

the people life and their wealth in the 2nd - 3rd century. All these artifacts are scattered at many museums, there is no way that visitors can associate them with one and the same culture, describe only the location of the excavation.

The Goth's Princess grave in Weklice, II-III century BC.



Platter terra sigillata



Kettle-bronz



Scyphos



Fastenning with portraits of Marcus Aurelius and Lucius Verus



Beads-gold.



Buckle-bronz



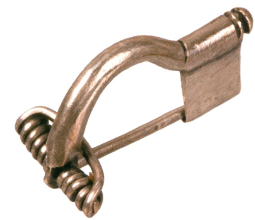
Clips made of gold



Fastenning-silver



Bransolet - silver



Fastenning - silver



Amber necklaces

*Above items from the exhibition catalog Goth Princess from Weklic
Malbork 2005*

The discovery of the Prussian port of Truso, near Elblag, was a major revelation. Archaeologist Prof. Marek Franciszek Jagodzinski wrongly attributes this port to Vikings and Scandinavians. Numerous geographical names in Sweden refer to the Goths, while patriotic Swedes claim to be Goths and to have conquered Rome. The Goths were a partial Prussian ethnos and were never Vikings, nor did they come from Scandinavia, but from Asia Minor, the Black

Sea, or possibly the Balkans. And it was with them that a very rich culture arrived, and the Prussian port of Truso became its center.

Skåne does in fact lie by the Baltic and to the north of the mouth of the River Vistula. So Scandza could mean both Skåne and Scandinavia. Swedish historians – particularly local historians – have eagerly placed many of Jordanes' list of tribes on the Swedish map; Suehans (Svealand), Hallin (Halland), Finnaithae (Finnved), Mixi (Hisinge), Ostrogothae (Östergötland). Since Sweden's days as a great power in the seventeenth century and right up until the twentieth century, it has been crystal clear to Swedish patriots that the historic home of the Goths was Sweden, and that the Swedish people were thus the forebears of the most successful and honourable of all the conquering races, those who overthrew the Roman Empire. After all,

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THE ERA OF THE GREAT MIGRATION

only Sweden has an island called Gotland, and in Sweden too there is a Västergötland and an Östergötland. The most diffident patriots have pointed out that Jordanes placed his Gothic forefathers in Scandza and that this must mean that Scandinavia had a good reputation at the time and must have had high status as an area of emigration.

In our day, at the beginning of the twenty-first century, it is no longer politically correct to think in this way.

The author of this paragraph is the eminent Swedish historian Herman Lindquist "A history of Sweden" page 27 and 28.

This changes completely the historical course of thinking and leads to another real perception of Prusai in the history. But still it is not the end, we have much earlier information, it comes from Poland. It confirms that the Gothic origin of the Swedes or Scandinavians is also not up to date. Genetic tests on living descendants of Prusai confirms this scientifically. Thanks to Prusai we know today that the Goths were pro Celtic people.

With them they brought a very rich culture and Truso became its habitat. Contemporary Polish historians do not know about it, or perhaps they do not want to know that modern Swedes deny Scandinavians presence in Prusai land. Though, geographical names in Sweden refer to Goths, and patriotic Swedes declare that they are Goths and that it was them who have overthrown Rome. A contemporary historian, the author of Swedish history, denies a Gothic presence in Sweden and writes explicitly that in the 21st century such a statement is no longer valid. The Swedes all the time were concerned about control of the southern coast of the Baltic. If Goths came from Scandinavia, of course they would claim Pomerania and Prus land.

The following paragraph comes from the book of Julia Dymitrowa, the book *Die andere Geschichte der Goten*. Translated below the paragraph comes from the source of Cristopher Hartknoch.

Below is the German text.

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- 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/ uñ 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 gelerte 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 sezet (als Teutsche Völcker) mit denen Gothen oder Geten/ die soviel Länder übermeistert (als Sarmaten) ganzund gar keine Gemeinschaft.“

alleged religious conflict in Prague in 1618, he revealed his true character completely.

Denmark and Sweden are still in the position of observers but are preparing to defend the control over the ports and waterways of the North Sea and the Baltic Sea.

The Swedes are demanding control over the whole coast of the Baltic, Pomerania and Prussia.

Relying on the mysterious book "History of Goths" and on its even more mysterious author Jordanes, Johann Magnus believes that "Swedish Goths" ruled for many years in Prussia and Pomerania. According to Magnus Map of the Baltic trade routes to the Baltic ports and to the ancient world of Greece, Rome and Byzantium, and their ports of Truso and Wiskiauty, 9th century.

Goths before the New Era, before they moved from Scandinavia to the Black Sea, they settled in Pomerania and Prussia and had five or seven of the following kings. Before Christ !

This theory was criticized as invented in the atmosphere of the upcoming 30-year war.

In 1622, Europe is on fire. Countless bands of self-supplying soldiers rob, rape and murder.

And in this terrible time, a secret diplomatic mission is sent from the court of Polish King Zygmunt III Waza. The messenger must go unnoticed by the lines of fire to pass alive to the other end of Europe to reach. He brings the Polish consul in Spain to Adam Maccovius orally to Zygmunt III for King Philip IV. King Zygmunt asks for written proofs of the Goths' speech which have survived in Spain.

From 1587 to 1632, Poland was ruled by King Sigismund III, the son of the Swedish King Jan III and Katarzyna Jagiellon, the sister of the Polish King Sigismund II. King Sigismund III is the King of Poland and the Grand Duke of Lithuania, which also includes the territory of Pomerania and Prussia - areas which Sweden as the homeland of the Goths usurp and cite Gothic - the gothic origin of the population in these territories and also the rule there before Our Era.

Paweł Piasecki Bishop of Przemyśl was the secretary of King Sigismund III.

After the end of the 30-year War he mentions a mysterious trip to Spain. On his initiative, in 1622 a linguistic study was carried out - a comparison between Swedish and German with the Goths' speech. At the insistence of Piasecki, Polish consul Adam Maccovius, preserved in Spain, souvenirs of the Goths and Vandals, was ordered to gather and bring to Poland for examination.

The diplomat Adam Maccovius manages to collect previously unknown attempts of the magazine, including to translate the translated Jewish history of the Church and deliver it to the court of the King.

Texts and speech were tested at the King's court by Polish and Swedish scholars.

They were compared to Swedish, Old Swedish and German at the time.

Researchers agreed that between those in Spain, the pre-existing speech patterns of the Goths and those from Sweden or Germany do not have any affinity in both vocabulary and origin or meaning. Bishop Piasecki also referred to Swedish memorabilia preserved from old times. He drew attention to the ancient tombstones from the Swedish city of Tegel that were still in existence at that time, which were in no way similar to the Goths' speech and their spelling.

Referring to the results of the paleographic and philological expertise of the King Zygmunt III Court, Bishop Piasecki states: 'Gutae from Sweden have nothing to do with Goths or Geta, also called Sarmatians'

The result of the study of King Sigismund III of 1622 turned into a Gordian knot, caused severe reactions in Sweden.

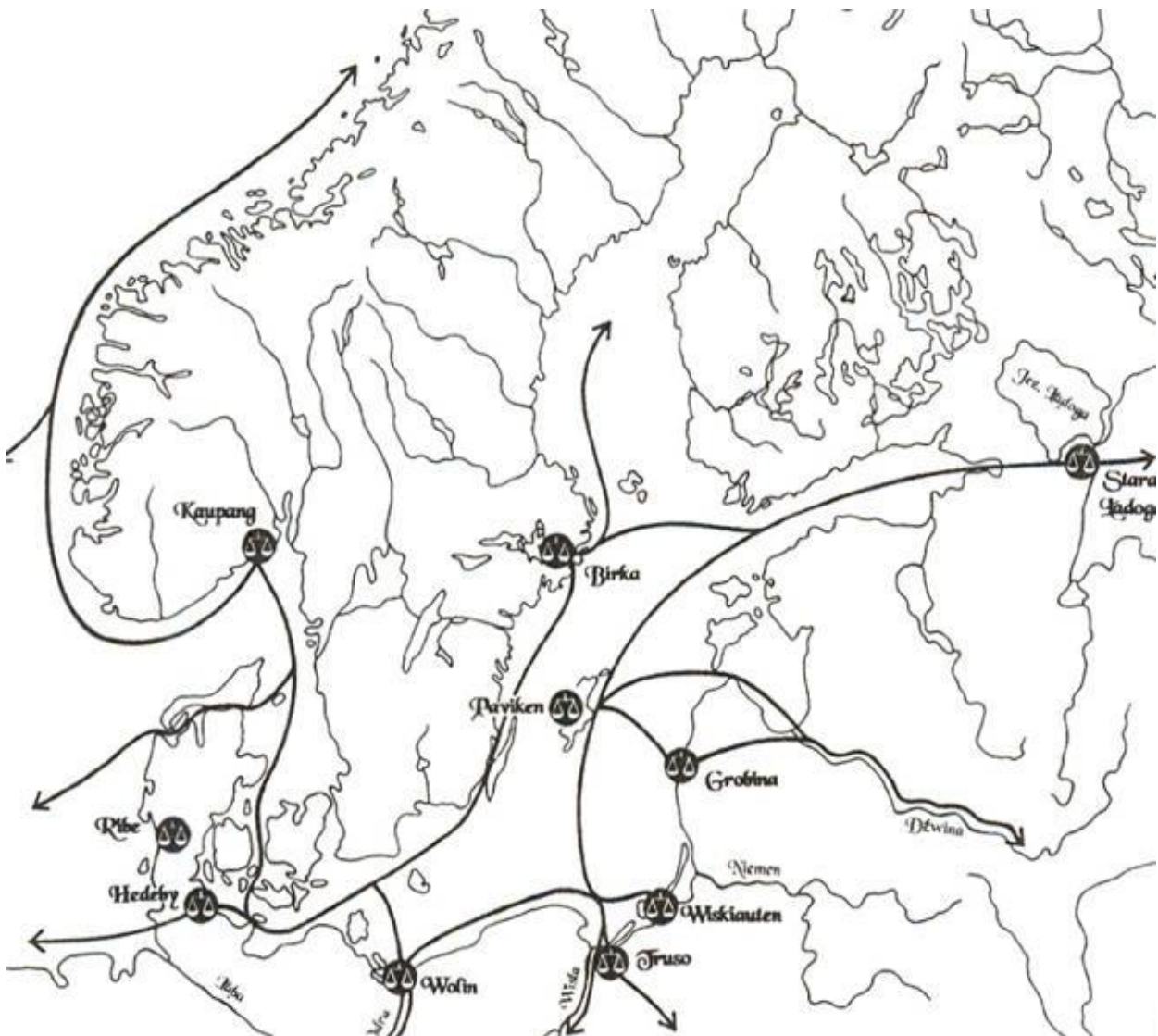
The father of Danish archeology, Olaus Wormius, tried to save the situation that the Goths, during and after their emigration from Scandinavia, forgot their native language. However, he lacks scientific arguments.

