Questions remain: was Poland ever a good state for the Prussians? If so, where were the Prussians, and are they still in the Polish state?

Today, almost no one has heard of them. In the 21st century, the history of Prussia is beginning to be written timidly and in a different light, and perhaps it will become relevant. In the name of historical truth, we expect the Polish state to take an interest in the history of the Prussians, to disseminate common knowledge about them, along with their culture, which should be brought to light once and for all. Currently, the land of Warmia and Mazury is without history. If this remains the case, it means that the genocide committed by the Germans in Prussia, 800 years ago, it will be sanctioned. And if this is to be the case, we can expect that in the future, the loss of nearly 100 million human lives in the 20th century will also be forgotten and sanctioned. Proclaiming the value of human life and human rights is becoming and will remain nonsense. Why isn't it mentioned that in the 13th century, the Germans committed genocide against Prussia, just as they committed it against Polish citizens in the 20th century? What is the specific reason for the silence surrounding this genocide? So far, the Prussians have been and continue to be known only as pagans, barbarians, and nothing more. All information about them is shrouded in disgusting falsehoods. However, there comes a time for everything. Today, the descendants of the uncovered Prussians can only be proud of their ancestors.

The Prussians never dishonored humanity.

Everyone, without exception, distorts their history, making false, ruthless, and mendacious accusations. The Prussians were characterized by a significantly higher ethical culture than all their neighbors. Over the centuries, Europeans have committed many atrocities against the Prussians. Not only did they exterminate this noble people, but they also distorted their history. The source of this falsehood is the Germans, who murdered them, exterminated them, and appropriated their name.

At this time, three monotheistic religions: Christianity, Judaism, and Islam cooperated very fruitfully. They conducted a very lucrative trade in white slaves, enslaving women and children. Dusburg repeatedly wrote that during the conquest of Prussia, women and children were enslaved. Boys were castrated in Prague, while the trade took place in Venice. And this explains the presence of King Ottokar of Bohemia during the conquest of Prussia with an army of many thousands. The Teutonic Knights allocated regions for raids and roundups against the Prussians, including the King of Bohemia and other newcomers. Ottokar, with an army of 40,000, prowled Sambia and Natangia. He transported captured slaves under escort to Prague. This proved so profitable for the Czech ruler that he returned with such an army twice, in 1254 and 1268. The Teutonic Knights grew wealthy from robbery, the slave labor of Prussians, and the amber trade, but the slave trade was undoubtedly their most lucrative. Nowhere do we find a single word about this practice.

During the conquest, not a single place was mentioned where Prussians were converted to Christianity, nor how it was done. Where can I find a Prussian dictionary for converting Prussians? Today, no one wants to know, hear, or write about such a story. After all, all of this happened with Rome's knowledge; a papal legate was present at all times, reporting to the papacy on the progress of the conquest.

Dusburg describes the conquest with great care and pedantry. Men capable of fighting were murdered, but the fate of women and children taken prisoner is not. Old Prussians, unable to work, were left to starve. Genocide is one abomination, but there is also the wickedness of modern historians, who perpetuate German falsehoods while simultaneously creating new ones. The trade in Prussian slaves further explains the disappearance of 50% of the Prussian population; one could say that ultimately, there were no more Prussians left to convert to Christianity. All these departures from the Christian religion: murder, suffering, enslavement, rape, and robbery were committed in the name of the Ten Commandments: You shall not kill, you shall not steal, you shall not commit adultery..., you shall love your neighbor as yourself... in the

name of Jesus, who said: "A new commandment I give you, that you love one another..."

A climate of marginalization and cynicism among historians, ignorance, and manipulation permeates knowledge of the Prussians, due to the fact that the Prussians never created their own state. The same argument was used by the invaders against Poland: Poles lack the instinct for statehood; they must be governed because they themselves are incapable of it, "polnische Wirtschaft," etc. It's true, the Prussians were not characterized by greed; they had no ill intentions toward their neighbors, did not seek to seize their lands or enslave them. They had no need to create a state or rule over others. How different would the world today be if humanity possessed the moral values of the Prussians? Without a state organization, they lived well for over 1,500 years, repelling the predatory attacks of their neighbors. Let us ask ourselves what states existed at that time, what was their moral value or identity? Without a state, the Prussians, in the name of their freedom, offered armed resistance to all of pseudo-Christian Europe for 53 years. Is there an example of another nation that fought with such determination to maintain its freedom without a state organization? In the past, any statehood, any rule over an enslaved people, whatever it was, depended on who held that power. The patent for statehood came from the oldest tyrannies of the ancient world.

Unlike feudalism, or slavery, which was already present in Poland, they had democracy. Few researchers want to write about it, and in fact, they don't write about it at all. In European history, another such example of a nation without a state was the ancient Greeks. The German attack on the Prussians devastated their entire culture. Today, we trace and discover it in various records and documents, and we also know where it is still preserved. The Prussians were stripped of their identity and called Masurians, and after the last war, they were called autochthons. In the last two decades, a great number of authorities have emerged writing about the Prussians. They are mentioned as Balts, without specifying their identity. They list the Vikings among the Prussians, who were without identity, because their name refers to sea bandits. They frequently write about Scandinavian influence. The contemporary Swedish historian Herman Lindquist in his History of Sweden denies this. It's enough

to examine the excavations of the cemetery in Weklisce from the 2nd-3rd century, and especially the discoverer of the port of Truso and his publications, to question any connections with the Scandinavians. Has anything like this been discovered in Sweden and found from that era?

The Prussians were pioneers in trade on the Baltic Sea, but not only that. To this day, in the old Russian city of Novgorod, there is a Prussian Street, existing as early as 1184, as confirmed by archaeologist Vladimir Kulakov. Today, in any city in Warmia and Mazury, we have not a single trace of this ancient people.

It's difficult to define such behavior, and perhaps it's not worth it, or even worth searching for words, to address such behavior. In any other country, Prussian archaeological discoveries, such as those made in Poland in Warmia and Mazury, would never have been possible without it would have been a huge hit and would have been noticed. It would have been a major event in the world. Artifacts from the Prussians are scattered throughout museums in Gdańsk, Elbląg, Olsztyn, Białystok, Poznań, Warsaw, and elsewhere. Is such dispersal deliberate? In today's Mexico, the ancient culture, the art of the Aztecs, Olmecs, and so on, is being cultivated. Why don't we have this in Poland? Polish Prussianology is at a crossroads. There is no courage for free, bold research. It's difficult to understand researchers who have been mired in hypocrisy for centuries. Why do they refuse to face the truth?

In Mohovoye (Königsberg Oblast) in the Prussian Kaup, the oldest Prussian symbol was unearthed – a trident from the 7th century. A similar discovery was recently made by a stone collector from the Olsztyn area. The trident is a symbol originating in India. A few centuries later, it became the symbol of Kyiv. It symbolizes the past, present, and future.

We admire the beauty of Warmia and Masuria, and how much more beautifully it could have been admired with the full culture of its ancient inhabitants, if the thread of their existence had not been forever severed. Its current inhabitants have no knowledge of this land, do not possess or feel its spirit. When, near Lubawa, permission was sought to erect a mound of stones in honor of the

all-time knight – Herkus Monte, permission was denied because such a story had never been heard of.

The fault lies with those who call themselves historians, promoters of knowledge and culture. Everything is done to ensure that no one knows anything about the Prussians, for how could this people have a history and culture older than others? As descendants of Prussians, we have never had a similar atmosphere or climate in European history to loudly begin reconstructing our true Prussian history and demanding the truth, because falsehood has always prevailed, there has been a crisis of freedom. We have been writing about this for over a decade and appealing everywhere. However, it is still the wrong time, because we are currently experiencing a series of intellectual crises.

This extensive historical essay about Prussia and the following outline of their history is not intended to exert pressure and is not an expression of emotion. Prussians know their values, they never were and never will be on their knees. We are proud descendants of the Prussians and will resolutely strive to restore the honor and dignity due to our ancestors. We do not intend to undermine the history of the Polish-Lithuanian Commonwealth; it belongs to the Slavs, but we are capable of writing the history of the Prussians ourselves. As citizens of Poland, we expect that knowledge of the history and culture of the Prussians will be disseminated without falsehood.

In conclusion, a quote from Professor Lucja Okulicz-Kozaryn: **"great-grandfather fought against the possessiveness and lawlessness of the Teutonic Order, grandfather and father continued the fight, grandson tried to protest, and only great-grandchildren concluded that it was hopeless."**

WHO WERE THE PRUSSIANS ?

