

15 JULY 1410 BATTLE AT GRUNWALD

The result of these long preparations was battle at 15 July 1410 on the fields of Grunwald. It was going to be the decisive armed conflict of Eastern Europe with the German Teutonic Knights. Interests of Poland and Lithuania were different, Crown was about to regain lost access to sea, Lithuania solving Samogitia belonging.

For centuries, descriptions of Grunwald battle given with a lot of inaccuracies, uncritically described with national patriotic considerations. The presence of Prusai, their participation in the battle never taken into account, at the same time knowledge lack to tactics of both commanders. Attention will be paid to Prusai participation, who in final settling the Battle of Grunwald played a role never before considered.

Before Jagiello's army arrived Teutonic Knights were already in their position, taking convenient ones in the shaped terrain. Were waiting in full deployment and readiness to start the battle with already devised tactics. Area controlled by Teutonic Knights was in triangle, Stebark referred as the Teutonic left wing, Lodwigowo as the right wing, Grunwald in the back was their camp.

Below map shows the distribution of troops before battle started. Each side had at least 20,000 armed men and no more than 30,000.

The distance between Stebark and Lodwigowo about two kilometers.

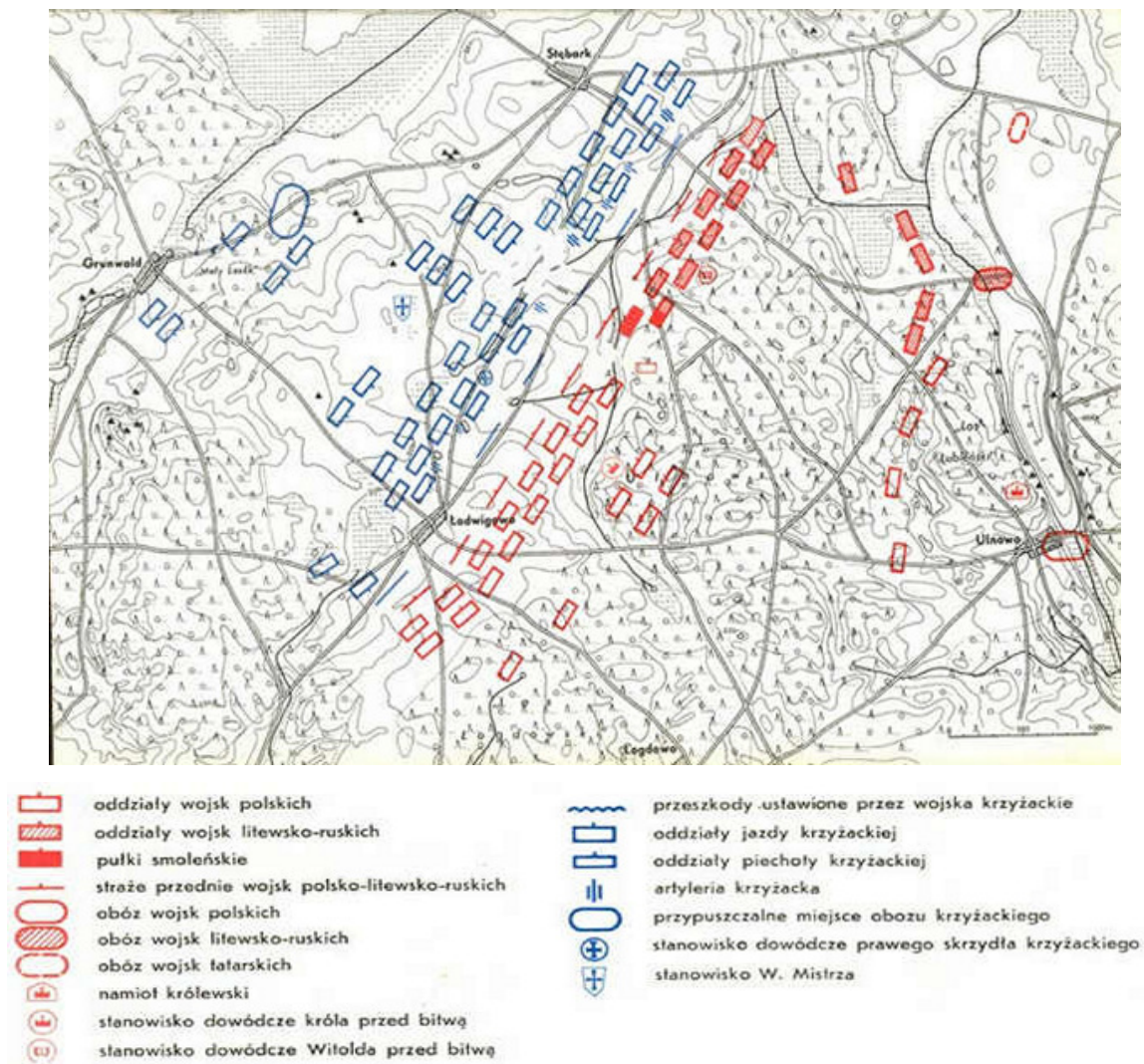
As we have no record Teutonic Knights men number, can only estimate. They had 50 knights Banners with in each various number of men. Within them were 15 reserve guest Banners, approximately their force 5 000 armed men. Looking at the map from Stebark, their left wing consisted of about 9 000 lightly armoured within them at least, forced to battle, 5 000 Prusai. Teutonic heavy knights with their entourage, starting location from Lodwigowo, about 12 000. So that, the total Teutonic and European force was not exceeding 26 000 armed.

Witold an ally of Polish King brought 40 standard Banners, each of them did not exceed 200 armed men, lightly armed horsemen were no more than 8,000-10 000 armed Lithuanians, Rus and Tartars.

Jagiello's 50 standard Banners with average of 400 heavily armed with their entourage, could be around 20,000. When both forces summarized, they are of the same strenght.

The Lithuanian king of Poland, was well aware of the situation which the Crown was facing. Polish diplomatic efforts, missions went towards winning over Lithuanians, Rus, Tartars, Moldavians and others, to stand up under Polish command. They were the nations that soon jointly will oppose the German and European knights at the Grunwald battelfield.

The terrain in front Teutonic Knights left wing, was open without obstacles, and from Jagiello camp was visible. front the right Teutonic wing the other way round, terrain was hilly, partly forested and ended in forest. Crusaders heavily armed hardly have been visible.



The map from the work of Stefan Kuczyński THE GREAT WAR WITH THE TEUTONS

Jagiello guides during army march to Grunwald were Prusai, their leader Jan Grinwald had with Lizard Society direct contact. Both sides right from beginning war preparations, used intelligence services. In the espionage ruthlessly headed hated Order, but they could not count on sympathy or any loyalty from their Prusai subjects.

Teutons left wing, lightly mounted cavalry about 9 000 strong, among them at least 5 000 Prusai and for sure constituted their majority. In front of them artillery was set up with an infantry defense. Some sources say that in front were wolf pits dug.

Between both Teutons wings formations, was gap between wings. Behind in the gap were ready 15 guest reserve Banners, to support either left or right wing. The 16th Culm Banner, was only of Prusai knights that was to lead guests into battlefield.

The Teutons strategy was to bring the attention to their left wing, visible in the opened field. Hoping, that Jagiello main forces will strike there. If such course of battle was, the heavy knights of the Teutonic Order would follow the strike at back of Jagiello's main heavy forces. Bound in the battle with left light armed Order's wing in front, having heavy ones in the back, were going to be in such a situation, that there would be no way or time for Jagiello's heavy armed to turn back being encircled.

Another assumption, the Teutonic reserve Banners were to wait for the Lithuanian light armies and together with left Teutonic left demolish them. In a result reserves with the left wing could be reversed, joined the heavy armed Teutonic Knights attacking Jagiello main army. Such a scenario would cause a real boiler on the battlefield. This provocation of Jagiello heavily armed against the light-armed Order and second the second plan, was to be a doom.

It meant the defeat of Jagiello. But, both Jagiello and the Lithuanians presented the eastern style of fighting. Throwing light army to decipher enemy forces. We do not know Jagiello's exact battle plans. Question remains were there such a plans?

Ulrich von Jungingen's commanding position, was at the back of the right wing close to the left wing side. Behind him were the reserve forces. Thus he had a view on his light left wing and under control had his guests. He was well aware that the knights of the right wing will decide the battle fate. Some claim that he himself was to lead the divisions into battle, has no value. The main commander never leaves the command post until the end of the battle.