Three years later Sweden attacked Poland.

After the 30-year war, Sweden is victorious and the expertise of King Zygmunt III disappears in oblivion.

The Swedes always aimed to control the Baltic Sea, its southern coast. If the Goths had come from Scandinavia, the Swedes might have had claims not only to Pomerania but also to Prussia. This is where the legend of the Scandinavians and Vikings on Prussian soil ends.

The port itself has survived and has never been plundered, evidenced by the number of valuable artifacts. A sudden level rise of the surrounding waters was the reason for flooding and as a result silting it up. Residents abruptly forced to leave and never returned to it.



Two Prusai ports in the Baltic, Truso and Wiskiauty, amber routes that led to the world of antiquity Greece, Rome and Byzantium.

The Truso craftsmen were the performers of various items from various raw materials. The native raw material was amber from which jewelry was made, but also other items. Their numerous warehouses were found in Truso. All the below illustrations come from the work of the archaeologist the discoverer of Truso M. F. Jagodziński "TRUSO - between Weonoland and Witland" published by the Archaeological and Historical Museum in Elblag.

The best evidence of the broad Prusai commercial contacts are coins finding.



Drahma of sasanids 591-628 AD



Dirham of abbasyds 814-815 AD



Denar from HEDEBY Denmark 825 AD Denar from HEDEBY Denmark from 9th c.



Pens Wesesex England 845-848 AD Composition of various sets of weights. Bronz.



Examples of boat rivets.



Bronze bells.



Blacksmith tongs.



Folding weighing scale. Bronz.



Pendants. A woman in a long dress. Silver



Bars of bron



Ice skates. Bone. Hammer for making jewelry. Bone. Needles and awls.



One-sided three-layer comb.



Horn holders.



Amber



Celtic game HNEFATAFL. The Gepid inhabitants of Truso were Celts. Pawns found in Truso. They were made of amber, a royal large bronze.



Amber necklace



Various amber decorations



Necklace made of stones



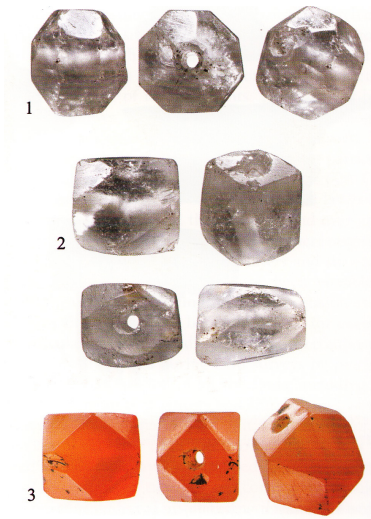
Coral amber



Rotary beads. Amber.



Cylindrical mosaic corals. Glass.



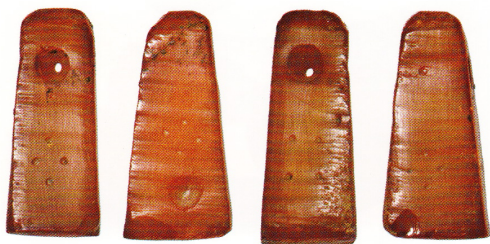
Cubic coral. Glass. Corals with semi-precious stones. Glass corals.



Weaving divider. Wood.



Spindles of baked clay and slate.



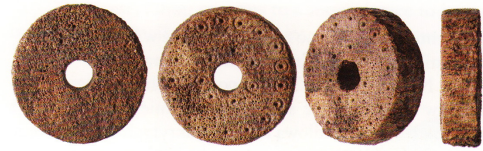
Trapezoidal pendants. Amber.



Rotary beads. Amber

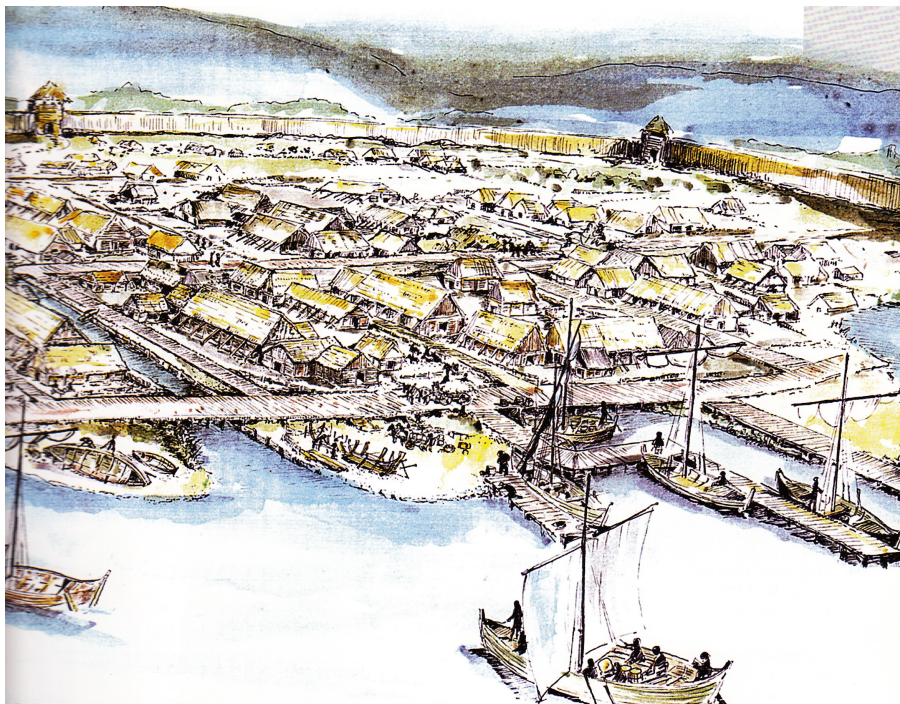


Lead spindle.



Horn spindle

Artifacts discovered in the port of Truso come from various fields and are extremely rich. The port was a center of high craftsmanship. A common occupation was the production of weapons. The Prusai were great sailors, often outnumbered with their skills the sea robbers. For that were needed well-constructed boats with sails. Their building also took place in Truso. Constructors pretty early used iron rivets. A lot of artifacts produced and found in Truso also found in other parts of the Prusai territory. Shows that the local trade had also its place. These artifacts can still be found today, one can imagine how much more was there at the time of conquest. Can be concluded that the Prusai belonged to a very wealthy and self sufficient people.



The port was a center of trade and high craftsmanship: blacksmithing, jewelry, glassmaking, woodworking, hornwork, and shipbuilding have been discovered there, as well as traces of

weaving workshops. Jewelry-making is indicated by the discovery of scales. Silver was used from coins. Performing all these functions could not have been possible without cooperation with the outside world, i.e., raw material suppliers. This required efficient organization, including the selection of suppliers and effective management.

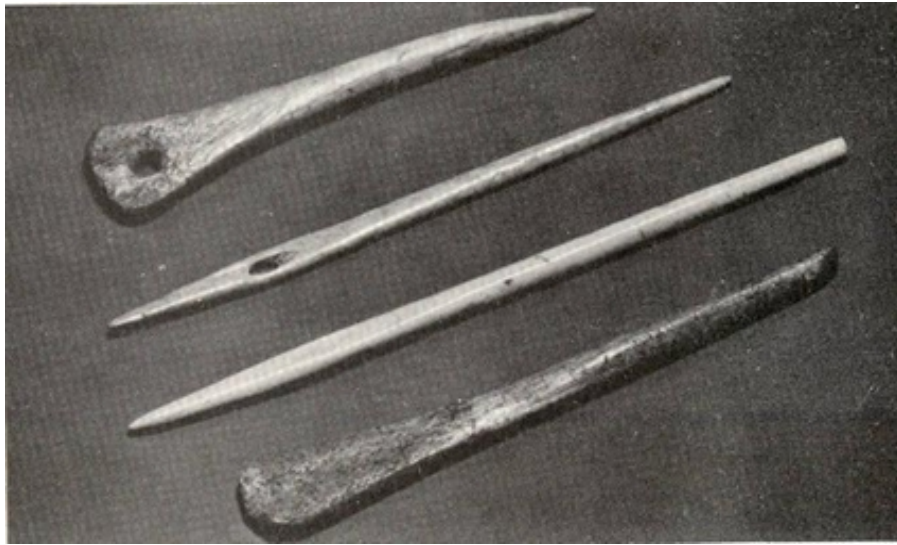
Because of its role as a port, shipbuilding was essential. The Prussians mastered this art, as exemplified by the fact that when Curonian pirates chased the Prussian Vidgaur at full sail across the Baltic Sea, he managed to escape and, just in case, took refuge in the Danish port of Hedeby. To make flat-bottomed stave boats, a suitable species of wood with prepared staves was required. It was impossible to transport the entire trunk to Truso. The boats were custom-made and used for defense against intruders, for commercial voyages on the Baltic Sea, and for fishing in the Lagoon and the Baltic Sea. To withstand the sea winds, the mast itself had to be carved from a special species of wood. All of this didn't grow in Truso; the shipbuilder needed a forester and a forest carpenter. They connected the planks with iron rivets. The iron had to be smelted from bog iron ore using bloomeries. A blacksmith prepared the rivets. Everything was done outside Truso. The number of other iron products produced in Truso for domestic and military purposes required a lot of smelted iron, and many blacksmiths were needed to operate the facility. Weaving workshops also couldn't exist without sheep breeding and flax and hemp cultivation. All of this was spun on a spinning wheel and only then could it be delivered for weaving on the looms, the traces of which remain in Truso. Linen fabrics were used to make sails for seafaring. Prussian women were renowned for their beauty. The Danes were known for kidnapping women, among other things, as they were the target of their raids on Sambia, but it is unknown whether they did so for trade. Jewelry and clothing found on their bodies enhanced their beauty, and they likely knew this very well. It's safe to say that the Prussians were unrivaled in fashion, too. Prussian women's taste and aesthetics were at their finest, a compliment to the Prussians, proof that they cared about the appearance of their chosen ones.