The lands of Warmia and Masuria, the Kurpie region, Klaipėda in Lithuania, the Grodno region in Belarus, and the Kaliningrad Oblast in Russia are the lands of the ancient Prussians. This land covers approximately 42,000 square kilometers with an average population

of about five to ten people per square kilometer. Before the conquest, the population can be estimated at around 200,000.



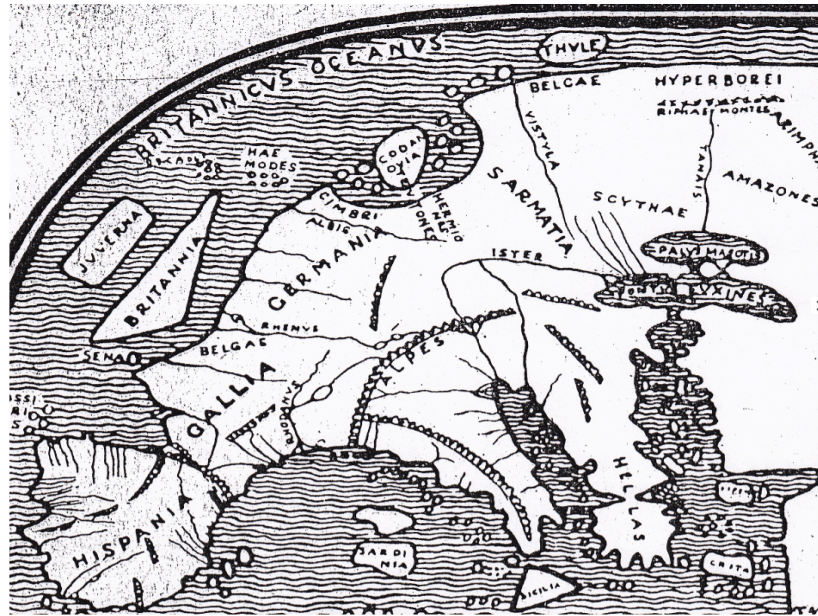
During the migrations of peoples to and from Europe, they moved along various routes and in various directions, primarily westward, from the Black Sea, the Altai Mountains, and Asia Minor.

The contemporary inhabitants of the Prussian land are completely unaware that it has a very ancient and rich history, and that the people associated with it are now erased from European history. The question arises: where and by which peoples it was populated, and what happened to this people and its history. Never before in history had conquered people been able to create their own history.



The work of ancient cartographers includes the frequently encountered maps depicting the Sarmatians and their approximate locations.

The map below, from 42 AD, was created by the Roman Pomponius Mela. The map is general, but revealing, as it records the presence of Scythians and Sarmatians.



The name of the Vistula is interesting, it is not a Slavic name. Slavs were not yet present on Polish soil at that time. It can be assumed that the Sarmatians, freeing themselves from the warlike Scythians, may have migrated to the inaccessible reaches of the land later called Prussia.

In the 1st century AD, Ptolemy mentions the Baltic Sea, calling it the Sarmatian Ocean, and the Prussian people themselves are first called the Aesti. The Sarmatians themselves disappeared, vanishing, and are no longer recorded. Between the 8th and 4th centuries BCE, people of proto-Slavic origin (Y DNA Haplogroup R1a) populated Prussia.

These people may have been Sarmatians from the Black Sea. They populated the land from Sambia to the province of Pogesania and Galindia. This is indicated by numerous excavations from this period.

The below map, from a Finnish source, shows the population of Central and Eastern Europe until 400 year, the period before the arrival of the Slavs. It illustrates the location of the Prussians, who

were bordered to the east by Finno-Ugric tribes from beyond the Urals. Could they have been the Scythians? To the west, they were neighbors of the Goths, the area of present-day eastern Pomerania, the Vistula Delta, and the coast of the Vistula Lagoon. The presence of Goths in Scandinavia is also noted, but according to a prominent contemporary Swedish historian (Herman Lindquist) in the 21st century, this is no longer politically relevant.



The text below is from the English atlas Poland, published in Oxford in 1680. Royal Polish Crown Prussia already existed at that time, and therefore it includes a note that sheds light on the origins of the Prussians.

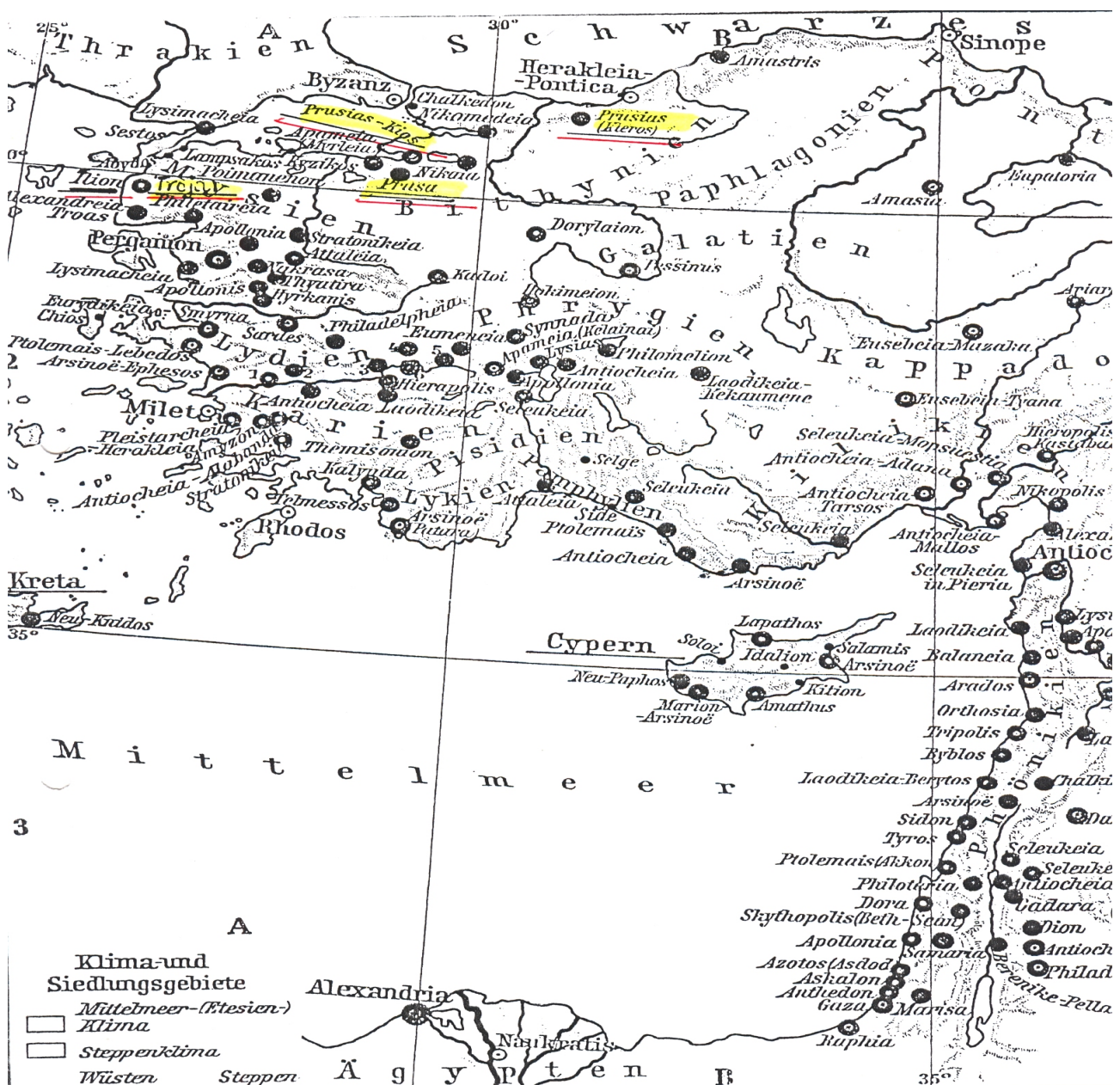
Whence *Prussia* or *Borussia* (called by the Germans *Preussen*) should fetch its name, is not easily determined. Certain it is, That it is not to be met with amongst antient authors. *Cluverius* thinks *Helmoldus*, who flourished in the twelfth Century, is the oldest writer that gives any account of the Countrey under this name. But both *Dithmarus* (who lived in the beginning of the eleventh Century, in the days of the Emperour *Henry* the second) and, before him, an Anonymous writer of the life of *St. Adalbert* (the Apostle of the *Prussians*) about the year 990 mentions it; *Marianus Scotus* will have the word derived from *Aprutis*; a City, saith he, in these parts, where *St. Adalbert* suffered martyrdom in the year 995. But this conjecture is vain and precarious: for where any City of this name formerly stood, or its ruins can at this day be found, only he himself can tell us. *Johannes Amicus Viterbiensis* tells us, the *Prussians* were at first called *Pruti*; and that from one *Prutus* a *Scythian* King, grandchild to *Noah*. That this nation

tion is an offspring of the antient *Scythians* is indeed allowable: but to the rest of the story we can say no more then, That 'tis well known how nimble this author and his feign'd *Berosus* are at counterfeiting of names in the Etymologies of Countries. Others (of the same authority with *Viterbiensis*) bring the *Prussians* out of *Asia*, under the command of *Prussia* a King of *Bithynia*. Some will have the word *Prussi*, or *Prutheni*, corrupted from *Brutleri*; an antient people of *Germany*, who (say they) conquered and peopled these parts. The most probable opinion is, that the *Prussians* are the same with the *Borisci*, a people formerly inhabiting some parts of *Russia*, about the *Raphæan* mountains; whence they were driven out by excessive snows and cold. For (to omit the affinity there is among the three words *Borisci*, *Borussi*, and *Prussi*) the antient language of the *Prussians* is onely a dialect of the *Russian*; as we shall have occasion to shew by and by.

