

The written history about the Prussians not only falsifies it, but also the true purpose of their conquest and extermination is concealed under the guise of Prussian paganism. It's 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. The widespread concealment of criminal German policies hinders the portrayal of the true face of the Prussian people.

Today's researchers, relying on sources written from the 12th century by Polish and Teutonic chroniclers, have been programmed to thoughtlessly and without insight reproduce forgeries. Research into the history and knowledge of the Prussians is downright shocking that science can descend to such scandalous levels of utter nonsense, and as this suggests, true knowledge remains highly undesirable.

The destruction of the Prussians was almost total; nothing of their 13th-century ethnos, daily way of life, or culture from the last moments of their freedom has survived. And this happened on their own land.

THE FIRST PRUSAI UPRISING 1242-1249

Świętopełk, Duke of Gdansk, and his brother Sambor, had previously participated in many invasions of the Prussians, but for the first time participated in a victory over them at the Battle of Dzierzgon. It is worth reading the opinion in the footnotes of Kazimierz Asciak's work "On the Military History of the Prussians in the 5th-13th Centuries." The author quotes A. Kamiński: "He maintains that before the period of armed conversion of the Prussians, the offensive side in the Polish-Prussian and Polish-Yatviagian wars was the Polish side. The reason for this phenomenon is seen not only in the political dispersion of the Prussian and Yatviagian tribes, but also in the gentle nature of the Prussians." At that time, as a pretext for conquest, they were declared pagans, and pagans did not deserve any rights or respect. The Prussians' weaponry and fighting style differed little from their

neighbors, but combat was more adapted to the densely forested land in which they lived. Their weapons depended on their wealth. It was the responsibility of every Prussian to ensure their weapons were well-equipped. For lightness and rapid movement, they lacked heavy armor and a well-armed horse. The armor was made of thick leather, sometimes reinforced with metal plates in appropriate places. Commanders and those closest to their entourage were usually mounted. In thickets, mounted men were ineffective. This was different when, during uprisings, they had to move to distant locations. To overcome distances, manoeuvre ability, and change tactics, mounted Prussians participated. Their weapons were no different than those of the invaders. The Prussians had no shortage of horses, and horse breeding was common among them. They fought primarily from ambush and hand-to-hand. The infantry, or if you prefer, the common militia, as depicted on the doors of the Gniezno cathedral, from around 1170, carried oval shields and javelins. They used single- and double-edged swords, decorated with inlays of copper, silver, and sometimes even gold. These were the weapons of the nobility.

The infantry threw short clubs, often tipped with bronze or lead-filled heads. A warrior carried about seven clubs attached to his belt. From early youth, boys practiced throwing clubs at targets. This was the prototype of today's dynamite grenade. Spears, long poles with club-shaped ends, and fan-shaped axes on long shafts. For hand-to-hand combat, each carried a long or short knife, worn at the belt. Their helmets were conical, mostly imported from eastern Kiev.

They carried bows. In battles against the Teutonic Knights, they used crossbows. Throwing stones by hand was also an effective weapon.

Quoting Łucja Okulicz-Kozaryn: "The military strength at the disposal of the Prussians depended on the size of the settlement-territorial community undertaking combat or defense. Often, matters of war and territorial defense were left to the discretion of a single lauks, and then the number of fighters was very modest."

Despite being defeated, the Prussians never surrendered. Many times in later centuries, they fought for freedom and dignity. They formed alliances with their neighbors, but were met with betrayal. The Prussians' bravery terrified their neighbors over the centuries. They feared that after gaining their independent status, they would submit to no one. They were all freemen, a situation that did not exist among their neighbors. The Prussians never possessed an organized army, yet they were too strong and invincible for the Slavs. They had no need for political organization, although they had leaders who were held in the highest regard by the Prussians. In the event of a threat, they called on the people to mobilize, to fight to defend their sovereignty, and were willing to give their lives. After the victory at Stary Dzierzgon, the Teutonic Knights' advances in conquering Prussia alarmed the Gdansk prince, Swietopelk. He had concerns about his future and decided on an armed conflict with the Teutonic Knights. They became not only a territorial threat to Swietopelk, but also a trade threat on the Vistula river. He had never experienced this with the Prussians. His affection for the Teutonic Knights was short-lived; in 1240, he launched an armed attack on the Teutonic Knights and immediately took possession of part of the coast.

The Pomesanians quickly exploited this new situation. In 1242, they instigated an uprising, siding with Swietopelk. The Teutonic Knights found themselves in real trouble. In 1243, Pomesania was engulfed in war. The Prussians successfully terminated the Teutonic Knights' previous achievements. They extended their struggle to the Culm Land. With the great support of the local population, they destroyed the settlements of the incoming German settlers. They destroyed the Teutonic fortifications, although already numerically decimated, they led the uprising through raids and ambushes, and they also achieved success. It is a lie, however, that they burned churches; the Teutonic Knights simply did not build them.

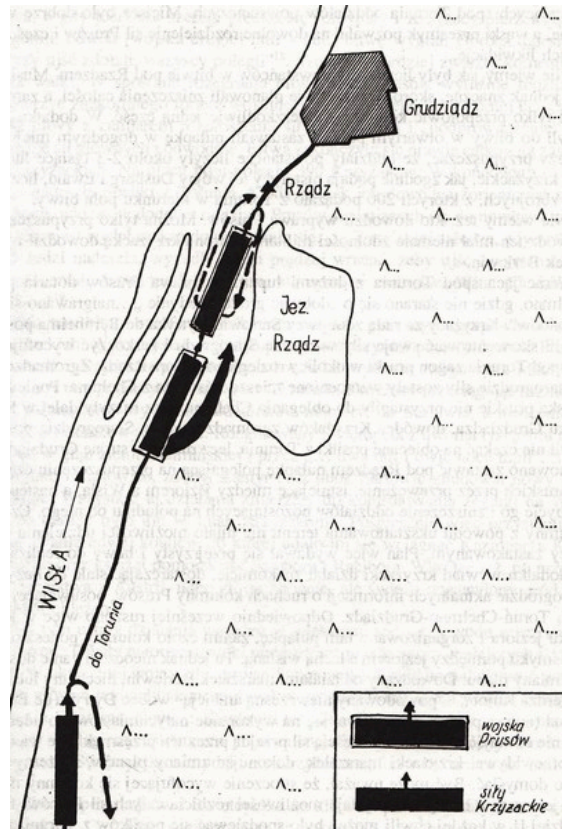
The Pomezan Uprising lasted until 1249 and yielded no victors. The Teutonic Knights retreated to their fortifications. However, the Prussian population suffered, as the Order raided them, razing entire settlements to the ground. And if it were to last much longer, only the insurgents would remain. Due to the constantly arriving reinforcements from Germany, they stood no chance and faced complete biological extermination.

Świetopelk's behavior can be described as varied. During the uprising, he repeatedly concluded ceasefires with the Teutonic Knights, and when the Pomesanians achieved greater successes, he resumed the war with the Teutonic Knights. When the Prussians achieved a remarkable strategic victory at the Battle of Rządz in 1243, near Grudziadz, Świetopelk rejoined the war, also achieving significant victories.