The Port of Truso fulfilled two functions, apart from trade it was also a craft workshop in which not only amber was used, but also precious metals. This is evidenced by unearthed weigh with weights. The Prusai did not have ores, but they were able to melt a large amount of coins. At that time, the Prusai did not allow for a foreign alien group to come on their land and set up their estate, workshops or fortifications. The attempts were usually very short-lived, until Prusai, gathered their forces and eliminated the invaders. The common interest and the demand for amber was in the whole ancient world. Began well before our era, and was for Prusai very profitable. Islam followers were the first in line. They used as beads to their pattern of rosary. This pattern in the eighth century came from India. In Arabic, it is *subha*, *tasbih* or *misbaha*. Beads were made of amber and were in varying amounts in common demand both by Arabs and Christians. A very large number of Arab coins found on the Prusland testifies to a vibrant trade in amber with the Arab world, but not only also with the Romans.

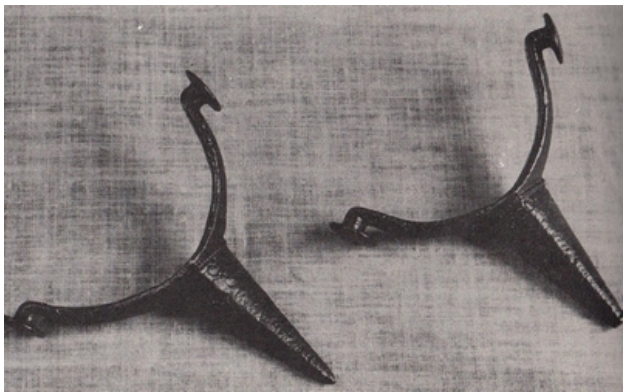
Treasures dug in Weklitz, Roman artifacts together with local products like amber necklaces are dated the 1st-2nd century. Both excavations are in close proximity to each other and the similarity of the exhibits also close. Scandinavians were not yet known, they still were somewhere in their infancy, and this civilization was there already.



Necklace made of Arabian coins, found from Wiskiauten (Sambia)



Zubronajcie, province Suwaki. Western settlement. Needles and a small awl. Bone length 5; 6.2; 6.5 and 7 cm. III - II centuryBC.



Spurs II-III century Suwałki, weapons and tools. Iron II-IV century

Rembelin, province Ostroleka. A sieve dish from a sediment. Clay. H (height) = 7.5 cm. III century BC. Such excavations are rare. They testify to maintaining high hygiene by users Sieve dish with ear, gently rounded cap, on three legs. Brick color, brown glaze. XVI-XVII century. Partial reconstruction. Height 12 cm, diameter 20 cm, depth 8.6 cm. ear width 2.3. Frombork land.



Find Roman denarii in the I-II century Zalewo. Also in the municipality of Zalewo, on the border with the municipality Susz, in 2015, relics were found, which were unique in the country. In the forest near Jerzwałd, weights of bronze and iron were found, and so-called Choppers, small pieces of silver Arabian coins - dirhams.



Greek votive figurines from ancient Sparta found during archaeological excavations conducted by Prof. Kossina (Berlin) in 1915. Königsberg, V-IV century BC. The information and photo comes from the German archive the collections of Königsberg plundered by the Russians after the Second World War. Where are

they now, whether they have been plundered, nobody knows. For what purpose, at what ceremony the Prusai could use?. They document early contacts with ancient Greece, and amber was already in hands of the ancients.



An article from the Königsberger Allgemeine Zeitung from 1935. In the summer of 1935 in Gumbinnen (today's name of Gaud in the so-called Kaliningrad District) an extraordinary find was made during the construction of the house at Erich-Koch-Straße. During the earthworks necessary to make the foundation, a spear blade made of bone was found. According to the scientists' opinion, this blade was about 11,000 years old (it came from around 9,000 years BC). It was considered the oldest find made on the Prus territory. Already at that time they were considered as evidence refuting claims that these areas were at that time almost or not at all uninhabitable. Until the capture of the city by the Red Army was in the Museum Königsberg collections, then it was lost.

11000 Jahre alte Lanzenspitze gefunden

Der bisher älteste sicher datierte Vorgeschichtsfund Ostpreußens

Gumbinnen. Im Sommer 1935 wurde in der Erich-Roch-Straße in Gumbinnen mit der Ausführung eines größeren Neubaus auf einem kleinen Flachmoor begonnen. Nach Ausschachtung beträchtlicher Erdmassen zur Unterfellerung sah man sich des weichen, wässerigen Baugrundes wegen genötigt, die Fundamente auf Senkbrunnen zu errichten, die bis zu einer in größerer Tiefe liegenden festen Bohrschicht gegraben werden mußten.

Bei diesen Arbeiten wurde eine Lanzenspitze aus Knochen gefunden. Durch die Aufmerksamkeit des Finders, des Arbeiters Gaudsuhn, und des Maurerpoliers Bleichner konnte die Fundstelle und die Lage des Geräts untersucht und sicher bestimmt werden. Der Kreispfleger für Bodenkulturmater, Lehrer F. Wieste in Kuligkehen, konnte schon wenige Stunden später die Fundstelle untersuchen.

Lehrer Wieste führte seine Arbeit mit solcher Umsicht und Sorgfalt aus, daß eine sichere Altersbestimmung dieses

wichtigsten Vorgeschichtsfundes der letzten Jahre in Ostpreußen

möglich war. Die sorgfältig gearbeitete Lanzenspitze ist 30 Zentimeter lang, dünn, dunkelgrau-braun im Querschnitt, unten rund, oben oval, das dickere untere Ende zum Einklemmen in einen gespaltenen hölzernen Lanzenchaft zweibeitig teilartig zugeschrägt, wie Dr. H. Groß bekräftigt, dem die Altersbestimmung dieses Fundstückes gelungen ist. Nach Angabe der Preussischen Geologischen Landesanstalt in Berlin ist die Lanzenspitze aus einem Mittelfußknochen vom Elch angefertigt. In derselben Schicht, in der die Lanzenspitze gefunden wurde, lag 20 bis 30 Zentimeter entfernt ein 35 Zentimeter langer, entrindeter, gegabelter Kiefernast, eine Spur des ältesten Waldes nach der Eiszeit.

Nach den Untersuchungen muß die Gumbinner Lanzenspitze aus der Zeit zwischen 10- und 8500 v. Chr., und zwar mindestens aus der Zeit um 9000 v. Chr. stammen, also etwa 11 000 Jahre alt sein. Die Gumbinner Lanzenspitze ist der älteste, sicher datierte Vorgeschichtsfund in Ostpreußen; damit ist zum ersten Male die Anwesenheit des Menschen in unserer Heimat in der älteren Steinzeit sicher nachgewiesen.



The above find is very rare and unusual because it's a so-called "shoe," used to secure the end of a weapon a leather sword scabbard to prevent damage. Some suggest these may be prototypes of coats of arms.

was probably no case to enter the forest for a moment and, instead of mushrooms or berries, to bring out a treasure of tremendous value, not only historical. And this story happened between Prabuty and Susz. During a car trip, he stopped in an accidental place near Olbrachtówka, entered the forest "by necessity" and found coins and jewelry on the plowed forest fire fighting belt, which now appear in archaeological circles under the name of the priceless "Treasury of Olbrachtowka". Such sensational discoveries are found throughout the former territory of Prusland. One can imagine how many such treasures were owned by Prusai, completely plundered by the German Teutonic Knights during the conquest.



Beads believed to have been made over 3,500 years ago in Egypt were discovered in an early Bronze Age cemetery in Kosyn. According to archaeologists, the jewelry arrived in the region through trade on the so called Amber Road. At the time of these excavations, nowhere in the Baltic basin, outside of Pomerania and Prussia, was such a high-level culture present. It could only have been represented by the Goths, who settled in this land before our era. In Prussia, the settlement of Truso was already located on the Amber Road at that time, and to date, no other settlement like the port of Truso has been discovered in the Baltic basin. Apart from Roman and Greek imports, this culture's products were not a local creation. In the initial period, they arrived from the Middle East with the Goths.

In Kosyń near Dobrze Miasto, ancient artifacts were discovered that could have migrated with their owners. It is difficult to believe that these attractive excavations in Prussia date back to around the 17th century BC. Among other things, beads were discovered, and their physical and chemical examination revealed that they were made of vitreous faience, something unlike anything previously found in Central Europe. They are believed to have originated in Egypt. The invention of glass originated in Egypt and then spread throughout the Middle East. Other artifacts from this source include a bronze spearhead, a dagger with a hilt pin, a metal earring, a bronze pin with a semicircular head, and the so-called "salta Leone" twist, gold pins, bronze axes, and gold objects. The discoverers claim that "items were found there, originating from places such as the Carpathian Basin, the British Isles, present-day Germany, and the Danube region." There is no evidence that such a culture existed in these regions. From the above, we can assume that the finds date back to the Bronze Age and likely belonged to an ancient collector who could have brought them with him. This is extraordinary.