Who were the first inhabitants of *Prussia* is harder to find out then the etymology of the word. Many, as well ancient as modern Geographers, think *Eridanus* and the *Insulæ Electrides* (so famous for the *Electrum*, or Amber, carryed all *Greece* and *Italy* over) were in this country. But who in those days peopled the land, they dare not determine. The most likely story is, that the *Venedi* or *Venedæ* (a large branch of the *Slavonian* Nation) were here seated. This seems plain from the words of *Ptolemy*, who tells us, the *Venedi*, upon the *Vistula*, had on the South the *Phinni* and *Gythones*. And *Cluverius* confirms the assertion from several places in *Liesland*, which to this day retain the names of *Wenden*, *Windaw*, *Ufchewende*, &c. Hence came the mistake of the *Latin* Poets; who, having read that *Electrum* was brought from the *Venedi*, confounded these people with the *Venetians* of *Italy*, and fancied *Padus* was the antient *Eridanus*. Besides the *Venedi*, the *Galindæ* and *Sudini* are here placed by *Ptolemy*; and *Hartknoch* proves, from the idolatrous worship used formerly in *Prussia*, that the *Goths* were sometime masters of the country. The *Ælii* and *Ælvæones* (reckon'd by some writers as the antient inhabitants of *Prussia*) were *Goths*.

To summarize this text: Although the Germans call the Prussians Prussians, their name is of unknown origin. It is said that their original name was Pruti, named after Prutus, king of the Scythians, grandson of Noah. Others say they came from Asia led by Prusias, king of Bithynia. The Prussians also originate from Russia, but as a result, it is difficult to say where they originated. The Veneti are also considered. Ptolemy mentions the Galindians and Sudini. At the end of the text, a quote from Hartknoch's claim that they were Goths.

Cassiodorus wrote a History of the Goths in the 6th century AD, which has been lost, but from an extract by Jordanes, who knew it, we know that the Goths settled northern Europe in 1940 BC and never bore the name Prussians. Around the 4th century AD, the Goths abandoned eastern Pomerania, with the exception of the Vistula Delta and the provinces of Pomesania and Pogesania. They also left Chelmno Land, Sasinia, and Galindia. This conclusion can be drawn because these provinces played no role during the Teutonic conquest; they were simply unpopulated.



Westermann's Grosser map from the Atlas zur Weltgeschichte (Atlas of the World), published in 1965, showing locations in ancient

Given the above, the name Prussia may be related to the possible secondary migration of Goths from Asia Minor to Prussia from the kingdom of Bithynia, where King Prusias I ruled between the 3rd and 2nd centuries BCE. An event that may have influenced their migration was Prusias I's support for the Carthaginian Hannibal, an enemy of Rome. Consequently, the defeated, to avoid the brutal Roman captivity, escaped. According to Julia Dimitrova in "Gothi qui et Getae," they left a similar mark in Bulgaria. An Indo-European people with Celtic roots migrated from Asia Minor from the Black Sea region. This migration may also have been to the Balkans during the time of Alexander the Great, i.e., the 4th century BCE. The question arises whether they were part of the powerful Thracian people. With them came a very rich culture, widespread in Asia Minor and known there for centuries. The center of this culture was Truso a port in Prussia. Around the 4th century AD, the Goths left Pomerania, heading south. The Goths conquered Rome under the leadership of Alaric I of the Balts. After Attila's death, the

Ostrogoths defeated the Huns. At the end of the 5th century, the Ostrogoth Theodoric the Great became Emperor of Rome. Genetic results of Y DNA tests from Pomesania and Pogesania indicate the Atlantic Haplogroup, now known as the Italo-Celtic Haplogroup R1b1b2a1b.

Jan Długosz clearly indicates the descent of the Prussians from Prusias II: Book II, p. 296 (scan), p. 286 (original).

Knowledge of the Prussians dates back to ancient times; Baltic amber was reportedly found during excavations in Egypt. However, Baltic amber was already known in Asia Minor by the 5th century BC. Herodotus mentions it, followed by Aristotle, Alexander the Great's teacher, in the 4th century BC. This doesn't mean that Prussians with amber weren't there earlier. This is evidenced by amber discovered in a Phoenician shipwreck off the coast of Turkey. The find was dated to 1315 BC.

Throughout their existence, the Prussians were well known among their neighbours for their resourcefulness and hard work as a wealthy people. Consequently, they were under constant military pressure from their neighbours. The invaders targeted not only plunder but also the establishment of forts, compelling the inhabitants to pay tribute, including kidnapping people for the slave trade. The Prussians could not be accused of aggression, plunder, or annexation of their neighbours' lands. Despite their ethnic diversity, they were never at odds with one another and, for many centuries, were invincible from both the Baltic and the mainland.

According to the "Tolkemita" Association, operating in Germany, around 350, the inhabitants of Prussia, extending as far as the Samland Peninsula, organized themselves and accepted the social structures of the Goths. Then, in 523, at the castle in Honeda, they became acquainted with Christian law. They accepted it, and from then on, it was binding on the Prussians. Failure to comply with it was punishable by law.

According to the Calendar compiled by the "Tolkemita" Association, the first recorded invasion of the Prussians occurred from Uppsala around 635, and from 650 onward, Scandinavians continuously raided them until the end of the 11th century. A sizeable Danish force was wiped out in 832, and half of their fleet was burned, simultaneously seizing the gold, silver, and other loot they had on

board. The Dane Lothonoknut attempted to conquer the Prussians in 912, and their king later did likewise. The Danes, led by King Hakim, landed on the coast of Sambia in 925. His son, around 940, conquered part of Sambia and proclaimed himself king. Similar expeditions were organized by later Danish rulers: Canute I the Great from 1014 to 1035 and Canute IV from 1080 to 1086. However, their presence was short-lived, usually ending with the plunder of movable property, the abduction of women, and attempts to establish armed forts on the coast to collect tribute. The invaders never achieved their goal. There was no way to impose foreign domination on the Prussians by leaving behind foreign armed settlers. Those who survived had no chance of escape and remained in Prussian captivity. This happened from the Baltic and the east. No one succeeded in enslaving the Prussians.

The English navigator Wulfstan, sailing along the coast of the Vistula Lagoon around 890, wrote that "there are many cities there." They were inhabited by people of a diverse Prussian ethnicity called the Widivarii. It cannot be ruled out that, despite their origins in different cultures, there was harmonious coexistence there. The 6th-century Gothic historian Jordanes, in his work *De origine actibusque Getarum* (ed. Th. Mommsen, lib. I, c. 5. Translated by M. Plezia), describes the Aestii (Prussians) as follows: "On the shores of the ocean [the Baltic], where it absorbs the waters of the Vistula River through three mouths, sit the Vidivarii, united in one of the various nations. Beyond them, on the shores of the ocean, live the Aestii, a very peaceful people."

The Prussians were not familiar with the culture of violence, but when it came to confronting it, they managed. For the first two hundred years of the Polish Crown, during the reign of its fourteen monarchs, unsuccessful attempts were made to subjugate the Prussians. They consisted of plundering the Prussians and collecting tribute. For the next two centuries, the Crown's policy aimed not only to plunder but also to control this small territory of the Prussian people.

The warlike Polish prince Bolesław III Wrymouth demonstrated the greatest systematicity in his expeditions into Prussia. In the winter of 1107–1108, he invaded the Prussians. Finding no resistance, he returned laden with rich loot, leaving behind utter destruction.

Similarly, in the winter of 1110–1111, he attacked the Prussian lands, leaving behind destruction and returning with vast spoils. In 1115, he devastated the defenseless Prussians for the third time. He last attacked Prussia in 1119. Bolesław III Wrymouth's tactics involved attacking during winter, when the marshes and lakes were frozen. The Prussians had their own outposts that warned them of the impending attack. They fled to inaccessible corners, leaving their homes but saving their lives. Those who didn't manage to escape were usually taken prisoner and resettled.