Let's return to the Battle of Rządz. The Prussians, returning from their expeditions to Torun and Culm, fought a battle with the Teutonic Knights on 1243 June 15, near Rządz, at the narrowest point between Lake Rządz and the Vistula river (today within the borders of Grudziadz). At this point, the Teutonic Knights ambushed the returning Prussians. This would have allowed the insurgent forces to be eliminated, divided, or defeated without an open battle. The Prussian forces may have been too large for them. The Teutonic Knights were commanded by Marshal Berlewin, who numbered around 600, including 200 reinforcements arriving from Torun. The Prussian commander is unknown. He must have been an experienced with considerable military skill. We will use the description of this battle from Mirosław Bielski and Waldemar Rezner's work, "Battles in Pomerania 1109-1945."

"The Prussian expedition, returning from Torun with large spoils, reached Culm, where they did not try to capture the stronghold, but only "... mocked the defenders." The Teutonic Knights, following the advice of the victor from Sartowice, Dytryk de Bernheim, decided to concentrate their forces in the area of Starogrod and surprise the Prussian force retreating from Torun in the area of the vast Lake Rządz. The forces gathered in Starogrod were reinforced by the townspeople of Culm. Since the Prussian troops did not begin to besiege Culm but moved further towards Grudziadz, the commander of the Teutonic Knights gathered in Starogrod decided not to wait for the promised reinforcements from Toruń and moved towards Grudziadz. The plan was to set a trap near Rządz, which would consist in letting part of the Prussian forces through the narrowing between the lake and the Vistula, and then capture it and destroy the troops remaining south of it. The head of the column, due to the terrain made it impossible to provide assistance to the attacked. The plan seemed clear and easy to implement. Teutonic

intelligence worked brilliantly, constantly providing the base in Starogrod with up-to-date information on the movements of the Prussian column advancing along the Torun-Culm-Grudziadz route. Therefore, they moved towards the lake in advance and organized an ambush before the column's head reached the isthmus between the lake and the Vistula backwater.



Here, an unexpected change of plan occurred. Marshal Berlewin, commanding the troops, reluctant or, as Kujot puts it, "driven by an ill-timed ambition" towards Dytryk de Bernheim (the plan's author), decided to launch an immediate attack, without waiting for the Prussians to advance through the isthmus with part of their forces (the authors fail to take into account that the Prussians' arrival was earlier than expected, and the Teutonic Knights were forced to attack). We don't know what the Teutonic Marshal anticipated when making the change; we can only guess. One can only guess. Perhaps he believed that crowding the retreating column between the lake and the Vistula backwaters offered the possibility of crushing the entire Prussian forces, especially since reinforcements from Torun could be expected at any moment.

The accounts indicate that the Prussians were not surprised by the attack of the Teutonic knights. Perhaps their intelligence also had a good understanding of the movements of the Teutonic forces concentrated near Starogrod? They bravely faced them and, under the cover of the first clashing line, deployed their main forces and reserves. They were able to impose their own style of battle, and its outcome was likely determined by numerical superiority. Kujot described it this way: "The Prussians held their ground; and when the first ranks quickly dispersed and the Teutonic Knights caught up with the retreating reserves (the troops of the second line - author's note), he won the battle." All but ten who managed to escape were killed." It would be difficult to find a more concise commentary from the battlefield. The Prussian conduct of the battle reveals a brilliant military stratagem, consisting in a feigned escape from the battlefield, intending to disperse the enemy forces and "lead" them to the position of the main force and reserves. The battle ended with the almost complete annihilation of the Teutonic forces. 390 Teutonic Knights fell on the battlefield. In the final stages of the battle, reinforcements arrived from Torun. However, when their commander realized the situation, and saw the Prussian troops preparing for a new engagement, he immediately ordered a withdrawal. "When the Torun garrison, two hundred men strong, approached, it was necessary to return as quickly as possible to escape alive. Such was the end of the Battle of Rzadz, fought on St. Vitus' Day, 1243 June 15."

In another instance, when Swietopelk was about to attack Dzierzgon together, the prince betrayed the Prussians and only watched the siege of Dzierzgon from afar. The result was a Prussian defeat. This also cost Swietopelk dearly, as his warriors fled, but the Teutonic Knights caught up with them and either slaughtered them all or took them prisoner.

The uprising temporarily halted the further advancement of the conquest of Prussia. The Teutonic Knights' armed expeditions were paralyzed, and their only activity was to remain in castles, fortifying them, and launching raids on the defenseless population. The civilian casualties resulting from the Teutonic massacres forced the

Pomesanians to conclude a peace treaty in 1249, also known as the Treaty of Dzierzgon. It's difficult to understand today that, despite such a widespread extermination of the Pomesanians, they were still capable of fighting the Teutonic Knights. The thought arises that the warriors had to hide their families in the wilderness, inaccessible to the invaders, from which they themselves emerged only to cultivate their fields and fight the Teutonic Knights.

Similarly, during the uprising, the Pogesanians, participating in it, suffered great destruction. On one occasion, the Teutonic Knights' troops invaded the area "devastating it from end to end with pillage and fire." "They killed the men and took the women and children into slavery." They captured one of the most important strongholds, Lidzbark, "and captured and (then) murdered all the inhabitants."

In the peace treaty, the Prussians gained certain rights, which were no longer respected after the treaty was signed; the Pomesanian land was pacified. The families that had entered the social structures and survived were resettled far from their surroundings. This was the case with the descendants of the Prince of Resia, the Klec, the Tessim, Tulkoyte, Gonte, Bogesla, and Monthemil families. Later, resettlements of Prussians became widespread (even of entire communities), if not entirely exterminated. The population of Pomesania dwindled to such a degree that it no longer played any strategic role in the Prussian conquest. It must also be taken into account that a huge number of Pomesanians escaped by fleeing their land.

CONTINUATION OF THE CONQUEST 1249 - 1260

In November 1249 the Order's garrisons of Elbing and Balga, under the command of Henry Botel, raided the Natangia peoples sowing death and destruction. "When they killed a great many, flushed with victory they decided to return to their castles. However the Prusai who remained alive, hidden in places the expedition did not reach, ambushed the route of the knights and surrounded them, making return impossible. The whole force, including 54 brothers of the Order and a large force of other armed were captured by the Prusai. The brothers of the Order in every case were put to death, and the other fighters with their arms were taken captive".

The event could have had a completely different ending. The Prusai demanded of the encircled that they hand over their leader and three brothers of the Order as hostages, the rest were to save their lives but not their liberty. The debate lasted too long and the knights lost their lives, and this took place near the settlement of Krucken.