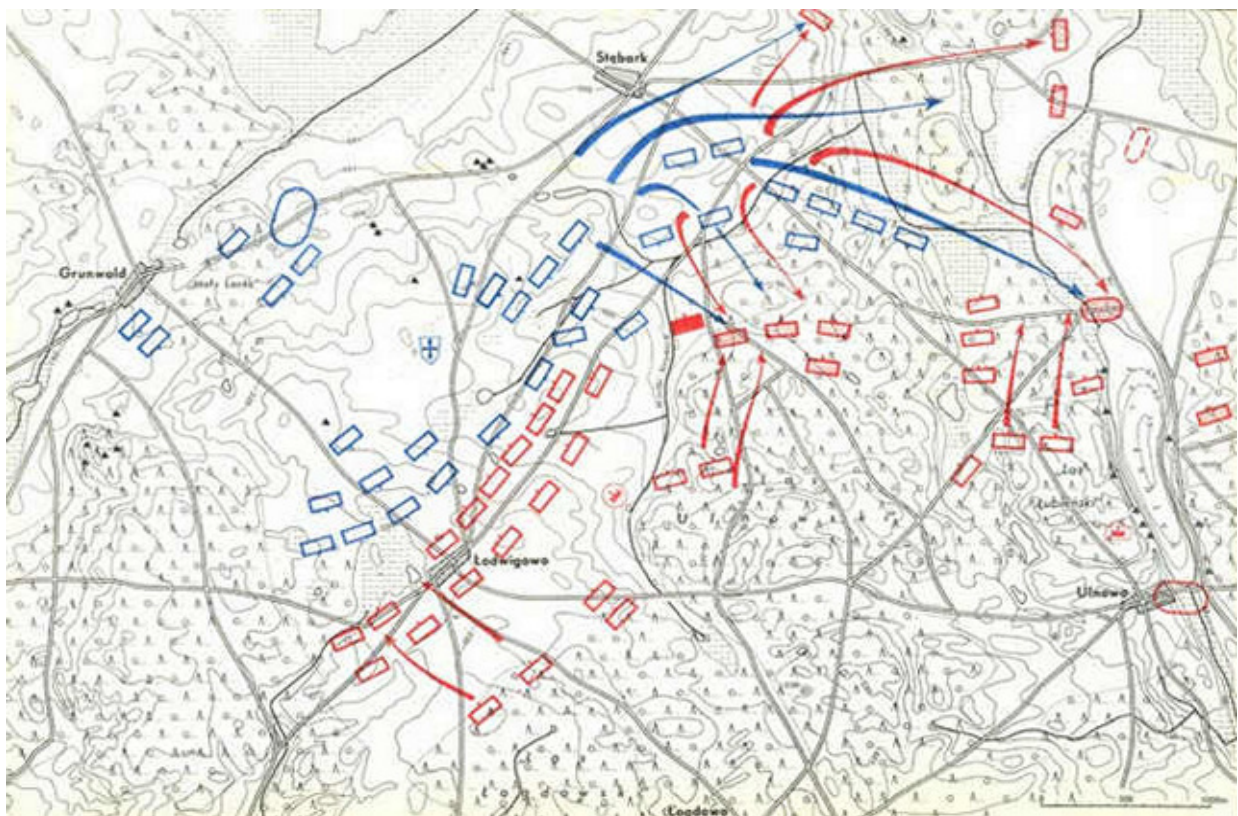
But all this was not to be like that.

Jagiello, before coming to the battlefield or immediately after his arrival, was informed about the situation and deployment in the Teutonic camp. He was a courier from Lizard Society, a person with highest degree of trust the Culm Banner knight Mikolaj of Pilewice. This information latest had to reach Jagiello on his arrival before army location. Reminding, that Teutonic army arrived before the allies. He possessed all knowledge about the Teutonic camp, deployment, fortifications, numbers most important information to Jagiello. Otherwise, one can not explain the deployment of his army. Lightweight opposite light and similar heavy. Obtaining all this during the battle, even for the outstanding leader, not only was too late but with tragic

consequences. This was reason, fully justified Jagiello delaying the start the battle. The battle was to begin under the dictation of the Teutonic Knights, who in their defensive positions were to receive the attack of Jagiello's forces, and aftermath they were to carry out a deadly counter-offensive.

At last night when the armed were still arriving the Teutonic Knights tried to spy and gain knowledge about Jagiello camp. Prusai Hanko, the Ostoja coat of arms informed the king that spies were close to the royal camp. Espionage was confirmed by another scouting, and spies were chased out.

On 15 July, that day was reportedly hot, the Grand Master of the Order became impatient to start the battle. His armed men for too long in full armour been in positions, not allowed to leave them, horses without a waterhole, the situation at least was bizarre and for how long it could last. Ulrich von Jungingen sending a delegation with a gift of two swords, urges and provokes Jagiello to start the battle. Lithuanian experienced in battles, was not caught on such a fool and cunning grip. Had his time. It is worth noting that in the entire battle King Jagiello showed a lot of cold blood.



The map shows the army of Witold, after an attack on the left wing of the Order, his departure from the battlefield in disperse, and the ill-advised Order pursuit of them.

The battle began in an early afternoon with a charge of lightly armed Lithuanians, Ruthenians and Tartars against the Teutonic left wing. They suppose to run over the wolf pits, cut down the crew of gunners their infantry

defense and clashed with various forms of armor. The task for sure was not without losses and were ordered to retreat in disperse towards their camp. Such was their tactic, required to retreat from the battlefield, re-organise their formations for secondary strike.

Here the Teutonic Knights made a mistake, or perhaps did not endure emotionally, such a scenario was not foreseen. Confident they already were that defeated the Lithuanians, run after Lithuanians, leaving too early battlefield the left wing positions. This wing on the battlefield ceased to exist.

The situation on left wing did not escape the attention of Ulrich von Jungingen. The first round of his strategy was ruined. Lithuanians attacked, below map shows, Witold army runs dispersed in all direction from the battlefield, and after them in chase the Teutonic left wing.

But that was not yet the end of the battle.

Soon, on the right wing started battle. Fought with unbelievable emotions, the flower of both sides knighthood, the heavily armored knights with their entourage. Between 10 000 to 12 000 men on each side. The winner from the battle could only leave alive. How boiled it was, best presented by Jan Matejko in his painting Battle of Grunwald.



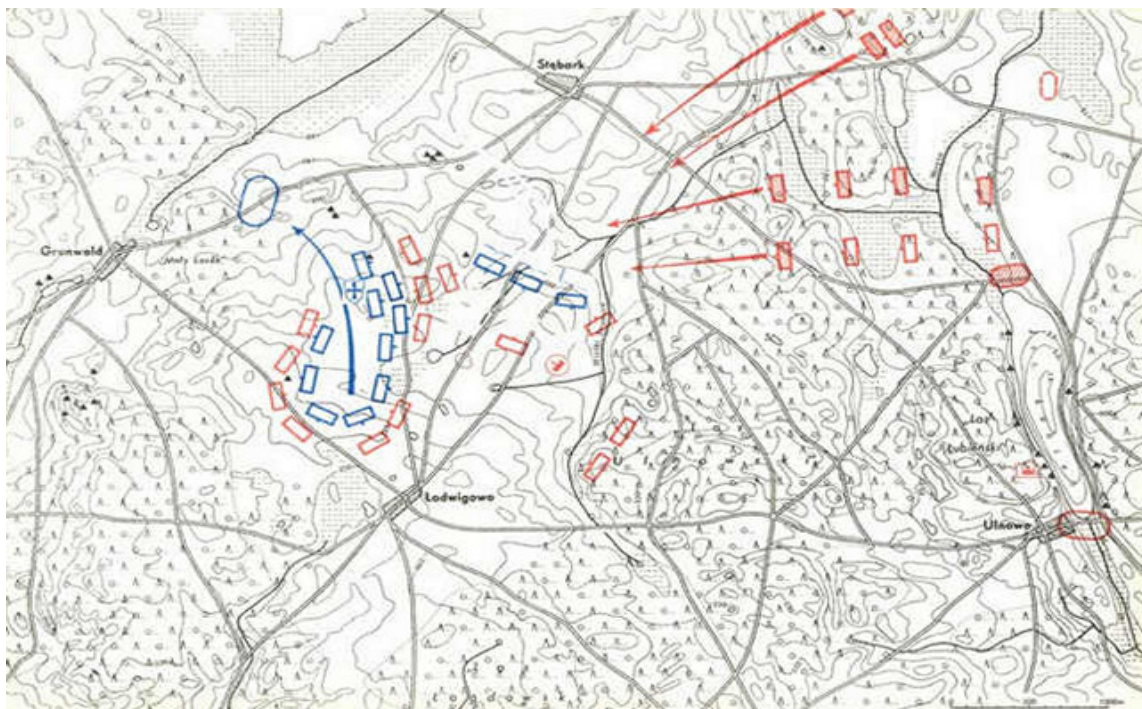
At the final phase of battle situation was not clear to neither side. The Grand Master to save battlefield throws fifteen guest Banners under the command of 16th Culm Banner with Prusai knights. It was not a trifle force, could account 20% of all Teutonic force. Need not to explain their value, fresh knights to enter the fight. It aimed at attack, encircle the end of Jagiello heavy wing and

and also attack at its back. Their partial encirclement, with back attack was to continue alongside, would raise a panic and finally complete chaos. All that must have been expected by Grand Master and such situation was the last chance to the Teutonic Knights victory.