Aside from material gains, these attacks brought the Poles no other successes, and in return, they were invaded by the Prussians.

The next Polish prince, Bolesław IV the Curly, continued his policy of attempting to conquer the Prussians, for whom proximity to the Slavs was becoming increasingly painful and burdensome, including economically.

Prussians were routinely enslaved, resettled, and settled far from their lands. Today, in remote parts of Poland, we encounter place names with the native meaning "Prussia," testifying to the Prussian presence.

In 1193, Casimir the Curly carefully prepared an invasion of the Yotvingians with Prussian guides. Polish chroniclers accuse them of betrayal, which resulted in a total defeat for Duke Casimir's troops, and he himself barely escaped with his life. History systematically records Prussian attacks on the Slavs. Nothing could be further from the truth – the attacks were carried out by numerous Finno-Ugric tribes, including the Yotvingians. The Prussians themselves had no army. In the event of a greater threat, they mobilized. The Prussians' fighting style was superior to their prowess. The Slavs were in no position to oppose them. The hordes of princes in alliances against the Prussians were ineffective. Conquering them was a Slavic fantasy; for all their neighbors, they remained an unconquerable power.

An 11th-century opinion about the Prussians has survived. The German chronicler and geographer Adam of Bremen (*Magistri Adam Bremensis Gesta Hammaburgensis ecclesiae pontificum*, ed. B. Schmeidler, *Monumenta Germaniae im usum scholarum*, Hannoverae, 1917) wrote of the Prussians: "very humane people (*homines hominissimus*) live there."

In 876, the English king Alfred the Great sent Wulfstan on a voyage to the Baltic Sea. He described both the customs of the Prussians, noting, among other things, that they were capable of producing ice and freezing in summer, and the densely populated coast of the Vistula Lagoon. In the years 880–890, he stayed in the Vistula Delta and visited the Prussian port of Truso – an important craft and trade center. The Spanish traveler Ibrahim ibn Jakub, reportedly also a slave trader, in 965 visited the Baltic Sea region, adjacent to the state of Mieszko I and the Baltic Sea. He called the Prussians Brus, while they called themselves Prusai and their country Prusa. He also emphasized that the Prussians were renowned for their courage and were forced to constantly fight their neighbours.

Prussia was of interest to all of Europe, including Catholic Rome. This is evidenced by the presence of missionaries in these lands. Apparently, as early as 860, the Danish missionary Ansgar, in the province of Skalowia, on the lower Niemen River, was converting children to the Christian faith and directing them to missionary work. Among the Prussians, there was no religious coercion, and they had no deities. They believed in the spirits of ancestors inhabiting trees in sacred groves. Superstitions were common to them, just as in the 21st century, there are frequent cases of fortune-telling with cards, etc. Bolesław the Brave, so we are told, unable to conquer the Prussians, led Christian agitation among them, while the Poles themselves were far from universally accepted Christian faith. The Polish ruler faced considerable difficulties in conquering Pomerania. In 1147, Pope Eugene III promoted the sending of a crusade there to convert the Polabian Obodrites. The times of Bolesław the Brave, along with Gallus Anonymus and many other chroniclers, are a time of conveying a false image of the Prussians. There are many controversial opinions, many contradictions regarding true events. Of course, everything always depends on who is writing the truth.

During this era, Slavs were also kidnapped and taken into captivity to Islamic lands. In 2016, a research expedition was undertaken to locate a Slavic village in Morocco (Filipowiak et al. 2018).

For more information about the Prussians, below is an interesting quote from the work of Kazimierz Aścik: "Until the arrival of the Teutonic Knights, not a single written source had been created in Prussia. Therefore, all information regarding the life of the

Prussians, their customs, social composition, military organization, methods of warfare, and the weapons they used comes from foreign chroniclers, be they Scandinavian, Polish, or Ruthenian.

The records contained therein are laconic and imprecise, so these accounts should be used with great caution and approached very critically." The primary source for Prussian history is the chronicle of Peter of Dusburg. Unlike other chroniclers, Dusburg provides vast and invaluable material concerning the Prussian battles with the Teutonic Knights, the Prussian military, and their cultural and economic life. Without Dusburg, we would have much less information about Prussian weaponry, strategy, and tactics. Of course, it should be remembered that Dusburg was not an impartial chronicler.

As a result of the Prussian Homage in 1525, the entire Prussian land became a fief of the Polish Crown. This is a distant time, and Polish society lacks awareness of it. Today, there are approximately four million Prussian descendants living among Poles, and logically, today's Polish history should be extended by at least 1,500 years, as Prussian history is that much older than Slavic history. This should be the case due to the Prussian participation in Polish history and their significant role in it.

Many can boast significant achievements. Despite these omissions, the Prussians remain loyal Poles, but they also have their own Prussian history.

We have many excellent examples of this. The hero of the Polish national anthem is General Jan Henryk Dąbrowski, a descendant of Prussians, whose ancestor was Jan of Szczuplinek, a participant in the Battle of Grunwald and a member of the Prussian Chelmno banner. Two-time Nobel Prize winner Maria Curie-Skłodowska is a Prusinka – from the Prussian surname Scłode, or Bolesław Prus, who changed his surname from Glowacki.

Ethnic differences among the Prussians did not create conflict between them. On the contrary, the first ethnos of community in Europe without mutual subjugation arose among them, especially along the coast of the Vistula Lagoon, a highly populated territory where the Prussian Amber Road began. They were known as the Widivarii, a people descended from the ethnic mixing of family groups. After World War II, for the first time, this land no longer bore

the name "Prussia." Immediately after the war, a debate broke out in Poland over what to call it. Courage was lacking, and to prevent foreigners from associating the Prussian land with Germany, the name was abandoned.

EARLY CHRISTIANITY, ONE AND A HALF CROSS

Despite the constant emergence of new evidence, whether from old archives or archaeological excavations, the falsehoods surrounding the history of the Prussians, like a conspiracy, persist. Our investigation of Prussian history is based on knowledge of undeniable, scattered threads in various historical sources, combined logically and drawing conclusions derived from the facts themselves.

What did the Prussians deserve that such a cruel fate had to befall them in the 13th century? What was the purpose of the Teutonic Christian mission from Rome? Was it intended to exterminate the Prussian people? And only later, to convert them to Christianity, and only then, in a mock fashion. The centuries-old, aggressive writings about the Prussians indicate in themselves that there's a mystery lurking behind all this. Nothing is written or proclaimed about them without falsehood, and for good reason. Therefore, the following text aims to present and refute the theory of Prussian paganism, because before the conquest, the Prussians were Christians to the same extent as other European nations.

No one talks about it or wants to talk about it, know about it, or hear about it, including the Holy See. No one has spoken out about the genocide that occurred. Do they lack civil courage? And in general, was it a sin, and is such an act in the name of faith absolvable? Considering that it is man who absolves another, then perhaps it is, but there is no certainty that God forgives them. God is the Creator, and man has nothing to do with it. Today, no one cares whether the perpetrators of the Prussian genocide burn in hell, but we are still threatened by hell. The world continues to act the same way. Over time, all this will be forgotten, or, like the Prussians, manipulated in the name of power.

The history written about the Prussians not only falsifies the history of the Prussian people, but under the guise of accusing them of paganism, conceals the true purpose of their conquest and extermination. It is very easy to gather information about the Prussians and piece it together to present the truth. After their ruthless conquest, the Germans also ruthlessly controlled the Prussian lands for seven centuries. An obstacle to revealing the true face of the Prussian people is the widespread concealment of criminal German policies. Was it the "glorious" Polish policy? Or the heretical policy of the Roman popes?

Today's researchers, relying on sources written from the 12th century by Polish chroniclers of the Teutonic Order, have been programmed to thoughtlessly and indiscriminately reproduce falsehoods. Research into the history and knowledge of the Prussians is downright shocking that science can stoop to such scandalous levels of utter nonsense, and as a result, this knowledge remains highly undesirable.

The destruction of the Prussians was almost total; nothing of their 13th-century ethnicity, daily way of life, or culture from the last moments of their freedom has survived.

The grave finds clearly prove that the Prussians believed in immortality, the afterlife, and the existence of the soul. They had no need to build political structures; faith was a determinant of their high spiritual and moral standards. So what was this faith? They were all the same, representing a different ethnicity with a different culture, yet they shared the same characteristics: the great value of family, its freedom, and incredible heroism in defending it. They were farmers, fishermen, and also traders, bringing home true works of art from distant lands. It was a civilization that was destroyed, and today, no one is brave enough to admit who ordered it and who carried it out.