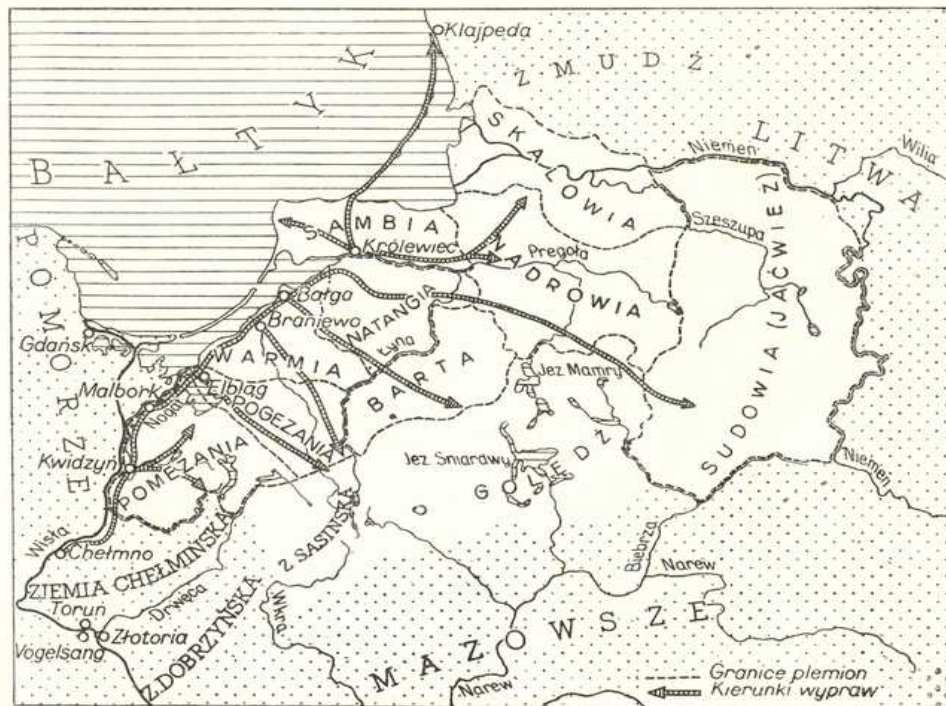
It is worth mentioning that the behaviour of the Order towards the Christian missions appearing regularly was so hostile that they were removed by force from Prus land. Such examples were the nominated archbishop of Prusai Albert Suerbeer and the Dominican Henry-the knights removed them from Prusai by force.

The inactivity of the Order during the first Prusai insurrection was only superficial, as at all costs they kept their conquest and fortifications along the coast, and at same time made further inroads along the coast. At the same time they paid great attention to the building of strategic ports, which in case on problems on land were to guarantee them safe escape and obtaining reinforcement by sea. Such ports were Elbing and Konigsberg and they become, at the time of conquest, the main fortresses which saved the Order. All the time the Prusai were subject to brutal aggression of the Order, as slaves they were forced to build castles and fortifications, and Prusai women were seized to the near castles public houses. The Prusai were subject to unbelievable wickedness, so in Europe today hardly anyone wishes to remember this. Having such a history, one can not wonder that Europeans would prefer to bury their heads in the sand.

In 1250, the Teutonic Knights formed an alliance with the Ruthenian princes specifically Daniel Halicki against the Lithuanian ruler Mendog, who, along with Mendog, claimed the lands of Yadwiagans. The cunning Mendog accepted baptism from the papacy, removing the Germans from their control, and with him they soon entered into treaties against the Prussians.

A contingent of German knights, brought in between 1250 and 1251 by Margrave Otto of Brandenburg, Bishop of Mersaburg, and Count Henry of Schwarzburg, was immediately deployed on armed expeditions to Galindia, Bartia, Natangia, and Sambia.

Ordinary mortals continued to be called to a crusade in Prussia, promised and generously bestowed upon Prussia the lands they had conquered, and even proclaimed the forgiveness of sins provided they participated in the murder of Prussians.



The papacy, dissatisfied with the Teutonic progress in the conquest of Prussia, on November 18, 1252, in the person of Innocent IV, issued a bull for the next invader of this small nation, King Haakon IV of Norway, in an expedition to Sambia.

In 1253 within reach of the Order's conquest was the richest Prusai people, the Sambians, and one of the episodes in the chronicle state that "firstly the area in the later castle of Lochstadt was destroyed, and this was burnt to the ground, many people being killed or taken into captivity". The next target of the Order's conquest were the Wohnsdorf lands, which were defended by the fort Kapostete. It was turned to ashes, and the area was destroyed with "pillage and fire", people were caught and killed. The Prus commander Goduke was killed "together with two sons and many others, whilst his wife and all the servants with women and children and other chattels were taken away. A brave Samb named Nalub long resisted the knights. In the end he was forced to flee while they killed all the servants of his household and destroyed all his possessions".

The same happened with the castle and the territory called Ochtolite. Shortly thereafter, the komtur of Königsberg invaded Natangia and "ravaged her with plunder and fire."

Teutonic brother Wolrad, the mayor of Natangia, when he learned about the preparations for the uprising, invited many mighty great Prusai from around Lemptenburg Castle on the Vistula Lagoon for peaceful deliberations with the feast "and when they got drunk ... went out, closed the door and the aforementioned gentry and burnt the castle to ashes". The guests burned alive, carrying the right punishment - as the chronicler claims - for conspiring against the Order.

This may seem unbelievable to many, but this knowledge is documented today. Similarly, people refused to believe this during World War II, only after its end, when the German final solution in the gas chambers was discovered.

Shortly later in 1254, the Czech king Přemysl Ottokar arrives with a great many knights (he could be described as an exceptional barbarian) and together with the Order "burnt everything that the fire would take, took captives and killed many people". The Teutonic Order's chronicler says that together with Margrave of Brandenburg, Otto and the Grand Master of the Order Poppo von Ostermo as well the Bishop of Culm and Elbing led the army of 60000 strong through Balga for the conquest of Samland. Such a large invaders number needed to transport slaves. At that time, no other trade provided such profits as the slave trade. Three religions of Christianity, Judaism and Islam participated in this. The later families of monarchs and others, from this trade built up their wealth power and aristocratic titles. "Such a massacre was carried out on the nation of Samland that the elders gave the king hostages..... so that he would not destroy the whole people. Shortly later the Prus Gedone from the Kandemin family made an agreement with the invaders in return for a sign which was to save his settlement. However Gedone was late with his return and found his land and the possessions of his relatives burnt, and his servants, relatives and brother known as Ringel, as well as all linked with him by blood ties, murdered".

To-day it is difficult to decide which of the European states, under the leadership of the Germans, did not try their luck in the conquest of Prusai, but everything which took place on their lands was certainly under the patronage of the Holy see.

Dusburg chronicles indicate that in the course of a year Sambian territories were subjugated by the Order, but with such large force at their disposal this was surprising it took them so long.

The Teutonic Order's diplomatic manouvouers ensured them safety between the Prusai archbishop, the ruler of Lithuania Mendog, the king of Denmark, while from Poland and Pomerania there was also no danger. There remained the other inhabitants, the Nadroves, Skalvas and Jatviags to be dealt with.

But this was not to be so yet.

The common people continued to be called for a crusade in Prusai, they were promised and awarded with land seized from the Prusai and offered the forgiveness of their sins as long as they take part in the killing of Prusai. It is not true that to-day this becomes hard to believe. But in the same manner, after the end of World War II, the German Final Solution was hard to believe.

The Prusai population was helpless, their land penetrated from the coastal Teutonic fortifications, had no one to turn for help to prevent apparent brutal methods of bringing them Christianity.