Since this has had not happened, the question arises, why?

Only when the battle flared up and arrived towards its end the real face of Lizard Society occurred. Up to to-day, the Polish historians ignor and erase from history the presence and behavior of Prusai in this decisive moment of the battle. The advise to them they should enroll Military Academy and learn War Games. The battle description in Polish historical literature is none.

An unusual event, 16 Banners enter the battlefield and do not encounter any resistance, though visible from the position of King Jagiello. The Teutonic guests were without black crosses and were not recognized by Polish knights. A significant force in the battle, however this role did not play. Entering the battlefield in the column formation, reaching the target, should at 90-degree turn to start the encircling attack, to the side and back of Jagiello wing main forces. At that time, the Order left wing and the Lithuanians did not return to the battlefield and not known when they did.



Only a minimally modified map showing the entrance of the 16 Banners to the battlefield. Three blue rectangles from the Teutonic Knights are the reserve Banners.

In the history of battles, an unprecedented situation, the Culm Banner leading the column of reserve Banners approaches battlefield within Jagiello visible distance lowers down its Banner, giving a signal of surrender. Column loses its leadership. Sources say that surrender was followed by three other Banners. The reserve forces were weakened by 25% of the entire suite. In the rest of Banners a chaos must have arisen, losing the spirit and fighting efficiency. They ceased to exist.

When and if the Lithuanians returned to the battlefield is unknown. The Teutonic light armed horsemen when set off after Lithuanians, also did not return to the battlefield. It may sound humorous, but could the Prusai help Lithuanians to knock out the Teutons and when together accomplished it left the battlefield and went back to their farm lands. They were forced to fight against the Lithuanians on the side of Teutonic Knights. Certainly it was not what they wanted. After the battle emphatically Teutons said, Prusai in the Battle of Grunwald "were not as vicious as it usually was". The betrayal of the Prusai did not come to their knowledge, as the left wing with Teutons was completely knocked out without survivors. So there was nobody to report, to check and punish whoever came back home, run away from the battlefield without a fight.

Neither Jagiello nor von Jungingen had any knowledge what really happened on the left wing or who would come back as the winner.

Chroniclers did not let us know, if Teutonic Knights, Prusai, or Lithuanians returned to the battlefield, or what happened to the Ruthenians and Tartars.

It is possible that the returning Jagiello allies attacked the remnants of the reserve Banners still in some formation and had desire to fight, so that knocked them out.

After this episode, Jagiello's heavily armed knights gained an advantage over the Teutonic Knights and the victory in the field of Grunwald battle became a history.

Today, in a patriotic spirit, hardly any Polish historical researchers would like to consider, about the reserve Banners and their performed task, that the battle could have a completely different end. For historians, victory is only an important fact, but how, who participated in a victory to them too difficult task.

The Polish chroniclers did not make an effort for reliable report about the battle, there is not even a slight reference to the above happenings.

It is unknown that could one banner tip the scales in such a great battle to the victory, in addition without suffering any losses. However, Jagiello had knowledge about all this and be sure that the Culm Banner will appear in the battle, and would not strike against the Crown. If it was not so, it would be a

betrayal, and let everyone be aware that Prusai never betrayed. All this took place with extreme precision, planning all elements to outwit the Teutonic Knights. This certainly can only occur in the operation of one family in which each member knows on the left and on the right what his brother will do.

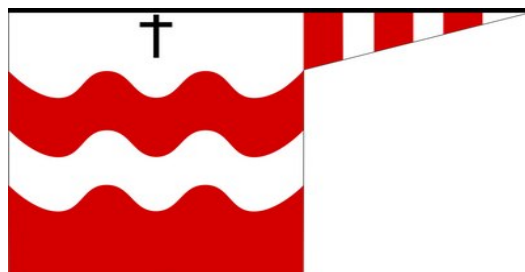
To sum up, the Teutonic Knights when giving the cause of their defeat, spoke not only of the light-armed Prusai their valour lack in battle, but the direct cause of the defeat, they reported that it was a betrayal of the Culm Banner.

The fact that Polish historians ignore facts is not surprising, it is all happening over the world. History is being written on a political order or a political trend, not to write about certain facts at all. It can be agreed that one Banner can not win the battle, but because of its behavior, as a leading Banner, it very much tipped the scales to the Crown's side victory.

THE CULM BANNER

For centuries, the role of the Prusai nobility from the Culm land and neighboring lands been ignored, not only in the relations with Crown, also their existence been manipulated. Though the Battle of Grunwald namely is most known with Prusai knighthood, to many it does not matter. At the Battle of Grunwald, the Prusai Culm Banner inhabitants of the Culm land, forced to be with Order despite their hostility to the Teutonic Knights. The elite of this Banner, the Lizard Society leaders were in close contacts with the Crown. As usually and without any reflection Polish historians write, that Lizard Society had political goals, counted on the Crown, wanting to tear off the land of Culm from the Order and join it to the Crown.

First of all, the Prusai wanted to break the Germanic neck once and for all. The Crown with allies were distant with such thoughts, and could not reach anything in their plans for the future.



With great certainty contacts of the Prusai were related to the immediate surrounding of Jagiello, with Poles was rather far for them and not on their way. Difficult because of their disrespect to Prusai, perhaps fear, though Poles used their help.

It was necessary to keep these secrets as possible due to the unpredictable consequences to Prusai from the Order. They had their spies everywhere. The game had to remain very secret on both sides Polish and Prusai.

Unveiling the plate **TO THE GLORY OF CULM BANNER ...** on the battle of Grunwald foreground in Lodwigow.



These stones with the plaque were funded by Sławomir Klec Pilewski, Kazimierz Pilewski, and the Słuchocki family for the Prussian knights of the



Culm Banner, who not only tipped the scales of victory for Jagiełło at Grunwald, but later captured many Teutonic castles for the King.

Founders from the left, the land owners Sluchocki couple, Sławomir Klec Pilewski. Erected by Sławomir with Witold Klec Pilewski. Together financed with Kazimierz Pilewski from Włocławek, he is behind on the right, second from right.

The knowledge of setting at Grunwald the Order's army, had enormous tactical value to Jagiełło. This information provided with personal credibility by Nicholas of Pilewice. After the battle during the search at Nicholas of Pilewice residence Teutons found hostile correspondence with Crown along with shreds of Polish pennants. It was the first Teutonic suspicion of betrayal that fell on him. With these scraps of pennants, the couriers arriving from the Crown to Nicholas of Pilewice identified themselves. Without a court case a death sentence was performed on him.

The unprecedented fact in knighthood history was breaking knight's oath, which was equal to the loss of knight's honor. In this event, a matter of honor, Prusai Culm Banner, was not of any value, an oath given to Teutonic Knights was under false pretences, above all they were Prusai and served the Prusai interest. There could not be other price for the loss of honor in their

knighthood. The historians claim, that their prime interest was to gain privileges and privacy. Prusai could not be bribed for anything like, freedom for them was above all, the greatest value. Escape from their home domains and seek asylum inside Crown from the Teutonic vengeance, was a consequence for them not without significance. After the victory of Jagiello the Prusai nobles were expecting a lot. Met with a great disappointment, loss of life, persecution and asylum, nothing more was gained from the Crown.

Soon after the battle, the Teutonic Knights wrote themselves in their chronicles that the Battle of Grunwald was lost due to Culm Banner betrayal. No better proof that it was because of them that Teutons could not encircle the Crowns knights.

The Prusai military involvement on Jagiello side, the abandonment of the knight's oath, remains unnoticed and clearly neglected both by Polish participants in the battle, by their contemporary historians, as well as by current Polish historical literature.

AFTER THE BATTLE

The Jagiello victory was not to Prusai satisfaction, without any losses in the battle, they immediately took charge at Teutonic castles, and began to clean them up from their crews and hand over to Jagiello.

Immediately after the battle, the castle in Kowalewo became the prey of Prusai, won by two Lizardians Jan from Pulkow and Nicholas I von Pfeilsdorf (Pilewski) "and took everything that was there and dragged their masters from the castle by their beards and passed the castle to the Poles ".The knight Nicholas of Durag probably at the same time as Kowalewo cleans the castle in Ostroda grabbing their belongings. Soon, trace of him is lost, in unknown circumstances he was stabbed.

The local knighthood in Olsztynek takes the castle from the hands of the Teutonic Knights, handing it over to Jagiello.

Faithful to the Order, knight Dytryk von Spirau (from Dylewo) for the murder of the faithful servant of the Order of Heineman Brock, runs to Poland, after return gets stabbed.