Therefore, they could have traveled with the owner and not necessarily been there in the 17th century BC. But who could the

owner have been? Among the artifacts, a skull was found, "from the same period." The question is how was it examined, was its DNA tested? Who was the person buried there? And finally, can the discoverers be taken seriously, as there are gaps in the reliable description? The excavation site was under the domain of the Celts and Goths. This discovery is extremely important, not only for understanding the artifacts, but also for determining the ethnic group to which the artifacts' owners belonged. Despite the scientific conference, the information published by the discoverers is very sparse and scientifically questionable. We hear "that the finds will verify the history of our region," adding that "until recently, it was said and written that our lands were uninhabited. Yet people lived here."

PRUSAI LIFESTYLE

European Culture, often being said, was built upon Christian Culture, and it is difficult to deny it. But, what are the values of that culture, its achievements, heritage, how all this can be summarized. Definitely nothing more, than teaching the Ten Commandments and human slavery. Culture can be good or bad, unfortunately European Culture over the centuries did not work for its goodness, did not pass the exam and completely failed. Right from the Middle Ages to the present days Europe's Christian Culture is guilty of tens of million human lives, hundreds of million brain washed, blocking the truth and nothing else, that is what represents European Christian Culture. Humans are being fooled, either politically or by the institutions of faith. But being realistic, let it to remain because can be worse.

Greek Herodotus born in Halikarnassos in about 484 BC writes about Electron, a valuable amber find on the Baltic coast. After him, Aristoteles writes about amber in 340 BC. In the year 320 BC. Pytheas from Massilla discovers Prusai land while sailing on the Baltic.

Gaius Plinius, a Roman citizen, historian and writer in year 54, writes about Prusai and their amber. In the year 60, a Roman legionnaire brought a large amount of amber to Emperor Nero, which the Romans used for decoration.

The Prussian way of life and culture were more advanced and modern than their neighbors. They were hardworking and thrifty, and to this day, their descendants demonstrate considerable entrepreneurial spirit. They paid great attention to nature, and cultivated it with great care. The land was cultivated for various types of grain and vegetables, allowing it to rest so it wouldn't become depleted. Prussians were no strangers to fruit farming. They cleared the forest as much as necessary.

Cattle breeding and poultry farming were developed, and horse breeding, especially white horses, were given special attention.

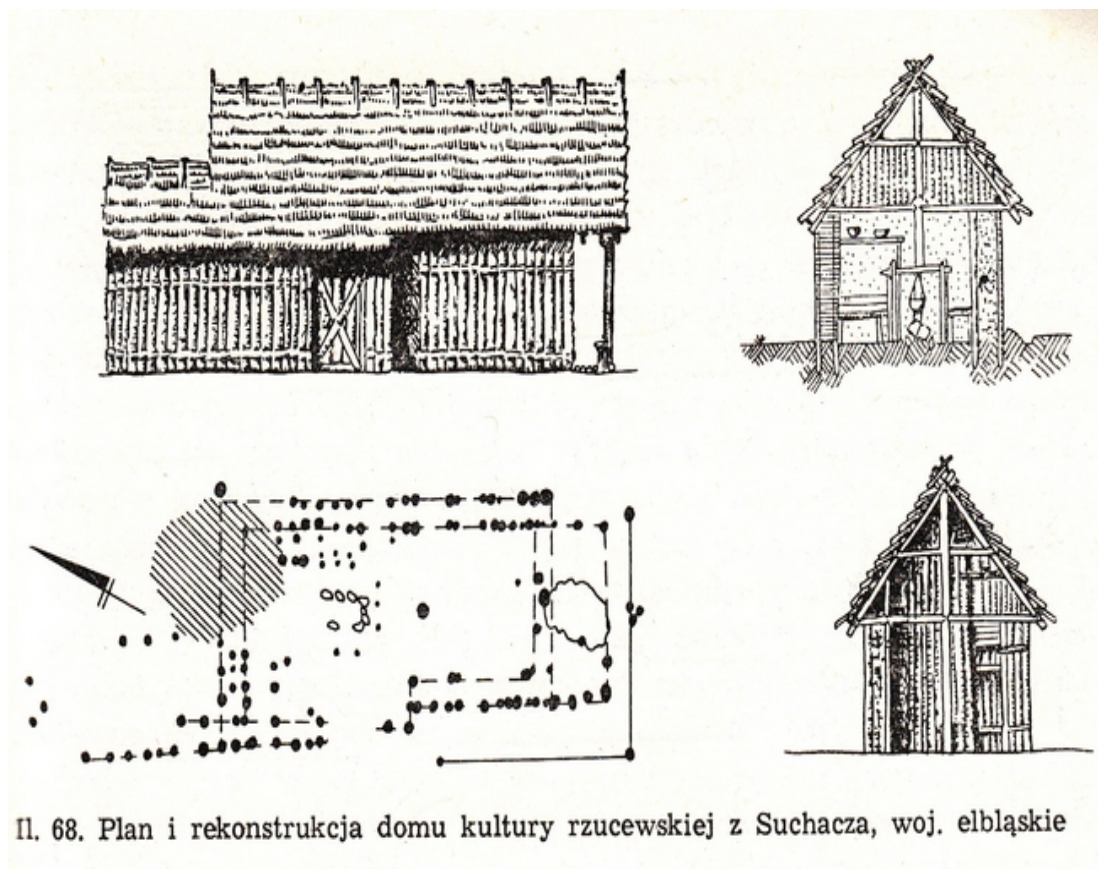
After reaping the fruits of their hard work, the Prussians spent every free moment celebrating and giving thanks for the harvest. The harvest festival originated with the Prussians. After the harvest, they enjoyed themselves with songs and dances, sparing no one. There were no beggars. The cultural legacy of Prussia includes the modern Polish Mazurkas, Obereks, and Kujawiaks. The entire ensemble of Kurpie folklore is a Prussian legacy.

It is particularly noteworthy that the Prussians possessed the knowledge of freezing long before the Italians discovered it. This is illustrated by the 9th-century English sailor Wulfstan: "The Estes have this custom: when a man dies there, he lies unburnt in his home with his family and friends for one month, or sometimes two; kings and high-ranking people, for as much longer as they have more wealth; and sometimes for half a year they are unburnt and lie exposed in their homes. And all the time the dead person is at home, they drink and have fun there, until the day they burn him." And this is explained by the fact that "the Estes have such a skill that they can produce cold. And that's why the dead body lies there for so long and doesn't decompose, because they act on it with cold."

They took great care of the appearance of their chosen ones, as evidenced by excavations, numerous ornaments, and jewelry belonging to women. Due to the climate, woolen clothing was in high demand. Prussians were characterized by great personal hygiene, and some kind of sauna was common among them. The

residences of Prussian nobles disappeared forever; today, their reconstruction is no longer possible. The locations of these residences were inaccessible. They were destroyed during the conquest, occupied by the Teutonic Knights, and in their places, castles were built. Judging by the wealth of excavations, one can conclude that the furnishings of Prussian residences must have been rich.

Below is a typical reconstruction of a Prussian house. Noteworthy is the double wall of vertical piles, with a space filled with insulating material against both frost and heat.



In this part of Europe, the Prussians were unrivaled in commercial contacts; they were at the forefront of trade, not only with the ancient world of the time, but also with their closest neighbors, both on land and sea. The climate was harsh, and nature endowed them with great industriousness, providing them with a wealth of agricultural and vegetable crops, as well as livestock farming, which protected them from famine.

Settled in northeastern Europe since ancient times, and taking into account climatic changes, their history can be divided into warmer and colder periods: the Roman period and the early Middle Ages, as well as the Migration Period and the Little Ice Age. Overall, there is much still to be discovered about Prussian history. The land they inhabited was rich in game, forest undergrowth, and the lakes were abundant in fish. No one starved, and there were no beggars, and they supplemented each other in their needs. Travelers, merchants, scouts, and missionaries arriving for peaceful purposes were welcomed by the Prussians with great hospitality, as long as they accepted their culture and did not interfere with their way of life. Prussian merchants' offers were always interesting. Their arrival at the Baltic ports was met with great interest. They traded in hides and furs, which were supplied not only by their native lands but also by supplies from Rus'. There, in the ancient city of Novgorod, they had their trading post. Outside of eastern Pomerania and Prussia, nowhere else in the Baltic basin was such a high culture and standard of living available.

The Prussians were free from any religious coercion; religious freedom was common throughout Prussia. However, like any hard-working people, and even then, they harbored beliefs rooted in various natural phenomena and superstitions. They believed in life after death and reincarnation.



The people settled on the Vistula Lagoon became ethnically mixed over time, and they were called Widivarii, which in the Goth

language meant "wise half-breeds." According to the English traveler Wulfstan, the settlement on the Vistula Lagoon in the 9th century was based on virtual trade and craftsmanship – a further extension of the amber route to ancient southern Europe. In the richest province of the Prussians, Sambia, the abundance of amber deposits, which was very sudden, made the Prussian land famous in ancient Europe. The name "elektron" (electron) was introduced, and from this name comes today's electricity. All historical threads concerning the Prussians were drawn not only from Polish but also from foreign sources. The Prussians in Poland are the sole heirs of their ancestors' legacy, and this has been sufficiently proven. It's a pity that, aside from Prussian culture, which is considered Slavic, they themselves are only spoken of with insults.