The oldest recorded history of the Prussians dates back to year 523, when they visited the Ostrogothic ruler of Rome, Theodoric the Great, in Ravenna with gifts of amber. This visit was of great significance and was not a marketing visit, as modern scholars claim. This is evidenced by the content of Theodoric's letter written in Latin, and the content is confirmed by scholar Theodor Mommsen below.

"After your ambassadors arrived here, we learned that you were most eager to hold our meeting, hoping to gain our favor with your people living on the ocean shore. Your desire to reciprocate our desire to send our representatives to you, since there have never been any before, we will take great care in sending ambassadors. Now that you have become acquainted with the man (i.e., the king himself) whom you sought with interest, declaring your love for him. Undertaking a journey through so many lands was not easy. Therefore, we greet you wholeheartedly and assure you that the amber you brought was received with gratitude."

The letter ends with these words:

"We see this as an opportunity to familiarize ourselves with the details of your faith, your personal secrets, so that we may not be considered ignorant of your faith and your personal secrets. So visit us more often, along the paths your love has opened. In friendship with wealthy kings, it always pays off when they are satisfied with even small gifts; they always want to reciprocate with larger ones. We have authorized your ambassadors; by word of mouth, we place an order with you, which you must be satisfied with upon receiving."

In the same year, 523, two envoys from the emperor arrived with the returning Prussians. At the fortress of Honeda (later Bałga), they met with the Prussian ethnos under the leadership of one of them, "king" Waidewuto. Old German literature clearly and without doubt indicates that Waidewuto was a Goth, so he must have been an ambassador of Theodoric the Great, who, together with the monk Brother Bruteno, arrived in Prussia with a group of Prussians returning from a visit to Ravenna. Both were Arian Christians, the same denomination as the Goths. Arianism is the result of the Christian schism that occurred in Constantinople (Byzantium) about two centuries earlier.

Under Waidewuto's leadership, the Prussian ethnos met in Honeda and received new law. They did not speak Latin; they could only speak the Goth language. The Prussians adopted a new way of life:

having one wife, saving others in distress, providing aid, feeding the hungry, and caring for the powerless. At that time, there was no other faith but Christianity, which proclaimed a law of such high moral ethics. It should be noted that paganism had already exhausted its potential, and atheism was not yet a thing. The Prussians already possessed excellent knowledge of the civilized world around them, all thanks to the amber trade. Introducing Christianity into their beliefs and their way of life with the surrounding nature would not have been difficult; human intellect also had to prevail over pagan mythology.

Weydewuto I. Krol Pruski.



Never before or after, the Prussians had a king, so Widewuto could only have been an ambassador from the Roman emperor, arriving with these directives "by word of mouth." Later accounts from chroniclers and travelers describing the Prussians and their way of life testify to a high ethical and moral lifestyle. At that time, among pagans in Europe, it was unheard of for a culture to undergo such a change through evolution. The Prussians became Christians, but not of the Roman rite. The 11th-century German chronicler and geographer Adam of Bremen, recounting the tales of merchants returning from Sambia, claimed that "the most humane people"

lived there. And this was written by a Christian, where Christianity presented itself as the only humane social current. Therefore, if a Christian writes this about a nation unknown to him, the conclusion "the most humane people" suggests itself: the Prussians were the most Christian of Christians. Adopting the new faith in such harmony could only have occurred through a message from someone very close, in this case the Goths and the Gepids.

Bruteno, upon arriving in Prussia, was called Kirie Kirieito. The Teutonic Knights claimed this was the title of the high priest of the pagan Prussian religion. This may have been a distortion of one of the oldest prayer phrases of Christianity by Prussians who did not know Latin. From the beginning, the words addressed to God, asking for forgiveness, were very important in Christian prayer.

These words mean "God have mercy...". Couldn't the Prussians, unfamiliar with Latin, hearing the words "Kirie eleison" (or Kyrie eleison) in Bruteno's prayer, have called him Kirie Kirieito? In the study of word origins, or etymology, such examples abound.

The currently available 17 Commandments of Waidewuto are, unfortunately, only Teutonic forgeries. They have nothing to do with the Prussian way of life. They were constructed by Rome and published by the Teutonic Knights to document the paganism of the Prussians.

In those times, it would have been illogical for a newcomer, a Goth, a Christian, an Arian—and Waidewuto undoubtedly was—to preach some constructed paganism to the Prussians. A new faith can only be implanted "by one's own man," who could have been Waidewuto; otherwise, it can only be imposed by force, and such a doctrine was used by Rome.

We must now ask a rhetorical question about the validity of the above arguments. Our basic thesis remains the following: King Waidewuto was a Goth who arrived with a delegation conducting talks with Theodoric the Great in Ravenna. If he was a Goth, he must have been a Christian preaching the unfalsified teachings of Jesus, meaning he was an Arian. If he was a Christian, it is logical that he could not have preached polytheism, i.e., a pagan religion.

Based on the above theses, we consider it highly probable that the reason for the extermination of the Prussian nation by the Teutonic Knights was not the fight against paganism, but rather the

remaining Arians. At the time, this knowledge of the new religion would have been too profound, and there was not much time; the Roman emperor soon died. The subsequent fate of these two Goths, kinsmen of the Prussians, is unknown.

It is common knowledge that after the death of the Ostrogothic Roman emperor, Goths who followed Arianism fled to Spain to save themselves not only from Roman persecution, but above all from the cruel loss of life.



Fragment of a cross from Truso, with its reconstruction next to it. 10th-11th century. Height 2.5 cm, width 1.5 cm.

The above excavation from Truso is highly enigmatic: a Roman Catholic cross dating from the 10th -11th century. So far, it is the only such example, and may have predated Christianity in Poland. For a better understanding of how and what happened with the spread of Christianity among our neighbors, and the process by which it was achieved, let us add the topic of the pagan Vistulans. At the end of 870, the Moravians, with the help of Piast Chóścieżkowicz (a Polanian), conquered the Vistulans and, together with the Polanians, are said to have adopted Christianity from them. It was different from the Roman one, just as the Moravians had adopted it from Byzantium. At that time, the rule of the Iconoclasts (Iconoclasts) was coming to an end, destroying the decrees of Constantine, i.e., Roman Christianity, along with iconography. Krakow was said to have adopted Christianity from the Moravians, Arianism, or perhaps the Old Slavic faith, the belief in one God. It is believed that Ziemowit, Mieszko I's predecessor, was

also of the Arian faith. Mieszko I, on the other hand, adopted Christianity from Rome. This was out of fear that the Germans would conquer and destroy his rule, as had happened with the Polabian Slavs. It was largely these people, fleeing the Germans, who populated Pomerania after the Goths abandoned it.

How distant the early Piast state was from Christianity is demonstrated by the popular uprising among the Poles in 1038. It is said that this uprising was initiated by the lower classes of society, opposed to the exploitation of the magnates and the Christian Church. Let us listen to Gallus Anonymus: (...) **the slaves rose against their lords, the freedmen against the nobles, elevating themselves to power, and on the contrary, they kept some in captivity, killed others, and took their wives they shamelessly and criminally plundered their dignities (...).** Moreover, **abandoning the Catholic faith – which we cannot express without tears and lamentation – they rebelled against the bishops and priests of God (...)**

The Roman religion adopted by Mieszko I, continued by Bolesław the Brave, after the death of Mieszko II showed its face in the oppression and exploitation of the masses. The subject people, unable to endure such oppression any longer, incited an uprising. They preferred to return to their previous faith, but not the one proclaimed by Rome. Today's knowledge of this event is very limited. All documents and materials must have been destroyed or burned. Now there are only circumstantial evidences that it may have been the Old Slavic faith, indistinguishable from Arianism. Both of them did not tolerate slavery and exploitation. The people wanted to return to pre-Christian beliefs. This uprising was brutally suppressed.

A uniquely mysterious figure is the personality of Stanislaw of Szczepanow (born c. 1030 in Szczepanow, died April 11, 1079 in Kraków) – a Polish Catholic priest, bishop of Kraków, martyr, saint of the Catholic Church, and one of the main patron saints of Poland. He received a thorough education, first at the cathedral school in Gniezno, and later in France or Belgium, in Liège.

Above we present his painting, dating from around 1490, executed in tempera on panel. It is located in the Franciscan monastery in Kraków. At his feet is the Prussian coat of arms. Kneeling to the left



and right are two other men: a priest and a knight. These are the founders of the painting; the knight is Paweł Czarny, the Krakow mine administrator, and the priest is his son, Jan, the Krakow canon. In 1079, St. Stanislaw, bishop of Kraków, died a martyr's death.