Gunter from Dylewo, fearing for his life several years after the battle, spends in Poland.

A knight, Albrecht Karschau, takes over castle in Bedza driving away Teutonic Order.

Next Lizardian Jochart bei Rastenburg together with Bardyn (the mayor of Ketrzyn) take over the castle in Ketrzyn and drive out the Teutonic Knights. Later, they are beheaded for this deed.

The knight Zbylut (Zebowski vel Szambowszky of the Pomian coat of arms) for unworthy deed before the battle of Grunwald surrendered with the 23-strong armed, is imprisoned and alive no longer seen.

These all was an episodic events ? No one risks their own life to win castles for nothing. It is a further illustration the full Prusai involvement in the Battle of Grunwald. For them it was another great uprising against the Germanic yoke, seeing Crown as an ally. Prusai trusted Crown, they put everything on one card, not knowing the great weakness of the Crown and the hostility of Polish magnates to them. This Crown foolishness in less than four hundred years will cost not only Poland's military failures, but independence loss for nearly 130 years, the loss of the development and its statehood seen to this day.

After the victory of Polish knights, there was no intention of using them as local allies to create against the Teutonic ambitions a strategic barrier and to stop their military impulses.

However, it was not obvious to the Polish command that the small Prusai nobility had not only a very large Prusai community support, but also influence on them. Entrusting to them the role of control these castles as they were the hosts on this land, would make the Crown truly in control and all her history would have gone differently.

The Polish side did not have any political strategy. The fact of Prusai persecution by the Teutonic Knights, Poland's allies, despite signing a guarantee of not drawing consequences in relation to those who at Grunwald surrendered and stood at Jagiello side, later events proved meant nothing.

The Lizardians - the Prusai noblemen of Culm received nothing from Jagiello, except the refuge in Polish Crown, from which after signing the peace treaty some gave up and returned to their homes to lose their lives at the hands of the Order without any Crown reaction.

In this way, the political aspirations of the Prusai descendants had ended. Those in whom they saw allies, can only be attributed had lack of any strategic or political thought in the Teutonic direction. As a result, subsequent centuries led Poland to weaken, national catastrophes and the loss of independence. Poles were able to win battles, but much worse was with wars. It was and is their fate.

Teutons of von Plauen quite quickly recovered from the Grunwald defeat, cooled down and began to deal with Prusai, whom along with the Lizard Society were proclaimed guilty to the Teutonic defeat at the Grunwald fields.

Prusai knight Nicholas I of Pilewice (Pilewski) came first in whose estate the Knights did a search. Why their suspicion fell on him, we do not know, possibly was a denunciation. Someone had to reveal the secret. Written documents showing his cooperation with the Crown were found on his estate. Nicholas I of Pilewice was a representative of the Lizard Society in the Crown contacts and cooperation. The found documents for the Teutonic Knights were an enough proof for the role he played. This activity must have been much wider, but we will not find out any more about it. He was imprisoned, transported to Grudziądz, at the beginning of October 1410 executed without a court hearing.

By the lightning news this event spread among the Lizardians, many of them managed to escape seeking asylum in the Crown. There were Mikolaj Rynski, together with his brother Jan of Pulkow (later died in Poland), Janusz of Szczuplinek (the ancestor of General Jan Henryk Dąbrowski Polish national anthem hero), Fryderyk of Kitnow, Gunter of Dylewo and many others fled to Poland in the face of a new threat.

The peace concluded in Torun on 01 February 1411 contained an amnesty for all who betrayed the Teutonic Knights, but von Plauen did not intend to respect it and give up revenge on the Lizardians. He created the conspiracy of Wirsberg, who supposedly would like to overthrow him, in which the Lizardians would participate. Tricked into capturing Nicholas Rynski as one of the conspirators, also lost in Grudziądz without a court.

After the peace of Torun, the Teutonic-Polish border was still torn with armed skirmishes. Jagiello won the battle, it did not take too long to prove it he did not win the war. In a few centuries Poland was partitioned, from the initiative of Germans from Prusland.

The entire prey with all the castles, captured by Prusai, returned to the Order. When in 1414 a new war broke out, there was not a single battle, because the Order adopted a different tactics, remaining in castles along with the stored provisions. Thus financially ruining Crown armed forces. Comments not necessary. The peace treaty, one great Crown mockery that a great victorious battle turned into a joke. There was no other case that ignominiously defeated in the great decisive battle, at the end became the winners. That is how it was with Grunwald. What one can boast about, it comes to Prusai, it is certainly and without any doubt.

THE PRUSSIAN UNION

To follow survived spirit with the Lizard Society among Prusai, their activity, result their final of struggle. This study will not consider various attitudes of the bourgeoisie, wealthy burghers and land oligarchs, their dissatisfaction and fight with the Teutonic Knights. It is also impossible to present all the intricacies of the Prussian Union and describe the entire Thirteen Years War. It will be only a brief presentation of the Prusai knights, enslaved Prusai their participation.

Prusai Culmland knights initiative at the rally 13 March 1440 in Kwidzyn proclaimed the Prussian Union confederation of landowners and burghers. It was joined by 21 Culm knights, 6 from Dzierzgon, 4 from Pomezania, 4 from Elblag region and 19 from municipalities, such was the beginning.

Prussian Union a result of dissatisfaction with the financial exploitation by Teutonic Knights. After Grunwald battle, in order to make up financial losses Teutonic Knights quickly increased taxations to the maximum exploitation not only the slave force, but also all social classes.

The Prusai vigour tried to organize themselves in every way. Although mainly in a secret manner it did not much needed to let it be known.

From four provinces, Culm, Pomezania, Sambia and Warmia actively participated in the Prussian Union gathering with not only Prusai but Polish, German dissatisfied people. In the Polish ethnos, due to Teutonic Knights lawlessness to natives, recurring Prusai hid mostly among as Polish settlers. Even more, of the Lizard Society spirit remained implanted in the peasants of the indigenous Prusai origin. It is not true that the Prusai have already lost their identity.

Karol Górski writes: "The Lizard Society has revived, it has held conventions, but secrets of their deliberations could not be penetrated by Teutons", so for the safety of secrecy and for others it must have been secret meetings.

The Germans colonized the Prusai land from the Vistula delta, including coast line along with the most fertile territories. These areas were forbidden for Prusai to enter. In the interior of Prusland, the Prusai were ubiquitous as peasants and noblemen. It is well-known that Prusai villages, even under German law, did not undergo Germanisation, and according to Karol Górski, "until the end of the Order, Natangia remains Prusai, even in the mostly

German regions Prusai settlements are everywhere". It was a big mistake for Poles to regard them as Germans, they did not notice, that Prusai had a national sense, persistence of being indigenous in Prusland, it was not in their interest to cooperate in anything with the Teutonic Knights.

The turning point in Prusai slow Germanization was an economic ruin, as a slave labor force, a result created by the Thirteen Years War and later by the Reformation. The Teutonic Knights did not even try, to denounce them, as well to turn away from paganism, it would be unfavorable for German settlers. They were not wanted as Prusai, it was reserved only for Germans, so soon the indigenous people were called Masurians. Limitations imposed on the survivors of the Prusai after the Holocaust were the most humbling for humanity. To make so many wickedness over the centuries, only the Germanic race of all European nations has something so brutal in their genes.

The 15th century is characterized by the increased Prusai escapes from the German yoke. The native Prusai started to colonize, their own and now empty areas of Sasinia (Lubawa land) and others as Poles.

The Teutonic Order falls into financial trouble, the era of converting Prusai to Christianity has ended. The times of bandit knights arrival for nothing, for glory, debauchery, the fame will, robbery and the pleasure of killing Prusai, has ended. The new era meant that the castles had to be staffed with mercenaries, paid their wages, and the monastic consort was not enough for this purpose. In exchange for the unpaid wages, Order gave land to mercenaries. Such were the beginnings of the Prussian junkers formation. The costs of ruthless economic exploitation were burdened both by the peasants and the burghers. So there was a general over-national anti Teuton dissatisfaction with the numerous and very significant participation of the native Prusai.

The Prussian Union arose in torment, at all costs the Teutonic Knights wanted to torpedo the movement. This in part was achieved, the Pomeranians and Kashubians were almost completely Germanized.

THE THIRTEEN YEAR WAR 1454 - 1466

On 6 March 1454, was finalized the act of Prussia incorporation, with the confirmation of pre-existing rights, Prussia inhabitants gained the equality with the inhabitants of Poland. As a consequence, meant liquidation of the Order in Prussia.

Prusai Jan Czegenberg plus Jan Bazynski stood at the head of Prussian Union. The last one, of unknown ethnos, was not a Prusai, a real chameleon who actively supported the Teutonic Knights at the beginning of his career. Members of his family supported on one side Polish king on the other Teutonic Knights. This way they gained security to their influence, also to accumulated fortune. Made a huge fortune by lending money, also closely cooperated with Polish magnates. Thanks to the last gained a great political position, to such an extent that from the king Bazynski demanded the position of Prussia Governor and received.