The leaders of all Prusai people, apart from Pomezans and Yatviagians, met at the council, where and when it is unknown, to decide for a very tough resistance in defense against the continuous extermination of their people.

At the head stood up Herkus Monte, of the Natangia Montemid family. Earlier, a senior of this family, to save the family and his closest people, at the Teutonic demand, gave hostages together with his younger son, Herkus.

In his big posture the Germans strove that would bring him up to fight for them in the Prusai conquest. They sent Herkus to Magdeburg, where he was in public baptized, showing how the magnanimous monks were.

A ten-year stay in Magdeburg allowed him to complete education with knowledge of German and Latin. His wonderful physical conditions were noticed and with great care he was given the

teachings of knightly craft. Soon, to the great satisfaction of the monks, he was second to none in the Magdeburg nursery. It was the time for him to return in a white coat with a black cross.

Longing for his family, at the opportunity he visits his relatives, finding them in terrible conditions of degradation. It was too much for Herkus. Meeting with the leaders of other peoples, he unites them to the resistance against Teutonic Knights, but not against Christian faith. The Prusai began to gather and prepare for the armed uprising, but before that it was decided to send a letter to Pope Urban IV.

The Teutonic Knights, having a network of spies, not only suspected but also received denunciations that the Prusai were mobilizing for the uprising. In such situations, as usual, they used all methods, deception, intrigue and this with the greatest cruelty.

Herkus Monte writes a letter to the Pope himself ...

"Because the letter reached (I quote Prof. Lucja Okulicz-Kozaryn) to Rome and has survived among other documents of the papal law office, its content is known. Prussians assured him that the uprising was directed only against the Order and the methods used by the Teutonic Knights to deal with the conquered population. They argued that the majority of the Prussian lands had already been baptized and accepted the Pope's faith, so he did not want to return to the ancestors' beliefs, pagan superstitions and customs.

The Prussians wrote that they also wanted the pope's faith to spread among his countrymen. They asked in a letter to the Roman bishop to support their fight with the Order and promised that none of the faithful or priests would be hurt, and the churches would not be destroyed. The Prussians wrote that the religious brothers who trample all human and divine laws, do not keep their commitments, allow murdering children, women and old people, and men make slaves deprived of land and property rights, must give way to Prussia. At the end - they gave themselves and their land to the Pope.

Pope Urban IV, the recipient of the letter and a great friend of the German Order, did not give faith to the messengers or handwritten letters. In accordance with the wishes of the religious brothers, he recognized that the rebellion against the Order was tantamount to a departure from the Christian faith and declared the world Prussian apostasy. He also called all the faithful to the Church of knights and bishops to help the Order who found himself in great need. What's more, he gave the Teutonic Knights a lot of new powers towards the Prussians. He let them imprison or take hostages from those neophytes who do not want to participate in the organized actions of the

Order or refuse their participation in the construction of fortresses. He also informed the Bishop of Warmia that he had designated the Czech Republic, Moravia, Poland and Pomerania to help the Teutonic Knights defend Prussia and Livonia. He also ordered the crusaders to report their services to the Order of the same indulgences as those who went to the Holy Land. "

Pay attention to the end of the last sentence; *"The same indulgences as were entitled to those who went to the Holy Land."* The Crusade in Prusland had the same rank as against the world of Islam. Before the world of Islam prevailed in the seventh century, it was Christian, but not Roman Christian. The followers of Islam as renegades from Roman Christianity were considered heretics by Rome. For such was only death. The Prusai, the Christian Arians, were recognized by the same heretics.

SECOND PRUSAI UPRISING 1260 - 1274

Herkus Monte dumps a white habit with a black cross, together with other chiefs, returns to the beliefs of his ancestors announcing a holy war with the Teutonic Knights and Rome. He was not left with another choice.



In addition to the general leadership in the Prusai uprising, Herkus Monte also led the family province of Natangia. Warmia was commanded by the leader Glappo, Pogezenia by Auctume, Barcia by Divanus Klekine and Sambia by Glande.

It is not true that at all times during the insurrection the Prusai willingly hid in the Teutonic Knights castles. There was no place for them, except for hostages for their executions. Prusai preferred to suffer death, than being a Teutonic ally.

January 21, 1261 Herkus Monte achieves a spectacular victory over monks. The Teutonic army perfectly equipped with food left Königsberg to penetrate province Natangia. Halfway up, in the Prusai Pokarvis,

they established a base, leaving it with an armed unit. The main army continued deep into Natangia. The insurgents easily mastered the Teutonic camp, occupying it and patiently waited for their return, the main army. Returning monks not only with spoils, food but also with slaves were completely surprised. The majority did not survive, but the message reached Königsberg. The knight Walther von Barbyc, who nearby ravaged the area, commanding a squad of guest knights arrived with help, also failed. Attacked, he suffered a total defeat, very few survived the battlefield.

In January 1261, new crusaders from Westphalian, Magdeburg and generally Germany began by sea arrive to Konigsberg. Without delay, they began to empty the Sambian villages, avoiding insurgents, taking all Prusai capable workers to strengthen coastal castles and build new ones.

Rome at all times was well informed about the course of the Prusai conquest. The source of informations was the papal legate, established by Pope with the Teutonic Knights. They perfectly well knew how was proceeding the Prusai Christianization, and well knew that most of Teutonic knights were bandits. Giving them a complete indulgence. They could not even pray, their main goal was not Christianity. The sole purpose was to get rich by means of murders, rapes and plunder, with exceptional brutality on defenseless Prusai population.

In January and February 1261, Alexander IV issued several bulla with the following provisions: - neophytes can be given land in fief, as long as they did not enter the uprising, - the Czech Republic, Moravia, Poland and Pomerania are the countries from which should come help to Teutonic Knights. Indulgence for the crusade participant to Prusland and Livonia was the same as for crusaders fighting in the Holy Land.

In 1263, Herkus Monte organizes a brilliant campaign to the Culm land, there he inflicts severe losses to Teutonic Knights. When he was in retreat, Helmerich the national Grand Master personally with the elite of knighthood chased him. Herkus Monte was not surprised, with his troops he faced him at Lubawa land. Teutonic Knights were sure of victory by surprise, quickly attacked the Natangs. The battle for monks has ended in a total defeat, the master himself died in a duel with Herkus Monte, and no one survived from the entire team.

Herkus Monte for Order knights became a terror, the knowledge of his immediate presence filled them with deadly fear. He did not disguise the means how he put them in ambushes, exterminated the monastic bands wherever only knew that they had appeared. Often used to dress in the guise as Teutonic Knight, and at the same time made sure that none of them managed to escape. Therefore methods of his fight would not be passed on to the friars. The fear of the Teutonic Knights was so great, they believed were fighting with the spirit.

Particularly heavy fights took place in Sambia, part of the population forced to flee, others were captured, some were exterminated. The Teutonic chronicler praised, "the whole ... army of Sambia with the sword annihilated and captured women and children. The houses ... and the adjoins were burnt to ashes. "



The Prusai tactic did not allow Order to strengthen forces and accept more invaders who still were coming. Systematically victoriously fought with very bold attacks to take over small fortresses.