His death has not been fully explained. According to researchers, there is circumstantial evidence that this was a provocation to remove the overly powerful King Bolesław the Bold, who had been instilled with false accusations against St. Stanislaus. No one was brave enough to assassinate the king himself, but when he succeeded as bishop, he was removed from power. The bishop himself was also inconvenient, a metropolitan of a faith other than the Roman one. It was supposed to be a cleverly crafted conspiracy with two goals, originating from Rome. So far, not much evidence has been found; it was apparently destroyed.

At its feet, we see a coat of arms, indistinguishable from the Prussian coat of arms, the one and half-cross. About 200 years before the painting was painted, the fleeing Prussians used the same symbol. Stanislaw, with this coat of arms, was classified by heraldists as the coat of arms of Prus I. A description and annotation of this coat of arms can be found in the Nałęcz-Michałowski armorial published in 1790, which includes the important information that in the 10th century, this coat of arms was known in Poland as the Turzym coat of arms.

At that time, there was no record of Prussians in Poland, not even as slaves. The symbol of the Prus coat of arms could have originated earlier, when the Prussians did not yet have knighthood; it was too early and there was no such need. There was no heraldic nobility among the Prussians, nor was there any heraldic custom. Therefore, the armorial depicts a hoax, but only in the case of the Prussian coat of arms, because the symbol used by the Prussians is absolutely real and very early. It is connected to a widely shared religious theme and not confined to Prussia. Publicly, it became a symbol for those fleeing Prussia. The image of St. Stanislaus with the One and Half-Cross and the assumption that he was a Prussian based on these facts can be considered inappropriate. St. Stanislaus was definitely a Slav. The half-cross symbol itself should be considered authentic, but not exclusive to Prussians; rather, it was associated with Arianism in Prussia and Poland. This is a topic requiring separate, meticulous research.

The illustration below comes from Gdansk. A one and half-cross symbol is carved on granite slabs in St. Catherine's Church. Are all the symbols identical to St. Stanislaus's coat of arms?



And that's not all. In Gdańsk, at 10 Podmłyńska Street, on a building dating from 1609, belonging to the church, there is the following simplified one and half-cross symbol, and next to it is a variation of the Prussian coat of arms. Could this be a coincidence? The stone carving on the portal is certainly much older; the building may have been rebuilt several times.

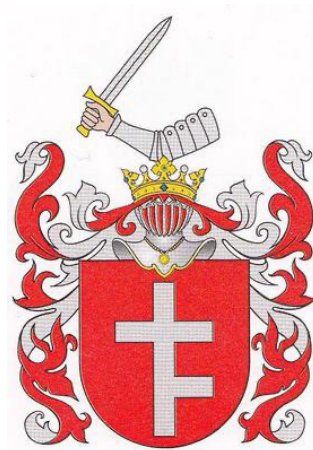
Wikipedia explains that "the sign with the vertical part of the cross cut off is the ownership symbol of St. Catherine's Church, something we call a logo today. Are these the church's ownership

symbols, or do the Prus coat of arms and its variant have something in common?"

The coat of arms, placed within the shield, is supposedly the church's coat of arms according to heraldic rules. These symbols can be found on some of the church's tombstones.

The granite slab is very well preserved and certainly very old. There are supposedly many more such slabs in the church, and the slabs with these symbols certainly belonged to someone, and perhaps even that the church itself belonged to those who used these symbols. The stone portal itself is certainly much older than the building, which may have been rebuilt several times while retaining the carved portal. The similarity of these symbols in Gdańsk, Kraków, and the Prussians is intriguing, without attributing their authorship to the Prussians, and is explainable.

The below coat of arms of Prus I, also known as Turzyma, is the coat of arms of one of over a thousand Prussian families; the symbol also appears in over five hundred other coats of arms. The symbol of the Prus coat of arms generally dates back to the 13th and 14th centuries and appeared in Prussian coats of arms in



Poland only after the Prussians fled to Poland. The one and half-cross is a symbol in the coats of arms of Prus I, II, and III, and in many other coats of arms, which include approximately two thousand Prussian families. Some heraldists argue that this coat of arms may have Polish origins. It was not necessarily intended as a knight's coat of arms. This symbolism has a completely different meaning and comes from a different source. There is no doubt that it was a symbol that united all Prussians in a very unique way,

constituting a deeply understood community. There must have been a single common value of this identity. A very important one, which became inseparable when the Prussians found themselves in a foreign land. Most of the families possessing this symbol were neither related nor had any knowledge of each other. It's impossible to find another example like the Prussians scattered throughout the Crown. Almost all used the same symbolism. They proclaimed their knightly rights, the rights of freemen in the Crown of serfdom, as the Prussian law, *iura Prussorum*. In the Crown, there was no choice, nothing but acceptance. An even greater mystery is that this symbol appears only among Prussian refugees, leaving no trace of it in their own land, by then completely devastated and subjugated by the Teutonic Knights. To avoid living under the feudalism of the Christian Crown and to preserve their freedom, the refugees were forced to undergo their own ennoblement through the Arian invocation of the Prussian coat of arms. Coat of arms ennoblement protected the Prussians from feudal enslavement, and its symbol became the One and Half-Cross. The piety with which the Prussians regarded their symbolism of the one and half-cross could only have referred to a universal and very deep faith, of which the Teutonic Knights left no trace. It was certainly not idolatry.

So St. Stanislaus with the one and half-cross, the same insignia found in Gdańsk, and finally, the Prussians with the coats of arms of Prus, are relics of Arianism in this part of Europe. The roots of the one and half-cross come from Byzantium, from the cross of the Eastern Church.

The thirteenth century, in Europe before and after, was marked by the absolute power of the Popes. They decided everything: the existence of nations, the election of rulers, obligated to obey Rome. Only the King of Hungary, who expelled the German Teutonic Knights, opposed Rome. All European rulers were, to a greater or lesser extent, subordinate to the Popes. Roman Christianity dictated everything. The Arians committed bloody excesses. Everyone was murdered without exception, including priests at the stake during the Inquisition, or en masse, as was the case with the Prussians. They were no exception in Europe, except for the sheer scale of the Prussian extermination. The existence of numerous papal edicts ordering the murder of "heretics" and institutions like

the Inquisition make it logical for the Vatican to authorize the murder of the entire Prussian nation.

The papacy of this period consisted of family clans, whose heads also unexpectedly fell.

Although there were Christian Arian communities in Prussia, the Prussians were free from religious coercion. At the beginning of the second millennium, Roman missionaries began to reach Prussian soil. Religious freedom was common among the Prussians, and they themselves converted to Roman Christianity. An early Roman cross found in Truso speaks volumes about this. This was common in Pomesania, Pogesani, and on the coast. Already in the 12th century, the first Cistercians arrived and conducted missionary work in Prussia. The mission to Christianize Prussia, revived at the beginning of the 13th century, was systematically carried out by Cistercians from the Greater Poland monastery in Łekno. Abbot Gotfryd Boguchwal obtained the authority to do so (1206) from Pope Innocent III. He was succeeded in leading the mission by Cistercian monks Filip of the Paluki dynasty and Christian, likely of German descent. Archbishop Kietlicz received the authority of papal legate for all of Prussia (1210) from Pope Innocent III. This resulted in the conversion of a significant number of Prussians in 1216, when the missionary Christian took two Prussian leaders with him on his journey to Rome.

These are Survabuna from the Lubawa region and Warpode from the Leżańsk region, who, during a visit to Rome, met with Pope Innocent III himself and received baptism for the Prussians. They had previously been personally baptized by Christian in Prussia. This is a previously unknown case. The missionary who came with them to Rome was anointed the first Bishop of Prussia. In this way, the Prussians officially joined Roman Christianity, unaware of the fate that would soon befall them.

THE HISTORY OF BISHOP WOJCIECH - ADALBERG

The person and death of Bishop Wojciech have remained without any critics and unpublished until this very moment. For centuries, lies were repeated until, as is often the case, everything became

true. Even what the bishop said just before his death was remembered, but the location of his death was forgotten. The addressees of the various stories about him were deeply religious, for whom any act contrary to the Church's ideals was considered an act against the God Creator. This remains the case to this day. No one knows the source, has any documents, chronicles, or materials that would prove that the bishop's mission was to depart from Gdansk for Prussia. There was also no motivation for the bishop to go to Prussia. There were no ties, contacts, or conflicts between Gdansk and Prussia. The Prussians were not forced into any faith and possessed no idols. During excavations in Truso, a 10th-century amber cross was discovered. The Prussians were no strangers to knowledge or belief in Christianity.