The Prussian Union, in disobedience to the Teutonic Knights, simultaneously adopted the King Casimir Jagiellonian authority. Against this allians were clericalists, fearing Prusai uprising, and caused many difficulties to the king.

At that time, the clergy and magnates were real authority, ruled only by private interests.

Union troops activities began their against the Teutonic Knights, and Crown joined them on 21 April 1454. Conducting this costly and long war once again proved the ineptitude in waging wars, this war was by twelve years too long. Prusai with the hope defeating Germans participated with all the knights and their subjects. Their suggestions to employ greater fighting activities and organize Prusai uprising in the north-eastern part of Prussia, was not a case for Polish acceptance and convenient. Teutonic Knights were in panick with the idea that Prusai uprising could take place. The indigenous inhabitants were ready for such an action, one instance, a peasant insurrection took place in a distant Pisz at 1455, insurgents took control of the castle. Such activity was ready to spread all over the territory. For the incorporation of Prussia Prusai once again entrusted Crown, serving without pay sacrificing their wealth. In reality, had they other choice? Polish magnates were accumulating fortunes at the same time conducting war with half victories, that Teutonic Knights will not lose the war. Politically Prusai were eliminated and loosing their wealth. Military long-term operations are something different than concentration in conducting one battle. On the 7 February 1454, the unionists under the command of the Prusai knight Otto Machwic won the castle at Papowo and another knight Prus Janko from Targowisko, becomes the commander of the castle. It was the first capture before the capitulation of Torun. Prus Otton Machwic remains extremely active in many other missions. Without a fight, capitulated castle in Pokrzywno, which was entrusted to the Culm knight Bartosz from Turznice. The defensive values of the castle in Radzyn caused that siege lasted until 19 February and the Culm knight Prusai, Jakusz from Swietego, became the starost. Jan Kolda a Prusai native

resides at the castle in Nidzica and on the 28 April 1458 he resists the siege of Teutonic Order. At the end of the siege he inflicts a deadly blow to them. Thanks to this, Order weakend in the strength at Olsztynek and Ostroda, and Germans can not take control at Olsztyn. The unionists forces take under control city of Brodnica with command of Jakusz Osieczka. Later, he appealed to the Secret Council for reinforcement to get the Brodnica castle. After capture Brodnica, other minor castles spontaneously submitted to the Union, including Lubawa, Kurzetnik, Lidzbark Welski and Bratian. Prusai knight Ramsza Krzykoski deserves mention a very active in the region of Vistula delta. The efficiency of Culmland Prusai knights, the Prussian Union armed uprising went quickly and efficiently.

Successes in the Culmland helped the Prussian Union in mastering Pomezania without armed action. Great merits to this can be attributed to Krzysztof Klec Prusai diplomat, who on 7th February became the starost of the whole dominium.

The knight Mikołaj from Wroclawek was the starost in Kwidzyn castle and of the chapter and its estates.



It is impossible to list them all, but separate study should be made about Jan of Jania, an outstanding Prusai from Kociewie.

The towns of Gardej, Prabuty, Susz, Kisielice and Biskupiec Pomorski reported subordination with the Prussian Union. It all happened over few weeks. Further emphasizing the mass character of joining the Prussian Union, could weaken the reader.

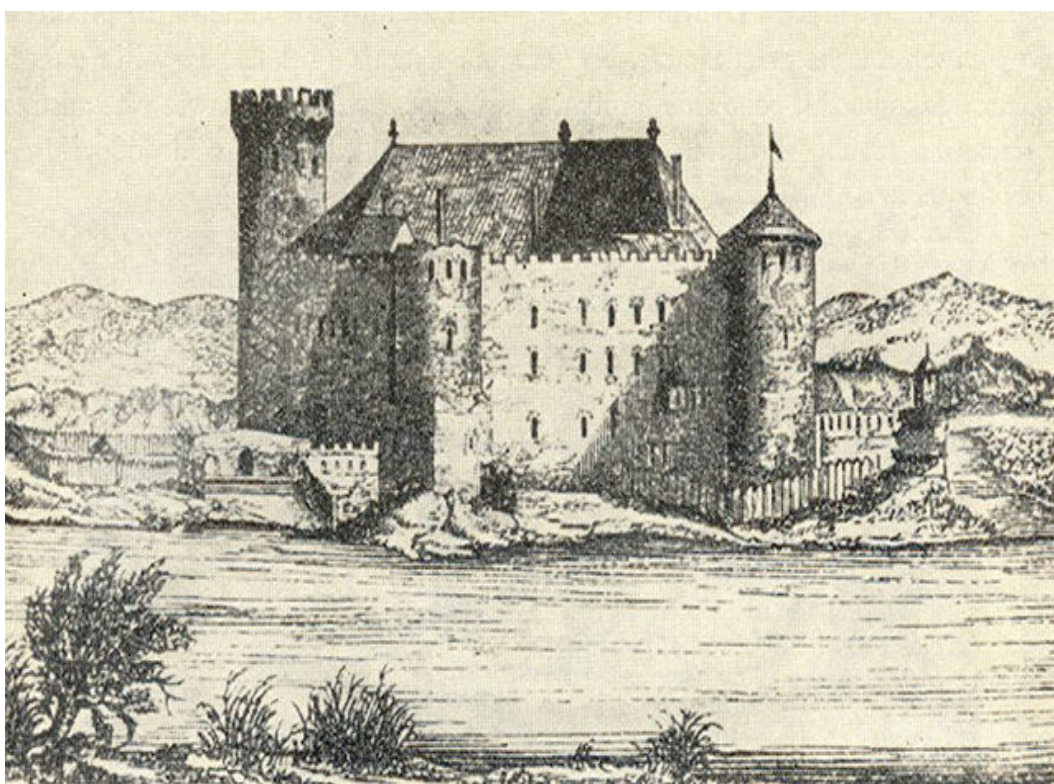
The materials about this war are very abundant, so we will not develop this topic because we only want to show what was the participation of Prusai and

how it ended for them. Will develop topic as an example of a very good study, the history of Prusai knight Nicholas III of Pilewice. Grandson of Nicholas I of Pilewice, who was met during the Battle of Grunwald.

Nicholas III Pilewski son of Jan II Klec also known von Pfeisdorf, a member of the Prussian Union growing up in a family in which the memory of the Prusai nation never got lost, was knighted in 1457. In the Thirteen Years' War he was closely involved and the whole family with the Prussian Union as well Polish Crown. The high position of his father, Jan II in Elbląg district, the re were located Pilewski's possessions. Father's role representing Prusai gradually and soon taken over by Nicholas III. His honesty and integrity resulted in great respect among the local population, but not with "Polish masters" for whom the Prusai had always been a bone in the throat.

Michael Pilewski, Nicholas' III brother, on 1st September 1462, was in open conflict with the Polish forces commander Piotr Dunin, was physically assaulted and Gdańsk reinforcement departed. So it came to blows and everything to the detriment of the Crown. The same Michael at the end of the war participates in the battle for Starogard Gdański. On the 8th June 1466, he together with Pawel Wusen staged a 70-horses unit, a Tczew ensign.

With time, Nicholas III became one of the most trusted statesmen of the Prussian States, and he also had King Kazimierz Jagiellon a great respect. As a young knight, he resided at the castle in Morag, later is commanding the Prussian Union at the castle in Szczytno. In 1460 he is present at the Teutonic Knights' surrender of the Malbork's crew. In the same year, he



Zamek w Świeciu nad Wisłą z 1635 r. (wg Pufendorfa)

represents king in Gdansk. That same year he leads Torun mercenaries sent by Vistula to bring the relief to Swiecie castle.

On the 25 September 1461 and 1466, participated in the legation of Prussian States in Piotrkow. Appeals to King to activate combat operations in the eastern part of Prussia. Proves farsightedness to end in Prussia with the Order and unity with Crown. Being a castellan of Culm, member of the Prussian Council, is involved not only in armed missions but also in many diplomatic commissioned by the king Kazimierz Jagiellonczyk. The Prussian Council was appointed to manage the Royal Prussia. Nicholas was not lonely he was surrounded by Prusai knights who actively supported him. However, this was not the case of "Polish masters" and quite in the contrary. On 19 May 1467 King Kazimierz Jagiellończyk, in the name of great trust, nominates Nicholas III a Castellan of Gdansk and the governor of Pomerania. This was first such a Polish nomination in Gdansk's history. It is not for general knowledge that immediately after the beginning of uprising, inhabitants of Gdansk completely destroyed the castle, in order not only to get rid of the Teutonic Knights, but also new re-instated oppressors, they did not miss Poles.