Commander Glappo of Warmia, with Pogezaan help of Auctume in 1261 take over the control of heavily fortified castle

Lidzbark Warmiński, in 1240 taken by the Teutonic Order. After this success Glappo goes to the castle in Braniewo. In ambush, knocks out forty knights from the crew, the rest, without waiting their future in a hurry leaves Braniewo. Not having enough warriors to fill Braniewo, destroys the fortress and safely retreats.

Contemporary pseudo-prusologists, express their view that only a few hundred Teutonic Knights was enough in the Prusai conquest. This is a very erroneous reasoning. They were a leadership group which had underneath a bunch of guests from all Europe who were either knights or bandits. However, the number of Teutonic Knights as for the leadership group is boldly saying a large number for such a small territory.

Teutonic Knights from Europe in 1266 received a numerous supporters, especially from Brandenburg led by their rulers Otto III and Jan I, arrive on the border between the land of Warmia and Natangia. Between the strongholds of Koenigsberg and Balga, they build the Brandenburg castle today Uszakowo (the Kaliningrad region). Using as a workforce the enslaved Prussai. Glappo, used the moment, when the main forces departed from Brandenburg, strikes and controls of the castle. Teutonic forces returning from the expedition did not find anything to come back, the castle was destroyed.

After a year, Otto III returns and rebuilds Brandenburg, which in 1273 Glappo and the Warmians attacked again and began its siege. The Teutonic Knights were prepared for such a Warmian maneuver. They organized a very fast relief from the not too distant Königsberg. Glappo, taken in between by superior forces, did not have a chance to retreat. Brave Glappo was captured subjected to torture and executed on the hillside of the Königsberg.

The indefatigable Prusai, in united forces, try to get a Königsberg castle built on the ruins of the Prusai fortress of Tuvangste. Prusai troops arrived to besieging Königsberg with siege towers, at the same time all access roads were blocked. Sambian leader Glande smashes the Teutonic flotilla, tries to take Königsberg with siege and hunger.

The Natangs, Herkus Monte, also involved in the siege, and he was wounded during the fighting. In 1273, healing himself from the wounds and being trapped in his hide out, was captured and immediately hanged. For certainty of his death full of fear Order, pierced his heart with the sword.

Help from the outside by sea unblocked Königsberg, and ended the Prusai siege. Despite the Prusai renouncing the siege, the Order did not have the will and courage to meet them in the open battlefield.

The Prusai were very successful with castle Wielawa, Waistotepile, on the land of Bartia Wisenburg and Krzyzbark. Crusaders forced by hunger, unable to wait for help, suffering great losses, stealthily during night left the fortress seeking salvation in port castles.

The same happened with the castle in Brunsberg (Braniewo) and Reszel, they themselves set fire to the strongholds and flee under the cover of the night.

Supporters all the time were coming from Europe, the strategy chosen by Prusai were adequate in the constant destruction of their smaller fortresses.

In 1263, in the bloody battle of Bartoszyce, around 1300 defenseless people ("hardly anyone escaped death") were killed. 30 Prusai hostages during the siege "hanged on the gallows erected in front of the castle gate, who were kept as prisoners."

The fights moved outside the territory of Prusai, in 1263 on the Culm land the insurgents captured the Radzyn castle. Jatviagians with Pogezans, Warmians and Barts, ravaged the area around Elblag, gaining nearby fortifications that defended access to Elblag.

The helplessness and fury of the Teutonic Knights reached the zenith of their cruelty, the Prusai children kept hostage, were twelve of them, eyes were plucked and sent to their parents.

A short Prusai covenant with the prince of Gdansk, Msciwój II, made it possible to block the port of Elblag, making it impossible for the Teutonic Knights to receive the flow of crusaders and food supplies, also besieged from the mainland. This alliance did not last long. By their combined forces in

1266, destroyed the Teutonic flotilla carrying food to the besieged crews of Elbląg, Bałga and Kenigsberg.

During the failed siege of Elbląg, dies Auctume Pogeza leader. Replaced by Linka, who very dynamically initiate activities against the monks. Together with Barts, runs a campaign outside Prusland and on the Culm land near Pagustin in a battle with the Teutonic Knights, he defeats them in which all 12 of the Teutonic Knights and 500 German and other invaders die. After this victory, he makes a quick turn and moves to attack the castle in Dzierzgon equipped with a large well-armed crew, and if it were not of the Teutonic Knights from nearby Elbląg, this stronghold could have been won. Linka using Teutonic tactics, mobilizes his forces, and once again in the year 1273 together with the Barts, undertakes the battle to get Elbląg. This port, built close to the place of the Prusai port Truso was for Pogeza's largest threat. Through this port constantly arrived supplies from Germany. Unexpectedly, Linka ambushes the German garrison and inflicts very severe losses on him, which for a short time until the next reinforcements arrived from Germany, did not allow the Teutonic Knights to prowl their band in Pogezania.

Prusai from Bartia, maybe the fewest people, did not carry out individual expeditions against the Order, but participated in them all. The year 1266 was a tragic one for them, in a very fierce battle of Kowalewo their commander Divan Klekine gets killed.

The arrival in 1265 of Albrecht of the prince of Brunswick and Albrecht, the prince of Thuringia with numerous knights, allowed the Teutonic Knights to plan and deal with the insurgents.

In 1268, for the second time arrives the Czech King with a very large army, the victory began to tilt on the German side. Immediately were directed to deal with the Natangs. Natangia during the uprising repeatedly destroyed, also by Theodoric of Margrave of Meissen, who "for three days and nights ... wandered through Natangia, ravaging her with fire and plunder".

In the second half of the 1260, the Solidow land in Natangia was destroyed by "fire and plunder" praised by Piotr of Dusburg, were killed and taken into captivity "many people". To make matters worse, all the insurgents, after all, were the farmers, started to lack food.

The Teutonic in conquest conducted method, planned armed expeditions to the Prusai settlements, murdering people, taking slaves what they could not plunder burned completely together with households.

In 1274, the Order strengthened by German and western European knights, with all their fury and vengeance, attacks the Pogeza's fortress Lidzbark Warminski. They captured castle, the defenders rescuing themselves by escaping, and those who did not manage "captured and murdered". Linka Pogeza chief, his fate remains unknown. It is rumored, he gathered his people and hidden himself in the Galindian Forest.

The district Rinow was the longest resisting in Sambia. Succumbed when the Teutonic Knights "killed all men, abducted women and children with all their property."

At the end of uprising, in the battle of Bezledy, the monastic army "killed over two thousand Yatviagians". Remained a question, for how long Prusai could still oppose all of Europe with such methods of struggle.

The conquered Prusai were still trying to fight for freedom. One of the last uprisings was by Pogezaans in 1277. Again, the winners were the Knights of the Cross, "who invaded the land of Pogezaania, murdered countless men, devastated the land with fire and plunder, women and children were kidnapped."

Year 1274 it was considered that the uprising was suppressed and three more Prusai provinces remained to conquer: Nadrovia, Skalowia and the Yatviags province.