Finds in the graves clearly prove that Prusai after life believed in the immortality, existence of the soul. There was no need to build political structures, faith was the determinant or factor of their high spiritual level and moral life. They were all the same, did not matter being of different ethnos, of different cultures or even wealth. They were characterized by the same, the great value for the family, their freedom and unbelievable heroism in its defense. They were farmers, fishermen, also traders bringing real works of art to themselves from distant lands. It was a civilization that was destroyed. The destruction of the Prusai in the 13th-century was almost total, their everyday way of life became demolished, the same the culture from the last moments of their freedom, nothing has survived. And all this happened on their own land.

IN ARMS ON THE BALTIC AND ON LAND

We will quote Kazimierz Aścik in his exhaustive, excellent work, unmatched by anyone else, "On the Military Life of the Prussians in the 5th-13th Centuries." The text is available for use under fair use: The fundamental difficulty in studying pagan Prussians in general, and in research on their weaponry and military in particular, is the scarcity of written sources. Until the arrival of the Teutonic Knights, not a single written source was created in Prussia. Therefore, all

information regarding the Prussians' existence, customs, social composition, military organization, methods of warfare, and the weapons they used comes from foreign chroniclers, namely Scandinavian, Polish, or Ruthenian. The notes contained therein are laconic and imprecise, so these records should be used with great caution and approached very critically. The primary source for the history of Prussia is the chronicle of Peter 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.

A paraphrase of Dusburg's chronicle is the rhymed chronicle of Nicholas Jeroschin, who lived somewhat later. He provided just as much detail about the Prussian battles and their military. In addition to the aforementioned chronicles, the account of Ibrahim Ibn Jakub, Wulfstan's account, and the life of St. Adalbert John Kanaparius contain some relevant information. Among the later works, the work of J. Voigt deserves special attention, covering the entire history of Prussia and its conquest by the Teutonic Order. However, it is inconsistent, often confusing military history with political history, and insufficiently presenting issues of strategy and tactics. Much material on the Prussian military and weaponry can be found in G. Kohler's work on general military history, which largely fills the gaps in Voigt's work.

The incomplete written sources are to some extent supplemented by archaeological research conducted at Prussian strongholds and cemeteries. Archaeological artifacts constituting evidence for weaponry often date back to an earlier period, well before the 13th century. As early as the 5th century AD, the Balts adopted the custom of burning corpses, resulting in little surviving evidence that would allow for a precise depiction of all the details of weaponry. This state of affairs significantly hampers research into Prussian weaponry. Current research in the Suwalki region, in the areas of former Yatviagans, shows some similarity in changes in funeral rites with neighboring Lithuania. For example, the transition from the

inhumation rite to cremation there also dates to the 5th century. The details of the construction of barrows, the placement of skeletons and cremation graves are also similar, and analogous types and parts of weapons and horse equipment are found, arranged next to the deceased in an almost identical manner.

Iconographic materials such as miniatures, sculptures, and tombstones can also be helpful in researching Prussian weaponry and military life. However, they are so scarce that it is impossible to exhaustively study the topic based on them.

All Teutonic sources unanimously emphasize that the weaponry of Prussian warriors differed from that of the Teutonic Knights, as the Prussians used "light weapons." They used both offensive weapons: spears, javelins, swords, knives, axes, bows, slings, projectile batons, and wooden clubs, as well as defensive weapons: shields, helmets, leather jerkins with sewn-on metal plates, or chainmail armor. Unlike Western European knights, Prussian warriors did not use heavy armor or protect their horses with metal plates.

Among the offensive weapons, spears were the most widespread and widely used. They were primarily used by the Prussian common levy, for whom, due to their length compared to a sword, they were an effective weapon against mounted knights. Heavy spears were used in close combat. Light spears, on the other hand, were used for freehand throwing and were similar to short spears, known in Poland as *sulice*. Spears were widely used by the Balts, as mentioned in an Old Russian epic from the 12th century. Thanks to their simple construction, spears were easy to make and therefore cheaper than swords. In hand-to-hand combat, long spears with iron blades, a broad blade, and a distinct rib (head length 21 cm), as well as spears with iron tips, a long shaft, and a relatively short blade with a rhomboidal cross-section, were used. The length of the shaft was approximately 20.5 cm. Small spears with a broad, short blade and a wide shaft, 10 cm long, are also found in Prussian graves, and these were most likely part of a

spear. The shafts of spears and javelins were often decorated and reinforced with copper hoops. Spears have been found whose heads had an elliptical cross-section and rhomboidal or narrow, elongated leaves. These heads often exhibited rich ornamentation. Spearheads discovered in recent years, as well as those described in earlier publications, belong to forms widespread throughout the Eastern Baltic region in the early medieval and medieval periods. In addition to polearms, the Prussians also used cutting weapons, such as swords and knives. These were expensive weapons and carried exclusively by the wealthy. Single-edged swords were used for chopping, while double-edged swords were used for thrusting. Swords were the weapons of the brass class. Therefore, Prussian nobles carried swords with beautifully decorated hilts inlaid with copper, silver, and sometimes gold. The leather or wooden scabbards in which the swords were carried had a metal shoe at the bottom. Sometimes wooden scabbards were used, the lower part of which was wrapped with wire. Swords used by the Prussians had the following dimensions: length without the hilt 47.8 cm, width 3.5 cm. The blade was smooth or had grooves extending halfway down its length. Lithuanian archaeologists report that the length of swords found in graves in Samogitia sometimes reached 0.75 m. Long combat knives with a blade on only one side, very similar to short swords, were also used in hand-to-hand combat. Knives with a spiked tang, separated from the blade on either one or both sides, were found in Mojtyny, Mrągowo County. Two types of these can be found: large knives, 20 to 25 cm long, and ordinary, small ones. The first type includes most decorated knives. A large iron knife with a short spiked shank was found in the village of Bogaczewo, Giżycko County. The blade was decorated along the butt with a line of serrations and dots opposite each serration on one side, and a straight line and serrations on the other. The knife was 26 cm long, the blade 20.3 cm long, the maximum width 3.5 cm, and the butt 0.7 cm wide. The knives were worn at the belt in leather or wooden sheaths with metal fittings at the bottom. The knife handles were decorated with fringes, skillfully crafted from thin, silver-plated wire twisted into a spiral. War axes with fan-shaped blades, lightweight and beautifully decorated, were common among the Prussians. The blade sometimes reached 20 cm in width. Mounted on a long

wooden shaft, the axe was an excellent weapon for its wielder and a dangerous one for its enemies. Archaeological research conducted in the territories of Prussia and western Samogitia has uncovered war axes with a beard, i.e., a tongue at the bottom. This tongue served to widen the cutting surface.

The Prussians also used ordinary carpenter's axes in combat, which they used in everyday work. Two socketed axes were found at a cemetery in Giżycko County. One of them, a miniature axe with a transverse hole for the axe handle, is of a later type, widespread especially in the Sudovian region, i.e., the northern part of Yotvingia.

The Balts used wooden clubs and strong poles with a thickened end as weapons. Sometimes a variety of club was used, with a straight, thick iron or copper shaft with an iron head attached. Sometimes, to increase the weight of the heads, lead was poured into the center of the clubs, increasing the club's mass and crushing power. Projectile clubs were also used for throwing from a distance. These were similar to boomerangs, with the difference that they were shaped like small clubs and, of course, did not return to their original position after being thrown. Projectile clubs, numbering 8 or more, were carried by Prussian warriors in their belts. In the hands of experienced throwers, stones were also a formidable weapon. Small stones were hurled at the enemy from hand-held slings made of leather straps or hemp cord. There were frequent cases where a unit of Polish or German knights, surprised by a hail of stones, suffered significant losses. Until recently, the prevailing historical literature held that the Balts did not know the bow. However, archaeological excavations and written sources contradict this. J. V o i g t states that the Prussians used poisoned arrows in battles against the Poles. Excavations of fortified settlements in Prussia, Lithuania, and Latvia have uncovered arrowheads in layers dating from before the 13th century, not to mention documentary finds from the 13th to 15th centuries. In the 13th century, all Balts, and especially Lithuanians, began using crossbows. The Lithuanian allies, the Zemgalians, also possessed crossbows, as chronicles mention. However, the Prussians began using crossbows only during their battles with the Teutonic Order. Crossbows became

common in the Lithuanian army as early as the 14th and 15th centuries. The crossbow projectile, called a bolt, was significantly heavier than the arrowhead, shorter and thicker than the arrowhead, and therefore had greater penetrating power. Crossbow heads were made of surface-hardened steel, allowing them to easily penetrate chain mail and armor. The bolt heads had a pyramid-shaped blade with a square base, and forked heads were also often used. A particularly large number of bolts were found in Lithuanian territory during the excavation of pilkalis. During the battles, Prussian and Lithuanian nobles and horsemen used conical helmets to protect their heads, indicating their Ruthenian origin.

At the excavation sites in Eksriten and Gross-Friedrichsberg in Prussia, two conical helmets were found before World War II, which can be classified as "Greater Poland" or "Chernihiv" helmets. These helmets could have come to Prussia either directly from Ruthenia or indirectly from Poland. Helmets worn by Ruthenian warriors in Novgorod were found in the graves of Prussian nobles. A helmet of this type was discovered in 1963 in a horse grave in the village of Pakalniszki in the Szaki district. It dates back to the 12th or 13th century. The conical helmet was artistically crafted and beautifully decorated by a contemporary manufacturer. Chroniclers of that period undoubtedly imagined the abundance of such helmets, writing of them with appreciation: "szłom ze ich jako solncu Woskhodiaszczy" ("the sun of the Eastern Europeans"), or "helme waren von golde rich." Archaeological discoveries thus partially confirm chroniclers' references to Lithuanian, and probably Prussian, princes wearing ornate gilded helmets. These helmets stood out from others both for their shape and the richness of their workmanship. Up to 30 cm high, they tapered towards the top.