The effects of his activities in the Thirteen Years' War along with others, he was a signatory of peace treaty in Torun. Did not bring to Prusai any benefits or solutions, impoverished and ruined them. "Polish gentlemen" came out with great earthly private gains and financial benefits.

Nicholas merits to Crown were substantial, his public service was free without any charges or pay roll, it turned out later, all efforts were for nothing.

The Teutonic Knights burnt out his properties in Lukta together with the Legucki mill, war consumed all the family wealth. King Kazimierz Jagiellończyk appreciated his merits as well as seeing his property status, gave him Tczew starosty. The "Polish lords" attitude to Nicholas the senator of the Crown were ill and systematically swayed with intrigues. accusing him of acting to the disadvantage of Polish Crown. On 4 June 1474, at the Dybowski castle, in the presence of King, he protested to the Crown, of being accused of his dishonorable conduct and betrayal of the King's interests. The King rejected the suspicions, assuring full confidence and to the Prusai States. Additionally signed on 9th June, a thousand Hungarian florins, were handed for a mill in Tczew starosty and the manor in Zajaczkowo. In year 1466 the Teutonic master Henryk von Richtenberg accuses Pilewski of being harmful to the Order in Livonia. He was simply uncomfortable to everyone except Prusai.

Cutting it short, because it is not a family saga, but showing the existing atmosphere during this war. Nicholas III received financial support from Kazimierz Jagiellończyk for the rest of his life, and continuously carried out diplomatic missions for king with various orders. King Jan Olbracht and Aleksander Jagiellonczyk continued financial support to the family. Nicholas life ended in unknown circumstances, at the Crown rally.

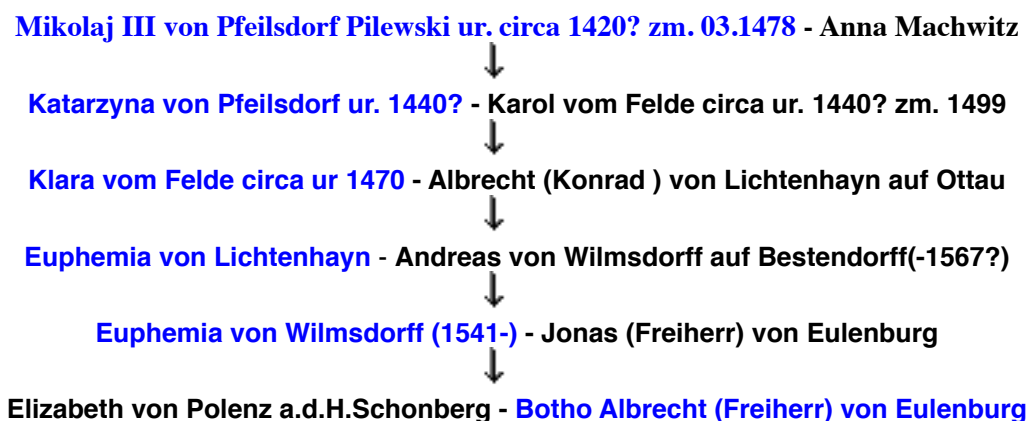
It should be noted that Teutonic forces were under duress service. In contrary to the uprising force of indigenous people peasant militia, willingly served under the command of their native Prusai knights.

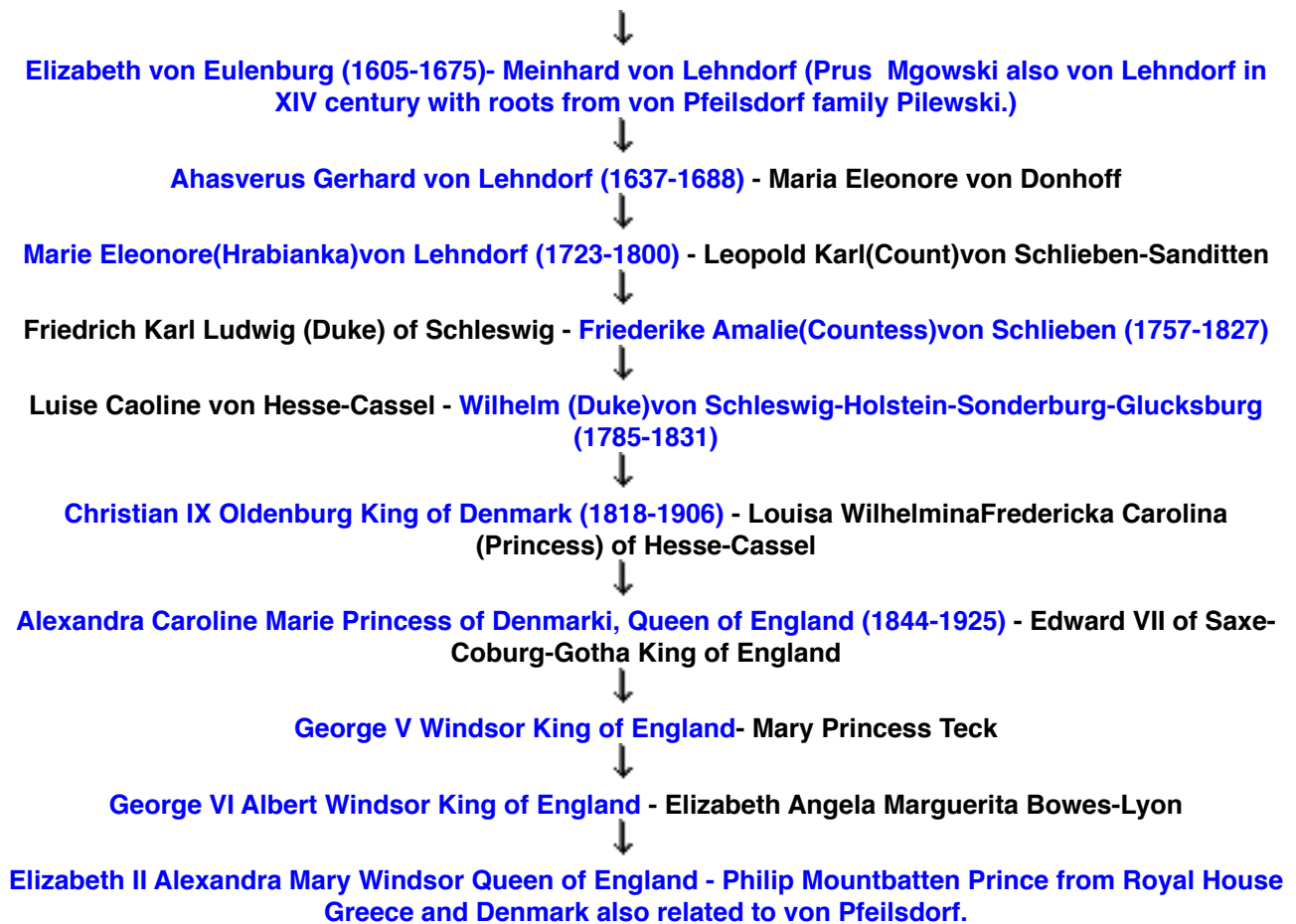
Going back to all earlier events, concerning Prusai knights of the Culm land, heirs of the Lizard Society, it is seen the steadfast, determined will of the Prusai to drop the Teutonic yoke and once for all finish with Germanism.

The Teutons were in constant panic, afraid of eastern Prusai uprising spread pressure in their ranks. Poles did not distinguish the difference Prusai from Germans. Piotr Dunin the commander of the royal forces, did not allowe Prusai leaders for any advises, in contrary his attitude towards them was unfriendly.

In all of this the clergy played a directing role, nobody was brave enough to oppose the priests and their decisions.

In the name of curiosity, for some worth mentioning that the daughter of the Crown senator Mikołaj III and his wife Anna Machwitz, Katarzyna von Pfeilsdorf married Karol vom Felde. As a result from this, throughout the centuries is a relationship with all the present European monarchies except in Netherlands. Similarly Russian monarchy no longer existing. It happened so because of the king of Denmark, having five daughters, married them all to five monarchies. He was called the Europe father-in-law. Blue letters shows the blood line.





The Thirteen Years' War was an open, last activity of Prusai ethnos. In the following centuries, the native ethnos began to be terminated under the name Mazurians, and like formerly Prusai now disappeared. Mazurians were used and manipulated for various political purposes by both Germans and Poles. until they were completely and purposely dispersed. They always said "we are not Germans, also not Poles, we are from here". To day's historians say, Mazurian people were Polish speaking. This ethnos has never received due respect, and common honest justice.