KONTYNUACJA PODBOJU PRUS 1274 - 1283

During these cruel massacres of the Prussian population, during the Teutonic punitive expeditions, the surviving Prussians saved themselves by fleeing to lands that had not yet been conquered or to the lands of friendly neighbors. This was particularly true of the desolate northern Mazovia, where refugees formed entire settlements, rarely returning to their homeland drenched in the blood of their cousins and kinsmen.

The Prussians had no one to cry out for help, and there was no mercy for them. The enormity of the crimes committed in the 13th century may seem unbelievable to these people, as was the case with the crimes committed by the Germans in World War II.

The conquest was not yet over; the Teutonic Knights mobilized a very large armed force with the full political support of Europe. Such unconquered Prussian lands included Nadrovia, Skalovia, and the land of the Jadwigas. The Teutonic chronicler, Dusburg, tells us that the Teutonic Knights had difficulty conquering the remaining regions of Prussia due to the large influx of armed Prussian and people from the already conquered Prussian provinces.

Nothing changed in the Teutonic Knights' tactics. Moreover, to exact revenge on the Prussians, they continued to murder them, kidnap

them, and turn their territory into a wasteland, burning their homes, looting, and destroying their unlooted crops. In the Life of St. Stanislaus, we read: "When numerous crusaders arrived there to fight the enemies of the cross of Christ and to subject them to the yoke of Christ, they achieved victory and inflicted a great defeat on their enemies. The Christians, on the other hand, burned their homes and fields and plundered their property."

The Prussians, despite losing a large portion of their country, continued to defend themselves heroically. "The conquest of the Reitawa land cost the Christian knights much effort, and significant human casualties were also incurred.

Battles were fought with the defenders of the Katawa land. One access point to it was guarded by the Otholichiae fortress, whose garrison successfully repelled the attacks of the Teutonic Knights for a long time. When the men were captured, they murdered them, took the women and children prisoner, and burned the castle to the ground.

The capture of the Cemeiniswike fortress cost no less time, sacrifice, and effort. Its defenders successfully repelled successive attacks by Christian troops, but finally, exhausted, they surrendered the stronghold, saving themselves by fleeing to Lithuania, while the rest met the fate of the Otholichiae defenders.

Another land devastated by "plunder and fire" by the Teutonic Order was Lethowis in Nadrow. After its capture, "they killed or captured many people, and...the castles and their outlying wards, setting fire to them, burned them. They captured such a huge loot of horses, cattle, and other items that they could hardly carry it with them.

The defeat of Nadrow, which took nearly two years, resulted in the complete depopulation of this Prussian region, with only a few choosing to be baptized and accept German rule.

The conquest was interrupted when the Warmians, Natangians, Sambians, and, joined by the Bartians and Pomezans, rebelled against the Teutonic Knights. The enraged Germans ruthlessly and bloodily dealt with the population, making an example of the brutal

torture and, like the Stations of the Cross, hanging Prussians from roadside trees, crushed yet another Prussian uprising for freedom.

After the defeat of Nadrow, it was Skalowia's turn. As in previous cases, the local men were executed, while the women and children were generally taken into slavery.

The Teutonic Knights used the phrase "some" of the inhabitants as prisoners, while the rest were murdered, their property was plundered, and their castles and settlements were burned (e.g., Ragneta, Ramige, and Labiau). We know little about the conquest of the Skalow land. The fact that the conquest lasted many years can only attest to the Prussian determination to defend their human rights in their own land.

They were not passive defenders, as evidenced by the fact that in 1278, "at sunrise, 400 Prussians in boats, completely unexpectedly, approached the Teutonic castle of Labiawa. Surprising the garrison, they took over the castle and burned it. They killed the armed knights in their beds, while they took the women and children with them along with their great loot."

The Teutonic Knights stationed their garrisons on captured Prussian strongholds, after reinforcements, not only to control the conquered territory but also to continue their raids into Lithuania.

The location and fortification of the Skalow strongholds were so carefully planned that, despite the Teutonic Knights' powerful forces and their experience, they only became their prey after several years of siege, and even after the defenders had been burned and fled. For several years, they were able to subsist solely on fishing, either from the lake or river. The only geographically known settlement of the Skalow family, Sassa, fell to the Teutonic Knights, and Skalow was declared conquered.

Dusburg comments, "It lacked people and farms, all because, blinded by hatred for the faith of Christ, they preferred death rather than renounce their superstition and paganism."

How monstrous were the hypocrisy and lies – the Teutonic Knights carried not the cross before them, but only the sword. The fact that they painted a cross on their white cloaks meant nothing. The Germans painted the same cross all the time, and still do to this day, on tanks and planes, in which German pilots carelessly pulled the trigger during the last war, shooting and murdering civilians working in the fields. Didn't the Teutonic Knights, who were Germans, do the same? Has anything changed for them?

The final stage of the bloody conquest of the Prussians was the defeat of the Yatviangians. The chronicles of Dusburg must be read with great insight. The Yatviangian leaders, Kantegerda and Jedete, voluntarily accepted the Teutonic faith, yet at the same time all their farms were completely destroyed. Scurdo, the leader of the Kimenow land, had no desire to accept the faith from the Teutonic Knights, fled to Lithuania with all his men, never to return. In his land, the Teutonic Knights "killed many, abducted a thousand people, and took them prisoner." Then the Meruniske district was destroyed, where eight hundred "gentlemen of great repute" were killed, six hundred "people of both sexes" were taken prisoner, the remaining inhabitants were slaughtered, and the entire district was destroyed by fire and plundered.

It is worth noting that, unlike Nadrovia and Skalovia, men were sometimes spared. This time, the cautious Teutonic Knights were concerned with preserving the necessary workforce.

In their conquest of the Yatviawigans, the Teutonic Knights were aided by volunteer units of robber knights who carried out plundering raids. For example, a certain Marcin of Golin invaded a Yatviagans village "and captured and killed its inhabitants" (all women and children), taking only loot. On another occasion, however, he attacked a village "killed ten men in their baths... and carried off horses, cattle, and other loot, along with women and children."

Soon, the Teutonic Knights devastated further Yatviangan lands with "fire and pillage" – Pokima, Krasima, Silia, Kirsnovia, and

others – everywhere they murdered, pillaged, and enslaved their inhabitants.

It is noteworthy that some Prussian settlements defended themselves for more than a decade. Among them, Suwalki, only in the last six years, when the Teutonic Knights used all their forces, fell after 23 years. Several surviving Prussians allegedly refused to convert to Christianity.

The conquest of Prussia ended in 1283. Most of the population fled wherever they could. They found refuge with their neighbors. Ironically, the German knights ran out of people to kill.

After all this, the Prussians continued to fight for their rights for some time, but they were already enslaved. This is evidenced by the 1286 rebellion in Sambia, and the 1295 uprising in Natangia, which spread to Sambia. All were brutally suppressed, at the cost of many human lives.

It's no exaggeration to say that the presence of the Prussians on their land created military stability in this part of Europe. Just look at all the military events that took place on Prussian soil after their extermination in the following centuries.

The German historian von Kotzebue described the Order as **"a giant without faith, without shame, with power built on the ruins of a battered humanity."**

EUROPE TRADING WITH PRUSAI WOMEN AND CHILDREN

Browsing the Teutonic chronicler Peter of Dusburg, it is notorious to be read that during the Prusai conquest men capable of fighting were murdered. Germans standard. However, taking women and children into slavery and what were their later fate, we will find nowhere any mention, it always remained a mystery.