Ruler Bolesław the Brave was unable to control all the provinces of the state. Pomerania, with its access to the sea, was particularly important to Bolesław the Brave. He effectively controlled his kingdom only when present with his armed forces, and this usually didn't last long. He had the most trouble with the pagan Pomeranians; they were beyond his control, and it was to them that he sent Adalbert. He clearly wanted maritime dominance. In the 4th century, central Pomerania was depopulated due to the abandonment of the Goths. After this depopulation, and during this period, the abandoned land quickly became uninhabited. Around the 9th-10th centuries, the Polabian Slavs, in constant conflict with the Danes, Saxons, and Germans, abandoned their previous settlements and settled the desolate Pomerania. Known collectively as the Obodrites, they settled Pomerania, with their headquarters in Szczecin and the pagan temple of Triglav. They were a conglomeration of Polabian Slavs. Originally Christians, but as a result of constant wars with the Germans, they abandoned the Christian faith and returned to paganism, stubbornly clinging to it.

Adalbert, Bishop of Prague, was an extremely controversial and adventurous figure. He was born in Libice into the Czech Slavník family, a descendant of the Slavníkovici dukes, allied with the Germans by the Saxon Otto dynasty, enemies of the Pomeranian Weletici. The conflicts his family fell into led to the murder and destruction of his entire family. The bishop himself fled to Rome in 989, resigning his position as bishop of Prague. He spent time in

Italy and many other places, never settling in. His missionary work in Slovakia provoked conflict.

Extensive treatises have been written about the pious Adalbert, and he is widely credited with sainthood, while in reality, his life should have been chronicled for his adventurous behaviour and adventures. He was forced to leave Bohemia, unwelcome everywhere, highly controversial, and an unpopular and undesirable figure in Rome itself.

Supported by the German Pope Gregory V, related to Otto III, also a relative of the bishop. He passed through many sanctuaries, refusing to return to Bohemia until he reached the court of Otto III, from which he went to Bolesław the Brave. He didn't stay there long either; perhaps under Otto III's protection, he was sent to Pomerania to convert the Weleti. This may have been planned by Otto III, who was engaged in wars with the Polabian Slavs.

In 997, the missionary Bishop Adalbert began his journey and mission in Gdansk, and in the same year he lost his life. The goal was to convert the deeply pagan inhabitants of Gdansk to Christianity, and later the Pomeranian Weleti. The identity of the people of Gdansk at the time is unknown, but they were pagans. No one had been there before the bishop, and the Weleti language was familiar to the bishop. The bishop's acceptance by the Weleti could have unfolded differently. That is, if the Weleti had learned, or if the bishop himself had revealed, that he was a relative of Otto III—in other words, an enemy of the Polabians. Things could have gone awry at that time, contrary to the intended successful mission. But what actually happened, we don't know. From the surviving materials about the bishop, we know that he was not particularly stable or prudent. According to contemporary reports, he was unpredictable in his behaviour.

St. Adalbert's Hill in Gdańsk was supposed to be the site where the missionary converted the unfaithful inhabitants of Gdansk. How this was accomplished, whether it was a lecture or just an ordination, we don't know. Could anything have happened to the bishop in Gdansk? He was said to have converted the people of Gdansk quite quickly. The personal conversion of Mieszko I himself to Christianity was sufficient for all his subjects. In reality, paganism flourished, and Christianity was in short supply.

On this hill, the body of the missionary Adalbert was supposedly purchased from unknown pagans, and he was buried on the same hill. The question is, did the bishop die on this hill? But who ordered the bishop's body to be brought and buried? Where was the body brought from? At that time, there was no question of bringing the bishop's body to Gniezno. What was the ceremony like? Why were the pagans unknown? Were there negotiations? Who led them? Was it the body of Bishop Adalbert? Who witnessed this identification? Only in 999 did an unknown Pomeranian transport the bishop's body from this hill to Gniezno. Who commissioned and authenticated the transport of the body as a bishop's? It's a bit strange, as it happened only two years after his death. Apparently, no one was in a hurry, but after all, the young Piast Christianity needed a saint.

The Church was of paramount importance to Bolesław the Brave; the Slavs lacked social structures and the provinces lacked the exercise of royal authority. The Church, its parishes, and bishoprics were to establish authority. Not everyone knows that the confessions of the people were passed on to the monarch, for his knowledge of the people's moods, and it wasn't about the Creator. Everything was reported by priests to the people's thoughts and intentions. The Church aided the monarch in governing, and the monarch aided the Church.

After converting the people of Gdansk, the bishop, knowing the Weleti language, undoubtedly went on a mission to the Slavs, whom he was to Christianize. To this day, no precise information exists as to where he went after leaving Gdansk. Without assistance, guides, and protection, such a mission was unpredictable. It is unknown where and under what circumstances the bishop lost his life. However, the bishop's death is immediately attributed to the Prussians. Uncritical researchers accept everything the Church preaches. This story, however, is the result of the sophisticated fabrication of an unknown faithful servant and chronicler of Bolesław the Brave, who claimed that when leaving Gdansk, the bishop went on a mission to the Prussians. But the question is, did the bishop leave Gdansk at all? There is no

evidence. Nothing is ever done unless someone has a vested interest in it.

The question is whose interest it could have served, what was the motivation? The mission to Prussia was not in Bolesław the Brave's interest; it made no sense to him. But blaming the death on the Prussians was in the ruler's interest.

On the way to Gdansk, the bishop received 30 armed men from Bolesław the Brave, whom he supposedly sent back upon arrival.

Why? So what's it like, while traveling through a Christian country, he needs protection but no longer needs it among pagans? Something seems out of place. What happened to them? Perhaps they fled? It's also likely that they were slaughtered by the Gdansk people or the Weleti.

One can also assume that in the fabricated story about the Prussian crime, they were eliminated from the story to minimize confusion in the witness statements after the fact.

The three were supposed to travel into the unknown – the bishop, the translator, and the brother – to convert pagans to Christianity. This borders on a real joke.

Which Prussians was he supposed to go to? What was the translator? Which Prussian language or dialect was he translating? Was he converted so he could translate the conversions? The translator's name is given, but it doesn't specify which Prussians he was supposed to meet and whose language he was supposed to translate. There were three languages among them. Esperanto was not included, and this borders on a complete fabrication. Could the bishop, or anyone else, have known where the bishop was supposed to go on his mission to ensure he had a suitable translator in Prussia? We'll never know; it's doubtful he left Gdansk. If he hired the right translator, he must also have been a guide and knew where and whom they would be converting.

The translator survived and didn't testify where they were. And this is proof; it couldn't have been otherwise, because there never was a bishop in Prussia. The translator could only have been from Gdansk. Who was supposed to direct the bishop in Gdansk? Or perhaps the bishop died in Gdansk? Gdansk residents were converted several more times after Adalbert. And there were supposedly several thousand of them there. Who was the ruler of

Gdansk? Everything in Rome was supposedly written down by the monk John Canapariusz around the year 1000, at which point he became a saint. Who could have passed this information on to the monk? So why, we don't know where he was supposed to have converted the Prussians and where the bishop died?

Bishop Adalbert's mission to the Prussians was nonexistent.

Many such questions could be asked. Converting pagans in Gdansk itself also seems problematic. The young Piast state didn't yet have a saint.

Is it possible to imagine converting a crowd without knowing the infidel language, and even through a translator? Such missions weren't even organized in those days. Travelers and chroniclers wrote that it was difficult to communicate with the Prussians because of their language. But converting people through a translator would take an illiterate person to believe that. At that time, the people were so ignorant that the clergy could get away with even the most blatant lies. The entire story about Wojciech was commissioned and is a complete improvisation.

A Prussian name was invented to carry out the murder. He supposedly said he did it because the Slavs had killed his brother. Is it possible that after the murder, the Prussian identified himself (or perhaps gave him a business card), but forgot to mention the location. It's almost like a Shakespearean drama.

Armed conflicts between the Prussians and Slavs were still unheard of at that time. The situation with Gdansk was similar, and until then, the same was true between the Prussians and Bolesław the Brave. The location of the murder is unknown, and the writers' account suggests this is probably the only mystery; the rest is plausible. For a simple reason, it's easier to fabricate a name, but without knowing the topography of the Prussian land, it's more difficult to determine the Prussian location. For credibility's sake, even the translator's surname and first name are provided. The clergy's cunning and perfidy are unparalleled.

So, where did the Prussians come from?

It's wrong to think or judge that Bolesław the Brave and his political circle were flawed. They realized the damage that could have been done or resulted in for the young Piast Christianity if the whole truth were revealed. The Piast land had recently been baptized, and it was the ruler's duty to spread the new faith. The murder of a bishop in a Christian land could have had very different repercussions for Bolesław the Brave. He had not yet been crowned king.