However, it appears that the conical helmet described above not only had a ceremonial character and was likely used during troop reviews on ceremonial occasions or diplomatic meetings, but that helmets of this type were also used in combat. Chronicles mention that the Balts wore armor and emphasize its high quality. Armor was part of the protective equipment used by both Prussians and Lithuanians. Instead of the heavy jerkins of the turn of the 11th and 12th centuries, the Balts adopted the practice of wearing flexible

armor made of small steel links connected together, i.e., chainmail, as well as leather jerkins with metal plates or rings sewn onto them. Chainmail provided good body protection, as it was very flexible and effectively protected against blows from bladed weapons.

In battle, the Prussians used both heavy and light shields, which came in various shapes, such as circular, oval, almond-shaped, or rectangular. Shields were most often made of boards covered with leather and fitted with metal fittings. Warriors fighting on foot, as well as horsemen, held light shields in their left hands. Larger, heavier, rectangular shields, called "transoms," were used during ground combat. Sometimes they were propped up with a pole and used to engage the enemy, remaining hidden behind this movable cover. An iron shield top with a pointed spike, smoothly transitioning into a cone and a high collar, was found in a cemetery in Bogaczewo, Giżycko County. (Height 12 cm, diameter 16.5 cm, collar diameter 11 cm). The tops found are conical, with a short or medium-sized spike cut flat, and not very high. In addition to offensive and defensive weapons, riders possessed appropriate riding equipment, consisting of spurs and horse tack. Spurs were used by chiefs and family elders. They were artistically crafted and silver-plated. The horse tack included a wooden saddle covered in leather, iron stirrups, and leather bridles with a bit. A belt was also an indispensable part of a rider's equipment. Particularly beautiful leather belts with copper and silver trim have been found in the graves of Prussian and Lithuanian nobles. They were often studded with copper plaques. From the right side of the belt, 20 cm long tassels, consisting of a dozen or so spirals wrapped around a leather strap, hung downward.

Written sources make almost no mention of horse tack. Today, we can learn more about it based on archaeological research. The most decorative part of horse equipment was the bridle. They were woven from leather straps with lead fittings. Small copper bells were also hung from the bridles. Sometimes these bells were silver-plated. Horse bridles were decorated with copper spirals or chains. Decorative metal plates were attached to the chains. Sometimes the front part, the "forehead," of the horse's head had a "browband,"

which served as a shield in battle. Whole bits with bridles are rarely found in graves. In one grave at the cemetery in Bogaczewo,

Giżycko County, two iron buckles and an iron fitting—probably a noseband—were discovered. These likely represent remnants of a horse bridle bit. Bit rings, so-called "splitters," are also found in graves. Two horse bits were also found. One with a braided bridle with a strap and silver and bronze fittings.



Reconstruction of a horse harness. Horse bridle. noseband. Horse grave.

The Prussians, like the neighboring Balts, used leather saddles, stirrups, and iron spurs. In the area of former Yotvingia, a well-preserved saddle decorated with bronze and silver plaques was discovered in one of the graves. Two horse bits, including one complete bridle, braided from strap with bronze and silver fittings, were also found. The horse's back was covered with a linen blanket decorated with copper plaques and chains. The girths and straps sometimes had silver fittings.

The spurs discovered in Bogaczewo and the Lower Plain are very similar and belong to a type that appeared in Slavic areas only at the end of the 13th century and at the turn of the 13th and 14th centuries. While the iron spur found in the Bogaczewo cemetery has three rivets, and the other spurs have knobby attachments, the examples from the Lower Plain are more developed, in the form of highly elongated spurs with a very pronounced, radicular curve in

the spur bow. Archaeologists date them to no earlier than the mid-14th century. Sometimes, the foreheads of war stallions were embellished with copper ornaments. Tails, on the other hand, were decorated with metal rings. The details described above are characteristic of the equipment of war horses, which the Balts used in battles against the Teutonic Order and the Slavs. It should be noted that specially bred and cared for war horses were highly prized by the Prussians, and therefore, mounted warriors were recruited from among the wealthy and powerful Prussians. The Prussians, like their neighbors the Lithuanians and Pomeranians, had their own battle symbols, which probably took the form of a cloth with a painted or embroidered image and a pole on which the cloth was stretched. Musical instruments in the Prussian army, similarly to the Lithuanians and Semgalians, probably included horns, pipes, and perhaps drums. The names preserved in Old Prussian dictionaries show that the Prussians had many expressions related to weaponry and the military. Here are a dozen or so Prussian words: sarvis — armor; kalabian — sword; satmis — helm; skaytan — shield; kelian — spear; aysmis — sulica; romestue — axe; kersle — axe; balignan — saddle; brisgelan — bridle; lingasaytan — stirrup; kariawoytis — troop review; waida — people's assembly.

The Prussians possessed and used fishing canoes, rowboats, and larger ships. The boats served for water transport and also served as an important means of crossing. They could accommodate at least thirty men. Smaller boats and canoes were also in use. It is probable that during the siege of Königsberg (Twankste), the Prussians sailed the river on ships. Based on the losses they suffered, one large boat (aboard a single ship) could accommodate 20 to 25 warriors. During the battles with the Teutonic Knights, they also used flat ferries in addition to boats. Historical sources confirm this by the discovery of a 12-meter-long Prussian merchant ship with a mast and remnants of sails in Prussia in the Dzierzgonia River valley.

When conquering Teutonic strongholds during the Prussian uprisings, the Skali and Yotvingians even used siege engines, which they assembled and repaired. Dusburg emphasizes that

during the siege of the fortress of Wielony (Velusa), the Prussians, Yotvingians, and their allied Lithuanians introduced siege engines

that threw stones into the fighting, and also made extensive use of fire in the form of burning wood and straw. Not only difficult-to-pass forests, marshes, and waters defended access to Prussia. The inhabitants of this country tried to prevent enemies from entering the interior with artificial barriers. Wulfstan was one of the first to mention that individual Prussian tribes possessed numerous and well-fortified strongholds. Wulfstan's records date back to the late 9th century and mention that the Prussians had numerous strongholds (manig burh) and that each of them had a prince (cyninc). This is confirmed by archaeological research conducted by Polish and Soviet scientists. The excavations of J. Antoniewicz near Giżycko and F. D. Guriewicz near Königsberg provide particularly interesting insights into the castle architecture and material culture of the Prussians. The course of the battles with the Teutonic Order confirms this account. The Prussians, like other Baltic peoples, possessed a highly developed castle system. Based on the Dusburg Chronicle, we conclude that each estate—a republic—had at least one castle. Most often, a castle was built on a natural elevation, surrounded by floodwaters or marshes, artificially reinforced with ditches, a ditch, an embankment, and ramparts, thus giving the hilltop the required defensive shape. At the top of a hill or mountain, reinforced with a palisade along the edge of the ramparts, stood the fortress proper. At the foot of the hill was a fortified settlement, also surrounded by a wooden palisade, providing temporary shelter for the population who sought refuge in the fortress proper during invasions.

During the great Prussian uprising of 1260–1274, Teutonic fortresses such as Königsberg, Bartoszyce, Wiesenburg, Dzierzgoń, Kreuzburg, Rehden, Fliehbürg, Elbląg, and many others were besieged by the insurgents. The Prussians surrounded most of these fortresses with massive fortifications, equipped with wooden siege towers. In 1263, the castles of Kreuzburg and Wiesenburg fell to the Prussians, which were stormed by the Prussians and bombarded by three siege engines. For example, Kreuzburg was surrounded by three rows of ramparts, from which

the castle was bombarded and a blockade was conducted. Bartoszyce had a strong garrison of around 400 men and was besieged by 1,300 Natangs. The insurgents surrounded Bartoszyce

with fortified ramparts, equipped with three wooden siege towers, and fired on it with three machines (Dusburg, III, p. 112, c. 118 (113). Bartoszyce Castle was captured after a 4-year siege when the crew, due to lack of food, abandoned it and fled to Elbląg and Königsberg. From the Baltic Sea side, we know about the first military clashes of the Prussians, only that they were with the Vikings. They did not achieve any successes. The two Prussian ports were well guarded and the arrival of the Vikings could be quickly noticed. The port of Truso was located deep in the Vistula Lagoon. Before the intruders could reach it, they would have been noticed by numerous settlements along the coast. We know about these numerous settlements from the traveler Wulfstan in 890. The Prussians were very good shipbuilders in the maritime craft, as well as experienced sailors. There are well-known instances of Prussian merchants escaping pirate pursuit. The second port of Wiskiauta, on the bends of the Neman River, had a defensive fore-harbor, the fortress of Kaup, protecting against intruders and pirates from the Baltic Sea. No Scandinavian chronicle records that any of these ports were conquered. The Vikings themselves may have originated from Denmark. Their raids into Prussia did not go unnoticed by the Danish rulers. They, along with the Vikings, plundered the Baltic Sea wherever they could.

The Danes had been raiding Prussians since the 9th century. Between 1014 and 1035, troops of the Danish king Canute the Great ravaged the coast of Sambia (today's Kaliningrad). They established forts on the Sambia coast with Danish crews. The Prussians, unprepared for aggression, waited for the departure of Danish ships from They plundered the land and immediately liquidated Danish forts. A similar situation occurred between 1080 and 1086 during the reign of Canute IV. Neither the Danes nor the Vikings ever managed to conquer the Prussian coast. Ultimately, they relinquished any control over the Prussians. Trade proved more lucrative for them. There is no known instance of the Prussians ever engaging in piracy or robbery.

Ruthenian chronicles record clashes with the Prussians; in this case, they likely referred to the Jatviagans, and they were beyond their power at the time.