Prusai settlements were not defended, the Teutonic Knights in the armed expeditions circled inhabitants, organized roundups, men in prime were murdered, the elderly were left starve to death, women and children were taken prisoner. No one had knowledge, could not explain what was their fate. In fact, they were taken to the slave trade market.

Neither the Czech king nor the various German aristocrats arrived at Prusai conquest on the so-called "for nothing." If in advance they did not receive payment for participation, then could hunt slaves in a pointed out region. As in the Dusburg chronicle, exactly we can follow how it looked. Typical German behavior, also seen in modern times.

Fragment of book by Julia Dimitrova, allows to find out that the entire Christian Europe was involved in the slave trade.

"The name of Prus land is in 965 documented by the Andalusian slave trader, Ibrahim Bem Jacob. He was sent by the Caliph of Cordoba to the German Emperor Otto. Otton was one of the most important European distributors of goods (slaves), hence his attribute - Great.

Cordoba, the city of Visigoths, was already destroyed by the Moors for a long time.



Ibrahim was supposed to do some research on the market and demand in Central Europe. To this end, he visited Prague, one of the most important European centers of slave trade. About Prague, Josef Schranil informs in the book Prehistory of Bohemia and Moravia: "Abducted women and children were in Prague as slaves sold to Baghdad or Cordoba. There was even a Castration Center in Prague to make boys eunuchs. "

Charles Verlinden, a specialist in economic history and the history of slavery, writes: "In addition to Prague, Verdun was also the center of castration of

slaves. Verdun was a real factory of eunuchs who were sold with great profit to Spain".

Also in the 9th century, Cyril and Metody informs about the sale of priests and deacons (not Catholic) to Jewish slave traders. In connection with this lucrative cooperation of Christians, Jews and Islamists in the hunt and trade of white slaves in the Middle Ages (some delivered, others castrated, third sold) called famous French historian Chelbel: "What a beautiful cooperation of monotheists".

In the chronicle of Piotr from Dusburg, we find many quotes about kidnapping women and children. In one of them, there is a group of 40 children who are already converted to "Christianity". Great perfidy, children without mothers were ready for transport. The Teutonic Knights did not run any protection or school for "Christianity" the Prusai language did not have translators. Nowhere such place has ever been registered. The slaves were certainly well cared for gain a good price at the auction in Venice. We have no knowledge of their mothers, they have also most certainly been converted to "Christianity". It should be noted that the ships bringing invaders did not return empty.

All this is an open Christian barbarism, more terrible, under the supervision of "Christian" Rome. There was no God in Rome. Today's Vatican has no courage to admit anything. Even to the fact that in 1216 the Prusai accepted Christianity. No prayer or confession, will forgive these crimes committed by the Germans or those who have cheered on them. Who now, will say that these murderers, criminals have been forgiven and perhaps now they are in Heaven. God's justice does not recognize mindless idolatry. Various types of bandit knights were accepted, were taught only the Lord's Prayer, their sins were forgiven, if only would come and exterminate the Prusai. The German influence on Rome and Rome on the Germans was total, therefore only the Germans and Rome could be blamed for the crime, the Prusai of genocide.

THE III-rd PRUSAI UPRISING 1397 - 1466

After Great Second Prusai uprising were several smaller libertarian armed rebellions. The Prusai social structures were completely demolished. Not without significance was their mass exodus to their neighbors. Mostly to the areas of Mazovia, Kujawy, and Pomerania. The unique settlement in the primeval forests of Galindia in north-eastern Mazovia, called today Kurpie.

The Yatviagans were granted asylum in Lithuania and Russia. These Prusai escapees represented the active part of their community. Lost hope of saving their lives among in the amok Germans, forced to abandon their native land.

After the second uprising, the German settlement decreased to such an extent that in place of the indigenous people, the Teutonic Knights began to

invite neighbors to develop the deserted land. Among the settlers there were Slavs, escapees from serfdom, oppressed peasants, but in the first place were native Prusai pseudo-Polonized with changed identity. Otherwise would be threatened by the same means of slavery as the remaining on their land, without any rights belonging to humanity.

The province of Pomezania since the peaceful Dzierzgon Treaty, was subject to another law of the Pomezanian Diocese whose Pomezania became vassals. Immediately after the uprising, the Teutonic Knights, among the leading Pomezanian families, made "order," moving them far away from ancestral land. Many Prusai at a later date moved to the Culm land. Many times nobels in solidarity gave away a piece of land to their fellow kinsmen, for them to gain greater social rights.

Did not escape to the Prusai attention of Teutonic aggressive behavior. The next German goal expected to be expansion towards Lithuania and Poland. It was only the matter of time to wait a convenient situation in the development of the conflict. Prusai perfectly orientated, that sooner or later will be a final settlement between Germanism and the Polish Crown.

Not only Prusai, but also Polish Crown was aware of such a conflict approaching. War preparations began.

THE LIZARD SOCIETY

Prusai knights, obligatory sworn to serve the Teutonic Knights on 24 February 1397, by four knights founded the "Lizard Society", two brothers Rynski, Mikolaj and Hanusz and two brothers Kitnowski Fryderyk and Mikolaj. In then contemporary Europe it was not a novelty, such chivalrous societies arose in various intentions. Thanks to this the Society avoided excessive attention and suspicion from the Teutonic Knights.

The document establishing the Lizard Society , also did not arouse suspicion among the Teutonic Knights, written in German and with the text, read below:
Let it be known to all present and future who will see or read this letter, that we four, Nicholas and Hanusz of Rynsk, brothers, and Fryderyk and Nicholas of Kitnowa, also brothers, have recounted and agreed that we would devote the company and create in this the way that we, the four previously mentioned, and all who join this society, will help each other in necessary, honest matters, person and property, as it is done slowly, without any infidelity, deceit, betrayal and all other cunning, which he would do openly or secretly, alone or by other people, against anyone who, or one of ours, who in the aforementioned company is, teases, torments, oppresses or does nothing: is it on the flesh, on honor or on property. However, except supremacy; more than (relieved) relatives after the sword, so that if any of the

relatives of one of us offends or injures in the above-mentioned matters, as on the body, honor or property, that none of the associates act in this, but that he kept silent until the matter he or the other relatives who care about things, he did justice. We would also consult, if we would serve God, our God, whatever it may be, as if God would inspire us. As the four oldest of the company will arrange or do, others should be slow; or if someone from our company by the plague of God, or by other things impoverished. Every four of the oldest chosen will do good, they should all recognize others. We, the four we have also advised to keep the prescribed articles, completely, steadily and firmly, with fidelity and reverence, without any guile and opposition, and if anybody in the company would act against it, act or disclose our secret, or would have contributed to the disclosure if he was convinced of it, he should be thrown out and forced to stay out of the company and be kept without faith and honor as a convinced villain. We have created this company for God, our Lord, for glory and service, for our rightful heirs in honor and for ourselves and for convenience. The sign of the mentioned company is to be a lizard. For the consolidation and strengthening of the previously mentioned association, so that it is completely and entirely maintained with the written articles, we ordered this letter to be written, with our sealed seals; which was given after the birth of God in the year one thousand three hundred and ninety-seven, on the day of the holy apostle, Saint. Maciej; we also want all those who join the company to have their seals attached to the letter.