Kazimierz Jagiellończyk, as a King, can be regarded as an efficient and persevering in the pursuit of defeating the enemy, but powerless because along with the clergy and "Polish gentlemen" held control over him. The commander of the Crown troops, Piotr Dunin himself, was a mediocrity. Demoralized middle class, numerous hired desertions, betrayal, abuses in the payment of wages, robbing, brought a half, fictional, costly victory to the Crown. For Prusai did not give anything except an economic disaster. In just few weeks, Culm knights mastered the Culmland, Pomezania with flanks in Nidzica, Szczytno plus Olsztyn and other regions that could be found under control. Enough would be, a determined strategy and fair and honest

cooperation with native Prusai to spread the uprising. A wave of defeat could spread over whole territory and prevent continuous arrival of numerous reinforcement from Germany. Low presence of Prusai in the Secret Council where the "Polish masters" ruled, Prusai were not partners to them, one of the reasons could not achieve much.

As Edward Martuszeński and Tadeusz Oracki write, in the area of the Ostroda commandery; "After year 1466 in the area of Dąbrówno - Nidzica - Olsztynek 239 estates were passed into Polish hands. In the years 1467 - 1519, as many as 357 Poles settled in the Ostroda region. This colonization, which proceeded by a wide wave from neighboring Mazovia, that led to change the national structure ... ". The above figures are alarming, as well as politics, with thousands of indigenous Prussians, 357 Polish settlers were to defend the borders of the Republicagainst German barbarians. Have they ever defended?

This war lasted for too long, by only twelve years, it proves, that already then money in the war could be earned. For Poles and Prusai was not on their way, they were afraid of a result the rebirth of Prusai identity. This to Poles and Lithuanians was not acceptable the same unacceptable for the clergy. As future had shown it was easier to accept 123 years Poland's partitions and later on German Prussians invasion in year 1939.

None of the historians has attempted to describe these events as a great Prusai uprising. Their only thesis, the Prusai knights fought only for their political position. One can not hear greater nonsense. Knighthood had already such a position with Teutonic Knights. Sufficient for them would be to denationalise. When land of Warmia and Mazuria were not within Polish borders, historians attitude was different in writing about Prusai as it is in present times. It was never in Polish interest to revive the Prusai element, but always used them for political manipulation.

The Prusai relied on Poland as an ally. The ally again did not pass the egzam.

To sum it up, twice lost Crown the opportunity to get rid of the Germanic ulcer. Further, in 1525 received the German Prussian Homage to the King Sigismund Old, who in the same year, at the call of his Prussian vassal, Albrecht, with troops from Lithuania, very bloodily suppressed the uprising of the Sambian peasants. It was a private affair. Hohenzollern was not only the vassal to the King, but also his nephew.

Remains the question, did ever Crown do anythingthe for the Prusai ...? Answer is short, **NOTHING.**

Prusai - scattered refugees in the Polish-Lithuanian Commonwealth in the following centuries gave a lot of evidence of their loyalty in many areas of life, military, scientific, cultural and social life.

All this best is summarized by Fr. Łukaszewicz **"If history is to be a master of life, we must tell the truth about Grunwald and Witold, and the truth about peace in Torun in 1411 and in 1466."**

PRUSAI RE-SETTLEMENT

The additional factor of Prusai depopulation caused by forceful resettlement from some provinces to other areas. A perfect proof mentioned at the times of the conquest. The people of Yatviagians, Nadrowia and Skalowia suffered the most, all located on the border with Lithuania. It was the conscious pursuit of the new rulers of these lands to create a natural deserted defensive belt.

And so Jatviagian nobleman Cantegerde, along with 1,600 brothers and sisters, was imprisoned in Sambia; and another nobleman Russigenus came to Bałga with his family. In the south, a similar uninhabited territory was taken care in the area of Galindia and Sasinia. The same time created emptiness known "Grosse Wildnis" from the chronicle of Peter from Dusburg.

They were not at all small resettlements, since, for example, the prisoners in Sambia Yatviagians until the 16th century constituted a distinctive enclave, called the "Sudauischer Winkel" ("Yatviagan Corner"). Other displacements include the Bartians in Pogezania, even attempting to invoke the uprising in 1286. We know from the Chronicles of Plastwich about Galindians sitting in Warmia, and they are also testified by local names in Sambia, Pogezania and Natangia.

The fact that the Teutonic Knights attached great importance to the depopulation of the border area is indicated by the case of the brave Yatviagians commander - Skomand Younger. He could not resist the Teutonic Knights emigrated with his people to Rus land. There, however, he did not find himself in a very favorable situation and quickly returned to his home. The Teutonic Order immediately ordered him and his family and people to move to the west, near Gorowo Ilawecki.

“DRIVEN OUT”

Another factor of Prusai depopulation were escapes from the Teutonic Knights to neighboring Polish, Ruthenian or Lithuanian lands. In Poland, this

is confirmed by the names of Prusai origin (local and personal), as well as the extensive coat of arms Prus. The more well-known examples can be given, Prusai Theodoric castellan of Bydgoszcz known from the Greater Poland Chronicle, or the governor of Tczew and Gdansk, Wajsyla and his brothers Glabunia and Sadyk, and their descendants, among others Divan or Ramoth. In 1257, the son of Prusai Letauda fled to Mazovia, whose return was later demanded by the Teutonic Knights from the Duke of Mazovia Siemomysl. In Rus, researchers confirm archaeological and onomastic traces of a strong group of Bartians, as well as Skalowians settled in the triangle: Grodno, Lida and Slonim. In this area and in Lithuania, Yatviagians also settled, calculated at at least 5,000. An example of such an emigration was commander of land Kymenow - Skurdo with his people.

PRUSAI - TEUTONIC SUBJECTS AND ROYAL PRUSSIA

Only a few Prusai, mostly wealthy, found themselves in a new situation and made a career, the rest lived in the countryside as subjects of the Teutonic Order. Loaded with high rents, levies and labor, they remained under the arbitrary rule of the Teutonic Knights. Until the XVth century, the legal and social situation of the Prusai population remained significantly impaired compared to the remaining newly arrived German population, as well as Polish and Lithuanian.

Internal changes and the weakening of the Teutonic Order in the fifteenth century (development of settlements, escapes from the Prusai villages) enabled Prusai to apply for improvement of its legal position. Firstly, the great master Konrad von Erlichshausen in 1441 confirmed duty to the widows and daughters possessions under the Prussian law the payment of only half of the movable property, the rest with the land was to pass into the hands of the Teutonic Knights. Later, in that same 1441, he agreed to, possessions under the hereditary law to Order (equivalent to Prusai) in the district of Elblag and Dzierzgon to hand over to the daughters of the deceased, but on condition of marrying the right subject (Diener) to the Order. However, in the reign of the Grand Master Henry von Richtenberg in 1476, the so-called Sambian privilege, which allowed in the case of free knights ("erbar lewthe") for inheritance in both sexes. All this concerned only the free Prusai, while the majority of this population remained in serfdom, i.e. without ownership, and thus also without the right of inheritance (limited to movable property). Obligations of this population were quite excessive - military service, other services (serfdom), tribute in nature.

A lot about the situation of Prusai at that time are said by subsequent national laws (the so-called Landesordnungen). First of all, one should mention a

slightly suspicious regulation from 1310 from the time of the Grand Master Zygfryd von Feuchtwangen. It mentioned the duty to ensure the participation of Prusai in holy masses. Besides, the Germans were also supposed to make sure that they did not speak Prusai language, they were to get used to German (by themselves avoiding frequent contact in the Prusai language). Further - according to this regulation - Prusai were forbidden to get superior authority and admission to any office (presumably as village leaders, commune heads, bailiffs, jurors) in German (ie on German - Culm law) cities, suburbs, villages, manors and taverns. Prusai were not allowed to deal with beer, but allowed to occupy and manage abandoned land (as one should guess in these German settlements). This regulation, however, concerned only subjects, servants, and hired laborers of Prusai origin, not the entire population of Prusland. For this reason, such a regulation seems to be justified, the more so as the fear was evident of the German settlers being Prusized, which for the period was a real threat.

However, the next regulation regarding Prusai came only in 1406 from the times of the great master Konrad von Jungingen. It concerned the settlement of the forest, i.e. the south-eastern areas of the Teutonic state. First, it was ordered that "whoever wants to settle German villages, he should arrange with the founder so that he would not place Prusai on German territory". Then, every monastic who wanted to give Prusai service, he was supposed in return designate land. Germans were forbidden in the German cities, villages and taverns, use servants. If some Prusai were to be employed to serve, he was subject to the judiciary of the Order.

Besides, no Prusai farmhand and Prusai servant should serve other Prusai without their parents' knowledge, parents have the right to pick them back from, but the service was allowed with the consent of the parents. Finally, it was emphasized that no Prusai man or woman are allowed to serve or run beer in German cities or villages. Therefore, the Prusai settlers in the villages on German law (Culm and Magdeburg) was forbidden, and the Prusai were also forbidden to take up service. These prohibitions were to stop the outflow of people from the Prusai villages with the subordinate population, from which the order drew large income, from taxes and labor, and above all from the judiciary over it. Hence, this care for maintaining the judiciary in the said Act, as well as later in individual location privileges, eg Elk (1425, 1440).