Writers of various calibers write that the conversion of the Weleti was hindered by the Polabian war with the Empire, and the mission could not have taken place there. This is a blatant lie. At that time, before or after, there was no war, no fighting in Pomerania itself.

If it were announced that the Pomeranians had murdered Adalbert, it would have resulted in a great embarrassment for the Christian Piast state. To make matters worse, he was a priest with the rank of bishop, with the authority of Rome, and was also a relative of Otto III. There was nothing left but to blame the innocent Prussians for this whole mess. Who would care? The mastermind behind this was undoubtedly someone from the royal camp, in consultation with the clergy. In this way, Bolesław the Brave avoided any disruption in relations with the Pope and Otto III, as if they weren't relatives of the bishop. We don't have the space to discuss the importance of Otto III in Europe and for Poland. In this way, Piast Poland continued to enjoy Christian correctness. But, no more missions were risked in Poland. Roman Christianity, adopted by Mieszko I and continued by Bolesław the Brave, revealed its true face after the death of Mieszko II in the oppression and exploitation of vast masses of the people. The subject people, unable to bear the oppression any longer, incited an uprising. They preferred to return to their previous faith, but not the one proclaimed by Rome. Today's knowledge of this event is very meager and limited, and only mentions the paganism of this uprising. There are only circumstantial indications that it may have been the Old Slavic faith, indistinguishable from Arianism. Both religions did not tolerate slavery and exploitation. The people wanted to return to pre-Christian beliefs. This uprising was bloody and brutally suppressed. It's no wonder that this story was fabricated in the interests of the authorities. It happens all the time today. Living witnesses to history are being told otherwise, let alone several hundred years ago. It's a

historical joke. There's no point in writing more about the bishop. This is clearly a clerical fabrication that has nothing to do with the truth or with the Prussians. Perhaps the time will come when the Creator will confess the Roman hierarchs for their actions against the Prussians, and as penance they will be assigned humiliation and will fulfill the truth about the exterminated Prussians.

This is not an anti-religious essay.

ARCHEOLOGY, TRADE AND ARTIFACTS

All that remains of the ancient Prussian culture are archaeological excavations. Everything on the land of the exterminated Prussians was completely plundered or destroyed. Germany is the cesspool of European barbarism. To this day, this nation has not heard the whole truth about themselves. Plunder and genocide are in their genes.

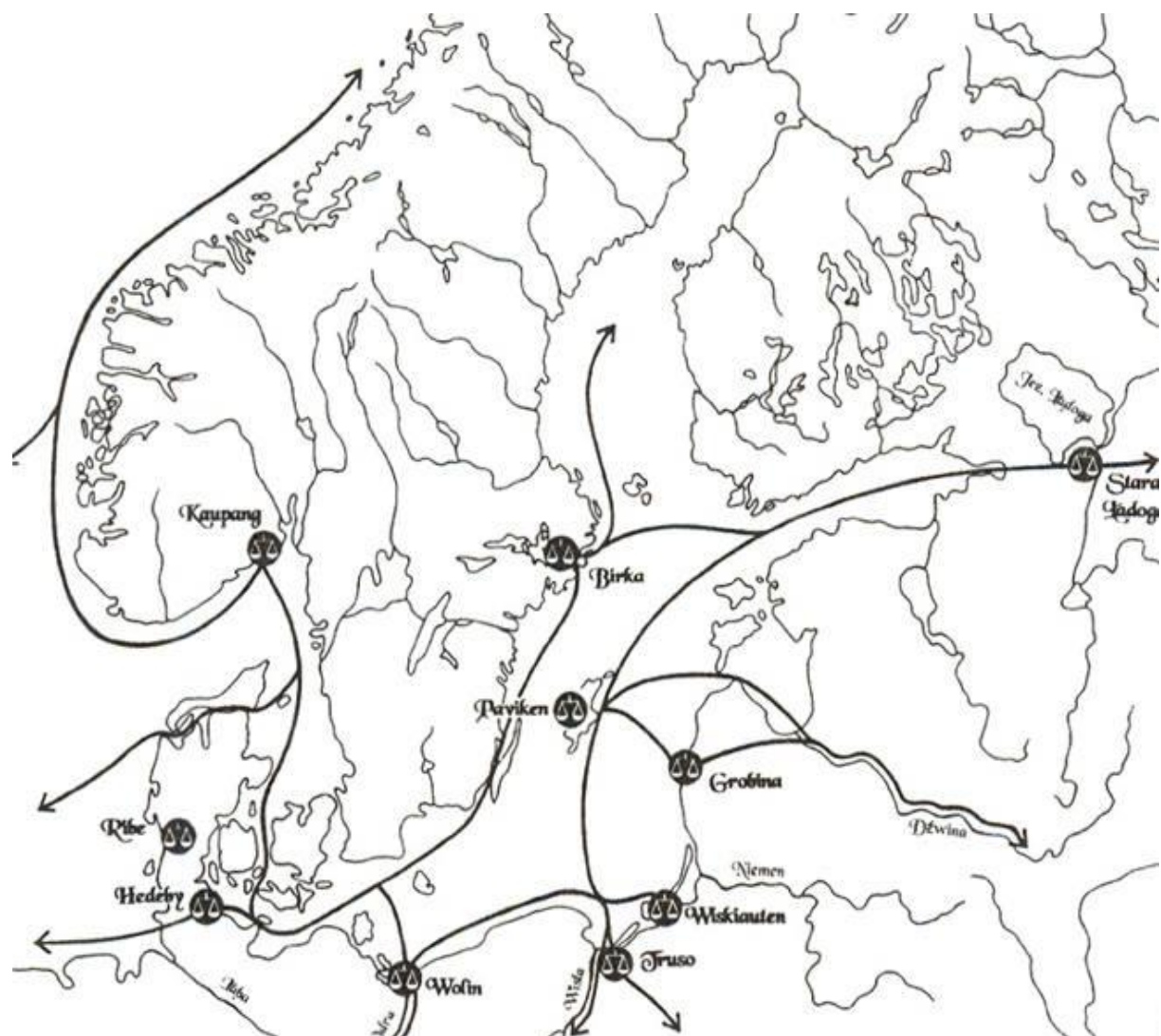
During the gas pipe excavation in Kowalewko, near Notec and Naklo, a second-century graveyard was uncovered, attesting the presence of Goths in Pomerania. Extensive, numerous artifacts were excavated, today are in the museum of Poznan. Document of high culture, proving the daily requirements of people life from central Pomerania. Some of them testify close contacts with the culture of the ancient world. Others come from local raw amber and made by local masters.



The richest and most interesting finds come from the cemetery in Weklice, Elblag vicinity. Provide us with a lot of informations about

¹ M. Christophorum Hartknoch, *Alt- und Neues Preussen oder Preussischer Historien*, Frankfurt und Leipzig 1684, S. 47.

Originalabschrift aus der Chronik Chr. Hartknochs in deutscher Sprache aus dem 17. Jh., S. 47: „Zulezt bringet auch Paulus Piasecius, Bischoff in Przemisl ein Argument herfür/ welches aus der Gothen ihrer Sprach genommen. Nemlich er sagt/ dass auff sein Begehr Adamus Maccovius des Sigismundt III. Königs in Pohlen an den Philippum IV. König in Spanien Gesandter / in Spanien An. 1622. sich fleissig nach Gothischen und Wandalischen Schriften umgesehen/ uû habe auch unter andern der Hebraer Kirchen-Historiae in Gothischer Sprache beschrieben gefunden / und mit in Polen gebracht; diese Schrift und Sprache als die Schweden / die dazumahl an dem Hofe deß Sigismundi III. und unter denen auch unterschiedene geleerte Leute / gegen die Gemeine / wie auch gegen die alte und neu außpolirte Schwedische / dazu gegen die itzige Teutsche Sprache hielten / sey niemand unter ihnen gefunden / der da solte einige Gleichheit entweder in Wörtern und der Etymologia, oder auch in der Deutung angemerket haben. Es bezeucht sich ferner Piasecius auff die alten Schwedischen Monumenta, die noch vor Alters hero biß auff unsere Zeiten geblieben seyn. Insonderheit berufft er sich auff die Grabschriften bey dem Städtlein Telga, welche im geringsten keine Gleichheit mit der Gothischen Sprache oder ihrer Schreibart hat. Schleust also Piasecius, dass die Gutæ, die Ptolomæus in dem heutigen Schweden seßet (als Teutsche Völcker) mit denen Gothen oder Geten/ die soviel Länder übermeistert (als Sarmaten) gangund gar keine Gemeinschaft.“











Alterth.-G. Prussia.
Königsberg i. Pr.
V pag 447 Nr. 8887
Griechenland:
Marta.