A very intelligently constructed document basically did not arouse suspicion, although some phrases are worth considering;

*"He would **either reveal our secret**, or make him reveal, if he was convinced, he should be thrown out and forced to stay out of the company and be kept without faith and honor as a convinced villain."*

It is puzzling whether these four knights were chosen as figurants by a larger group of knights, or was it only an initiative of the four, who did not appear to raise suspicions in the document. The rest of the knights were very eager, reading a document with godly goals, joined the association without arousing suspicions. Let's not forget that the Teutonic Knights were the masters of intrigue and as such had to be outsmarted. It must be admitted that Prusai succeeded completely with the agility of the lizard. No one else like the Prusai could get to know the Teutonic Knights better.

Marian Bartkowiak is of the same opinion: *"Undoubtedly the adoption of a lizard (agile and quickly able to hide) as the emblem of the relationship is very characteristic; also the mention in the document about penalties that threaten to reveal the inner mystery, testifies to the fact that the company had to strive to pursue some secret goals. The opinions of Polish and German scholars are unanimous in this respect, that the Lizardians aimed at separating the land of Culm from the order and subjecting it to Poland. "*

The uniformity of Polish and German scholars, as in other events, is dictated by falseness in order to justify themselves. First, they say won the battle of Grunwald, but the war with the Order was lost. Second, that after losing the battle they had to give back the land that they had in their possession. And if it was supposed to be so, it was the Prusai who wanted to join the Prusland with the Crown. And if the Culm land was Polish (as now it is proclaimed), why the Crown did not fight for it. Proceedings of the Prusai have showed that such partiality was not to them satisfactory, and indeed were interested to the ending with Germanism, which could not be unnoticed, but unfortunately this view does not apply to Polish historians.

The Lizard Society document soon appeared with 26 seals belonging to the prime of the Prusai knighthood.

Which were the families we will never know, because all the seals were destroyed and today only after their activity of the families we can presume which of them could be belonging to the association. We also do not know in which areas Prusai Society had their supporters, but certainly can be said that they were mostly supported by the knights of Pomezania and the Culm land.

Prusai knights fulfilling their duties related to the Teutonic Knights by knight's oath, participated in all skirmishes on the border against the Crown and abroad, without arousing any suspicions. This was the case during the conquest of Gotland in 1398 evidenced in a document that Pilewski received a refund for the loss of a horse. About 300 Prusai knights took part in Dobrzyn Land fighting, and many other skirmishes. A loyal attitude did not give any reasons for suspicion of the Teutonic Knights,

Modern scientists, German and Polish, make an auction, which among names of Prusai knights are Polish and German. To determine their identity use on what terms gentry bought the land,

Undoubtedly, before the conflict in the closest neighborhood of Polish King Jagiello contact was established with Lizard Society. Could not be with Poles, both sides did not trust each other.

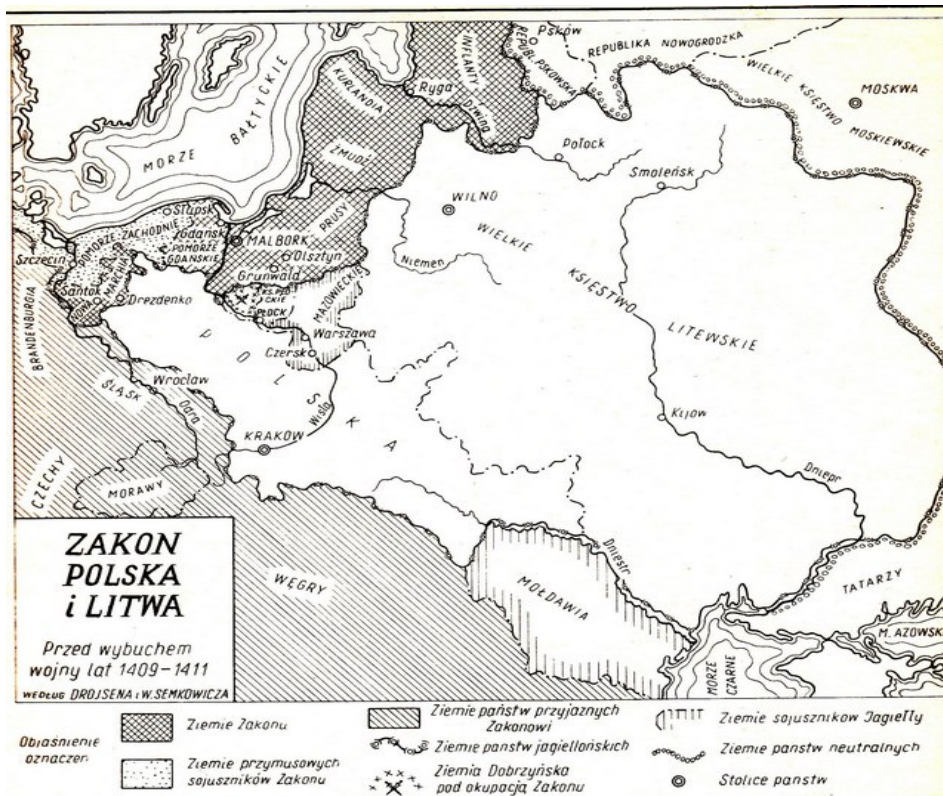
The cooperation was so secret that none of its secrets survived and only post fact testimony. Later evidence was with the Teutonic Knights.

PREPARATIONS FOR THE BATTLE

At the turn of XIV and XV centuries, the political situation between Polish Crown and Teutons matured to a serious armed conflict. Both sides were very aware and active, through diplomacy, trying to get as many allies as possible. In retrospect it is evident that Polish Crown alone was not able to face the military power of the Teutonic Knights and western Europe. Similarly to the

conquest of Prusai, when the whole Europe was behind the Crusaders, with the difference that the Prusai fought with Europe 53 years, and not in one battle.

Based on the below map, we can assess the power of the Polish Crown. The territorial area controlled by Teutons is almost equal to the territory of the Crown. The Duchy of Lithuania was at least three times larger. The Duchy of Plock, the foundation of Polish disastrous history, did not participate, joined the Crown in 1529. The northern Masovia in great majority inhabited by Prusai.



The entire knighthood of all castle, strongholds, as well as their subjects, enslaved Prusai, were mobilized in great force. In the castles remained a retired knights, with their past away of their splendor. Their defenses were given to the enslaved local population, poorly adopted for the fight and resolutely hostile to the Teutonic Knights. It was shown how easily after the battle, the teams of Prusai knights reflected the Teutonic castles for the benefit of Jagiello.

The immediate surroundings of Jagiello and himself, verbally and beyond any doubt, were in contact with the Lizard Society, and hence with the social structure of the Prusai, knew in the greatest secrecy about their hostile moods towards the Teutonic Knights. It is evident in the very course of the battle that they did not put up a fight with the Lithuanians.