Kazimierz Aścik's work, as mentioned above, summarizes that in every respect, the Prussians were on par with other Europeans in terms of weaponry. It should also be added that in the fight for their freedom, the fighting spirit is always incomparably higher than the plundering spirit of the invaders. Throughout almost their entire existence on their land, the Prussians were under constant military attack from their neighbors invasion.. Over time, the Baltic coast of the Prussians was under constant defense, raided by pirates and Scandinavian kings. Attempts were made to establish armed forts, with the sole purpose of enslaving them and collecting tribute. For many centuries, they were invincible both from the Baltic and from the mainland.

From the German source Tolkemita, we learn that the first recorded raid on the Prussians took place around 635 from Uppsala under the command of Sveaking Yngvar. From 650 until the end of the 11th century, Scandinavian raiders, along with sea pirates, sometimes called Vikings, continuously raided the Prussians.

The account of the missionary from Rimbe, Vita Anskari, dates the invasion of the Danes to 832. There were five regional castles in this land. In one of them, the population gathered after hearing of the Danish landing to bravely defend their property. They were able to achieve victory; half the Danes were slaughtered and half the ships destroyed. Gold, silver, and rich loot were their reward. The Arab traveler Ibrahim Ibn Jakub wrote about the bravery of the Prussians... "They are famous for their courage. When an army of theirs arrives, none of them hesitates to let his companion join him, but advances, without looking back, and cuts with his sword until he is killed."

THE TEUTONIC ORDER OF KNIGHTS

START OF PRUS CONQUEST

In 1095, under the patronage of Pope Urban II, the First Crusade to the Holy Land began, with the goal of conquering Jerusalem and establishing a kingdom there. The Teutonic Knights, a group of knights of German origin, were founded in 1190 by the citizens of the German port cities of Lübeck and Bremen. In 1191, Pope Clement III officially approved its existence. After their defeat by Saladin in the Holy Land, the Teutonic Knights fled to Europe. Fleeing Palestine, the Teutonic Order was under the protection of the Pope and the German Emperor. Their actions during the crusade, date back to the Third Crusade to Palestine and the Siege of Acre. The Hungarian King Andrew II, wishing to protect his kingdom, invited the Teutonic Knights in 1211 and gave them territory in the south-east of Transylvania. There, they became renowned for their brutality. Year 1225 the King of Hungary expels the Teutonic Knights. Papal intervention, who was very keen on creating an armed Christian state under German rule, proved ineffective. They received special favor from Pope Honorius III, with numerous grants.

At the end of the 10th century, a new reality emerged in the present day territory of Poland. The Slavs, through the Piast dynasty, established statehood by adopting Christianity and uniting the Slavic tribes.

The Christian faith began to take root among the Prussians, one of such proofs being the capital of the Pomesanian Diocese in Resia, today Prabuty, completed in 1280, as Henneberg writes: "on the Prabuty walls there is a stone with an inscription (extractum) - founded 1159..., this information is clearly presented."

In 1216 Prussian leaders accepted the Catholic faith in Rome itself at the hands of Pope Innocent III. Soon, after the death of Pope, amnesia gripped all of Europe, including Rome. The next Pope, Honorius III, declared the Prussians pagans and barbarians.

Gunter, Konrad's advisor, was German, and Henry Brodaty also had strong German ties. He married the daughter of the Duke of Meran, who was related to the German emperors and other German connections. Without royal authority and power, brought the German Teutonic Order on crusade with the approval of Pope Honorius III. This plan was implemented in 1226. In 1228, the Teutonic Knights arrived at two fortresses on the left bank of the Vistula, Vogelsang and Nieszawa, which they had received as gifts. With newly arrived reinforcements and Slavic support, they crossed the border in 1231 and began the conquest of Culm Land. New reinforcements were constantly arriving from Germany.

The Germans are characterized by deceit, hypocrisy, duplicity, betrayal, arrogance, a lack of sense of wrongdoing, a lack of humanity, plunder, and many more such traits. In weakness, they are characterized by meekness, as exemplified by former East Germany. They were strong supporters of Hitler and soon became strong supporters of communism. Only decisiveness and a strong hand can convince them. Here are specific examples of the Teutonic Knights' actions, which were far from knightly. During the conquest of Culm Land, the Prussian leader Pipin fell into Teutonic hands and, despite his noble birth, was treated particularly cruelly. He was tied to a horse's tail and dragged to Toruń, where he was hanged from a tree. Not long after, however, he was brutally tortured: his entrails were torn out and nailed to the tree, then he was ordered to run around it until he collapsed. It's worth noting that Pipin's stronghold was completely destroyed, and its garrison was slaughtered, just like his uncle's stronghold.

The Prussians sought to eliminate the Teutonic strongholds. On the site of the Pomesanian stronghold of Kwedis, destroyed during battles with invaders. In 1233 the Teutonic Knights, under the command of Master Hermann von Balk, with the help of Slavs, built the well-fortified fortress of Kwidzyn. It became a Teutonic base of operations. In the same year, the Prussians, unsuccessfully, attempted to recapture the fortress from the Germans. It was not until 1243 that Kwidzyn was destroyed during the First Prussian Uprising. It later became the seat of the bishopric of Pomesania.

In 1234 Pope Gregory IX gave the conquered Prussian territories to the German Order. In 1235, Emperor Frederick II, by the Golden Bull issued in Rimini, ceded the conquered Prussian territories to the Order and legitimized the creation of a military monastic state.

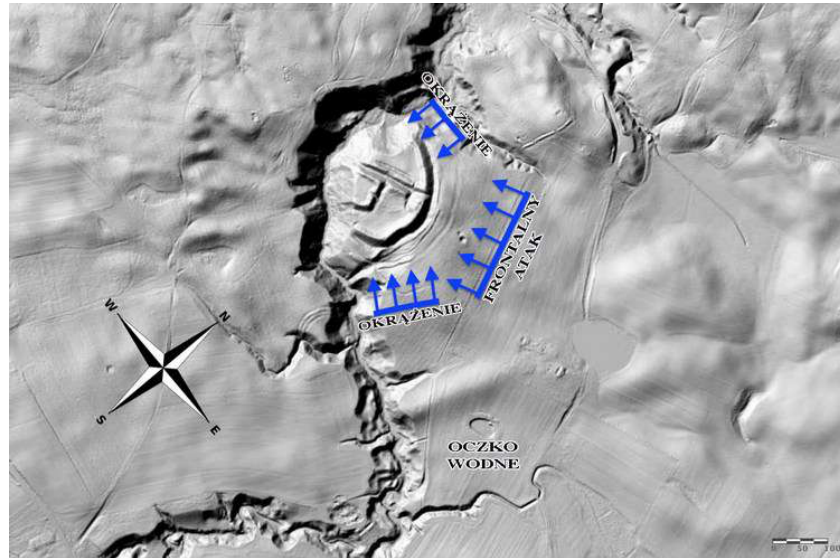
In winter, at the turn of 1234-1235, Slavs with five princes and with all their strength were present in Kwidzyn, together with the Teutonic Knights moved to conquer the land of Resia. Entering Prussia, the invaders plundered scattered Prussian settlements. Residents were murdered and raped. Whatever they couldn't loot was utterly destroyed. The achievements of centuries of thrifty labor were utterly destroyed. They left a conflagration in their wake. The news quickly spread throughout Resia. The population, along with their armed men, hid in their fortified settlements. The invaders sought to rendezvous with the main forces.

And this was how Dominik Szulc published in his work "On the Importance of Old Prussia," published in 1846, quoting Voigt;

"All hope was in Poland, who wanted to incorporate Prussians, who were still in idolatry, in spite of their repeated attempts to convert them. That is why all Polans went on a journey of the Cross, from Oder to the Vistula, in particular, Henryk Szlaski brought with him 3,000 warriors, Konrad Mazowiecki 4,000, Kazimierz Kujawski 2,000, Wladyslaw Wielkopolski 2,200, Swietopelk Pomorski with his brother Sambor 5,000, and a total of 16,200. Meanwhile, all of Germany did not provide more than 5,000 Crusaders."

The relatively recent strategic discovery of the stronghold in Stara Dzierzgon, and the discovery of its military advantages, indicates that the battle for Resia, and subsequently for Prussia, took place nowhere else but in this location. The stronghold's area is approximately 5 hectares. All describe the inhabitants of Resia as extremely brave. Despite this opinion, they themselves could not have expected such a large-scale mobilization against them. If we estimate the land of Resia at approximately 1,000 square kilometers (based on today's counties), its inhabitants of mixed gender and age could have numbered at least 5,000. There could have been no more than about 1,000 warriors capable of fighting. During the bandit raids on Resia, many of its inhabitants perished,

until the invaders finally managed to surround the main force of Resia's defenders, who, together with the inhabitants, took refuge in a fortified settlement on the Dzierżgonka River, or Sirgune in Prussian, in present-day Stary Dzierzgon.



During the desolation of Resia, the invaders managed to trap their main forces together with the inhabitants who took shelter in a stronghold on the Dzierżgonka river, Sorge, in today's Old Dzierzgon. A belt of terminal moraines, with the highest peak, Gora Zamkowa (Castle Hill) (111.4 m above sea level), formed a rampart blocking the flow of the Dzierżgonka River. On its way to the Baltic Sea, the river's waters breached this rampart between Zakręty and the village of Zamek. This part of the Dzierżgonka, through the terminal moraine, creates a fantastic ravine. A wonderful place, beautiful for those sensitive to the beauty of nature.

Below, we present a huge, mounded main embankment in Old Dzierzgon, today a bit overgrown with trees. This area if did not have any other fortifications, bearing in mind the ratio of strength twenty to one, invaders should not have a problem for a quick victory. But, other fortifications could be expected to strengthen the defenses of the embankment. From the local raw material wood, a high vertical palisade at the very top of the embankment was erected, to make climbing difficult for the attackers. Between the peepholes at the palisade, there were certainly platforms for throwing weapons over the palisade, polearms, or clubs. At the fall of lower embankment part, on the attackers side, a row of oblique

pointed piles, coming from the slope of the embankment towards the advancing ones. Prusai below their fortification, before oblique pointed piles, planted the area with dense, possibly thorny bushes difficult to tear. The Teutonic Knights often offered this advice to German settlers, urging them to fortify their settlements with bushes, as the Prussians did. If this embankment was bare, getting it with so many of invaders, would not present a problem. Their attempt to get it lasted all day.

In the middle of the settlement, there is an elevated hill from which there was an observation point, the tower from which the command could take place.



On the opposite side of the embankment stronghold there is a very deep ravine where in the bottom river Dzierzgonka is flowing. From this side, the canyon possessed a natural defense of the settlement, it was not possible to be crossed, at the critical moment, this ravine could serve as an escape in the event of danger. At critical moments, this ravine could be used to escape in case of danger, or to reinforce the garrison and bring in supplies. In the event of a threat of defeat, the population had a guaranteed escape route down to the ravine via trenches and along the ravine along

the river. This also provided access to drinking water. To this day, there are two trenches down to the Dzierzgonka river. With such a large number of attackers, each attack could be replaced by reserves; fresh troops could replace tired or defeated troops.



In the very center of the stronghold lies a spacious square, a market square, which, in addition to the armed defenders, could

accommodate several thousand people, entire families, women with children, and elderly people seeking shelter.



The battle continued until dusk, it was during the winter season so the day light was short. From these fortifications, throughout the day, the Prusai though not equal to the attackers, defended themselves very bravely and effectively. The defensive fortification of the main embankment proposed long battle in defense. Fortified embankments did not allow the attackers for any close physical contact with the defenders, and only what remained was the storming the embankment. Hence, there are so many losses among attackers, about four thousand.

Despite being outnumbered, the Prussians fought to the bitter end, inflicting heavy losses on the attackers. Immediately after dusk, hidden by the darkness Prince Swietopelk of Gdansk and his brother Sambor, their armed forces took advantage of the darkness and decided on a bold but effective attack. They launched an attack on the very ends of the rampart (the defenders' flanks) after dark. They attacked the southern end of the rampart, where the ravine

was only three meters deep, with a simultaneous frontal assault of all their forces. It turned out that the defense of the embankment ends were not effective, not well thought-out and secured, allowed the invaders to penetrate the top of the embankment. We will not find out, if there were weak defensive points in the fortification or if there at the ends were not too many defenders. This way, absorbing all the Prussian forces, the defenses at the ends of the ramparts were ineffective. The situation allowed the invaders to descend the ravine and penetrate unimpeded into the stronghold itself and attack along the ends of the ramparts. The darkness undoubtedly proved helpful, and the attack itself may have initially gone unnoticed.

This weakness was used, with all the strength it was possible to break the defense, penetrate the shaft not only by infantry but also with horsemen. There were no defense possibilities with an attack along side the embankment, with so many attackers. Part of the population who took shelter in the stronghold could have been saved, the ravine allowed them to escape along. The weakness was exploited, the defense was breached with all their strength, and the invaders breached the rampart. During the attack along the rampart, there was no way to defend it, especially with so many attackers. The two brothers had approximately 5,000 armed men under their command. They outnumbered all the Prussian defenders five to one. This was not the Prussian encirclement in the sacred grove as we read in the chronicles. The invaders fearing Prusai during the night, decided on a bold but effective attack on the very ends of the embankment (on both sides) due to the prince of Gdańsk, Swietopelk and his brother Sambor with simultaneous frontal attack by all forces.

From Hermann Schreiber's work, translated into English, titled "Teuton and Slav," and in the section "The Saga of Old Prussia," we learn about this battle exactly as it was quoted in the chronicle of Peter of Dusburg; Peter of Dusburg, a priest from the Rhine and a member of the Teutonic Order, recounted the deeds of his knightly brothers in his Chronicon Terra Prussiae. Like many others of that profession who had seen what the sword had wrought, he forgot that it was his duty to praise the spectacle. Landmeister (local

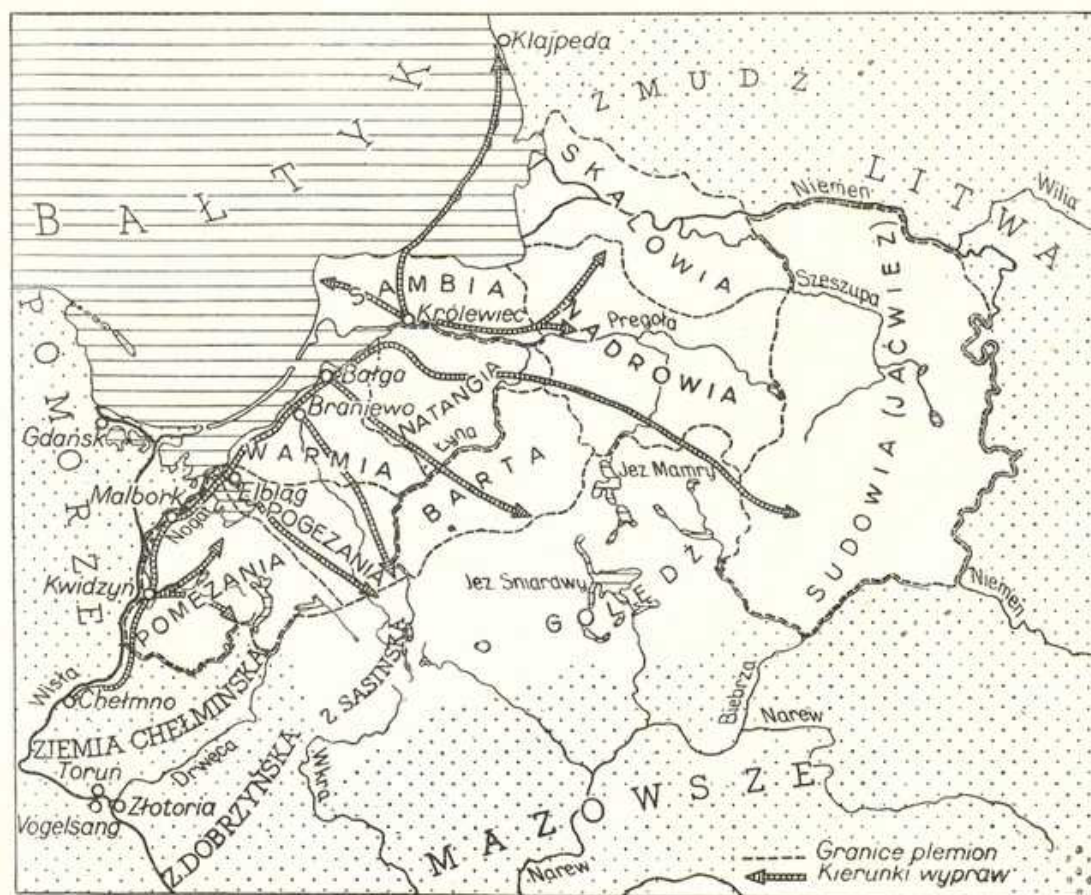
representative) Brother Hermann Balk and the rest of the Brothers mobilized the crusaders during the winter season, when the entire country was frozen. Their hearts burned to break the spirit of the Prussians. They entered the Resia district, killing and capturing many people. They reached the Dzierzgonia River, where they found what they wanted. There they encountered a large army of Prussians, who had gathered under arms and stood ready for battle. Bravely attacking their ranks, they fled. But the Duke of Pomerania and his brother, both experienced in warfare against the Prussians, manned the barbed wire so that the fugitives could not escape. In their anger, they destroyed these sinners. There, the sharp sword of the Christian knight was saturated with the flesh of unbelievers, and here the lance pierced, not in vain, sparing no wounds, for neither here nor there could the Prussians avoid their attacking face. A great bloodbath was thus ensured among the Prussians, for that day over five thousand people perished. But all the Crusaders returned home contented, praising the grace of the Savior." And these are all the words in Peter of Duisburg's chronicle about the attack on the land of Resia and the battle fought there by the invaders with the Prussians.

According to a Teutonic chronicler, there was a massacre; all the defenders, including those seeking shelter, were slaughtered. One can only assume that some of the population that took refuge in the stronghold probably survived. This was because, to allow the defenders freedom of movement around the square, they moved down the ravine, and in the face of defeat, this allowed them to flee along the ravine. 5,000 Prussians were said to have died, and this may be a gross exaggeration, but to settle the score, 4,000 attackers fell. Their leader, Prince Resia, progenitor of the Klec and von Pfeilsdorf-Pilewski families, perished along the Prussians. No one survived the battle.

The gates to the conquest of Prussia were opened; the battle decided the conquest of Prussia, as well as the centuries-long fate of the Polish Crown and Europe. Without the participation of the Slavs, the Teutonic Knights had no chance of winning this battle.

The whole of Europe joined the crusade against Prussia in order to profit from them. In addition to the select German knightly

regiments, all European knights and royal armies participated from all sides. The King of Bohemia arrived with an army of thousands, and in his honor, the Prussian fortress of Tuvangste was renamed Königsberg by the Germans. All of Europe was summoned to the conquest of Prussia, and all of Europe participated in the conquest. The Germans announced a hunt for human beings, the pagan Prussians. From the very beginning and throughout the conquest, the papal legate, William of Modena, was present.



Directions of conquest

Settlement after settlement was exterminated. Everything of value was plundered, the rest set on fire. This lasted for over half a century. There were moments when the Prussians could have cleansed their land of German and European barbarians, but new reinforcements arrived by sea. The invaders plundered the population of their crops and supplies. What they couldn't take was burned, depriving them of the opportunity to survive and participate in the fighting. The Prussians were invited to peace treaties, only to have their houses barred during the meeting and set on fire along with the participants. How does this differ from the Germanic excesses of the 20th century? Absolutely nothing.