The order turned out to be ineffective, which is also confirmed by the presence of Prusai in the colonization of the former areas of Sasinia and Galindia. In 1427, a few points were dedicated to the Prusai population in the national law. First, they were ordered to all those who had Prusai subjects and an inmate to make sure that they were participating in the holy masses.

Then repeated the ban on accepting Prusai to serve in cities, suburbs, German villages, taverns and additionally, in fishing and beer houses. Those who received Prusai were punished with a fine.

Finally, the German area (Dewtsche erbe), ie allotment and plots on German law, was forbidden to sell to Prusai. In the next point, the Germans banned the service of the Prusai without the consent of their parents. In principle, the previous bans were repeated, this time only threatening with penalties. Repetition of all these prohibitions, therefore, seems to be the opposite, that is, accepting Prusai to serve, and even selling them fiefs and plots on German law. All points of the Act from 1427 were repeated in the times of the next Grand Master Konrad von Erlichshausen in 1441. Only the ban on selling Prusai German land was lacking.

In the same year (1441), the Grand Master issued a decree in which he obliged free Prusai in the wilderness in accordance with the wishes of prosecutors or bailiffs to lend them horses during hunting or other "unusual matters". The same regulation also informed that Prusai possessing goods under Culm law inherit them in accordance with this law, so the Order can not take over them. This last point seems to indicate a slightly different practice so far and that the Prusai, despite receiving such rights as other settlers, were treated differently.

In the next act of 1444, the previous regulation was repeated again, with specific penalties for their non-implementation. And so, if someone took Prusai to serve, he would pay half the fine. In 1452, these bans were again mentioned (no fees). On the other hand, in the national law of 1482, the ban on the craftsmanship by the Prusai was added to the prohibition of admission (only the cities and suburbs were mentioned). Here, too, the possibility of selling a farm by a peasant sitting on Culm law with the consent of his master and the right to go wherever he would like was confirmed. In the Prusai case, it was adjudicated that one should stick to the "old habit". The possibility of leaving their farms by Prusai was confirmed, although this was dependent on the will of their current masters (usually the Teutonic Knights themselves). In the next Act of 1503, only the teaching of Christianity was recalled among Prusai and Lithuanians.

In the times of Princely Prussia, Prusai in the laws were less frequently mentioned. The Act of 1540 dealt with them more widely. First, it was confirmed that the Prusai could only settle in towns with the consent of their masters. Then, the question of inheritance from Prusai free and peasants was addressed. The holder of the land on the Culm law (Kölmer) covering the land under Prussian law, eg as a result of marriage, was to continue to follow the Prussian law, and vice versa, Prusai in the Culm estate took over the principles of Culm law. In peasant villages under Prussian law, land inherited

a son, if there were more of them, then master chose one of them and left him on the heritage of his father. The other sons, however, could not leave land without master permission. If only the widow and daughters would remain on the land, master should appoint a husband (but not compulsory) who takes over the legacy. Whereas movable property, which was not necessary for the management of land, was divided between the widow, children and other relatives of the deceased peasant, also when the property was taken over by a new owner (widow's or daughter's husband). If there are no descendants at all, the relatives of the deceased who were allowed to take over the movable property should take care of the cast. In the free Prusai, the estate fell to the son appointed by the local authorities, when there were still other sons who were to be filled in a different place. If the son who had been designated to take over the property died without granting, the property belonged to the ruler (was not divided between his brothers), while the movable property was divided halfway between the ruler and the closest relatives. In the absence of sons, good and immovable property were taken over by the widow and daughters with the consent of the authorities.

In 1550, during the debate on the new law, it was proposed to bring amendments to these findings. Namely, land after brother's death could be inherited by other brothers and sisters. The release of Prusai from easement (Freikauf) would also extend to his heirs. Regarding the inheritance of movable property, it was proposed to transfer Prusai goods to the principles of Culm law (inherited by sons and daughters). Brothers of free Prusai would be guaranteed freedom in resettlement. These plans have remained for the time being in the sphere of projects. The new ordinance came into being only in 1577. There were changes regarding the inheritance of goods under Prussian law. The son designated by the local authorities continued to be, but the others (in the case of peasants) were allowed to learn craft. The heir of the estate was to equip the sisters and the widow, respectively. The brothers (the free) were to be held by the authorities on other free property if it were impossible, or if they did not want to be able to negotiate with the authorities their departure (redemption). When the heir died and left only a daughter, the authorities chose her husband with her consent and he became the new heir of the goods. When there was no daughter, another brother took over good. When the free one died without a male heir, the widow and daughters could be with the permission of the power on the estate or sell it. In the event that the property is sold, the right of redemption has the closest relatives, unless the authority wants to transfer it to someone else (some loyal and obedient). Movement property after death of free without male descendants fell to the next relative.

Prusai could have been granted free status under the Culm law in the event of the pastoral service, this was provided to them by Prince Albrecht in his will from 1541. This status was to be hereditary.

This review shows that the legal situation of the Prusai population was varied, but certainly disadvantaged in relation to other ethnic groups. The Prusai had little favorable right of inheritance, but beneficial from the point of view of power (taking over goods and movables). They were also not allowed to freely sell their goods and acquire new ones, and even go to other settlements as servants or craftsmen. It was not until the second half of the 15th century that Prusai were not stopped to settle in German villages. All this made it difficult for Prusai to participate in the colonization action in the wilderness. Few of them embraced free goods, rented in the Culm villages or inns (here known cases from the second half of the 15th century), most probably sitting as servants, farmers and craftsmen. It is characteristic that these Prusai remained under the immediate Teutonic court system. Only exceptionally the judiciary was allowed to others.

PRUSAI DECLINE

In the 16th century, a breakthrough moment occurred for the descendants of Prusai. In just a few decades, they have lost elements that distinguished them from other ethnicities living in Prusland. What happened? One of the determinants of this assimilation was the increasingly common assimilation of the Christian faith. Baptism alone was not enough to eradicate the old beliefs and customs associated with them. The more that the Teutonic Knights did not attach too much importance to the missionary action. The burden of Christianization first came upon religious orders, then bishops. Lack of deeper religious life in Prusai also resulted from the language barrier. There were no priests with knowledge of this language. There was even a shortage of translators (so-called tolks), so sometimes children could be help, even in confession! Only a few Prusai children were educated in Lidzbark Warminski as help for priests. In this situation, it is no surprise to mention from the fifteenth and sixteenth centuries about the celebration of various pagan ceremonies (about meetings in the forests, funerals according to the old ritual, sacrifices and baptism).

In principle, the situation has changed by the reformation. At that time, a great emphasis was placed on the teaching of religion, three times translated into the Prusai language the catechism (1545, 1561). An attempt was also made to increase the group of priests familiar with this language through scholarships at the Königsberg University, although immediately a problem

arose with willing candidates. Care was taken, for translators and parish education, however, but already in German. The whole of these undertakings resulted in quite effective eradication of ancient pagan traditions and customs. Of course, some relics remained pagan, but they no longer created any major differences with the rest of the Prusai population.

One of the last stages of the disappearance of Prusai identity was the extinction of their language. As late as the mid-sixteenth century, a catechism was translated into this language, and Prince Albrecht even appointed scholarships for Prusai and Yatviagians (Sudovia). The prince himself, however, complained that in his time there were no more priests speaking in Prusai language. This is confirmed by the visitation of the Sambian diocese from 1569, and the absence of translators (tolkow) in some parishes, which are known to have been previously Prusai, seems to indicate their already highly Germanization. In the second half of this century, no mention was made of the possibility of establishing a particular school in Prusai language but only in German, Polish and Lithuanian. In turn, in the second half of the 17th century, the chronicler Krzysztof Hartknoch only mentions the elderly who know some words in this language. He also quoted a curiosity from twenty years ago (ie from the mid-seventeenth century) about a man who knows the Prusai language and even his various dialects. He was to praise this before the doctor in Königsberg. We see an incredible regress of this language in less than one century.

Why did the disappearance of the language happen so quickly? Many factors have accumulated on it. So the assimilation processes carried out so far: the unification of the social and legal location of Prusai with the rest of the inhabitants, the eradication of their separate customs and, above all, the increasing access to parish schools (in each parish school), but teaching in German.

PRUSAI REGISTER WITH COAT OF ARMS

Under this title research Prusai names started, listing their descendants whose ancestors in refuge escaped to Poland. Leaving their own territory, saving themselves with families from German extermination. Such a research was not possible on the territory occupied by Germans. Over centuries Prusai assimilated into Polish society, grew up together, in time losing and forgetting their national roots. Today observed is an unprecedented interest in their history and family roots. The census has been done with help of herbarium, with no interest to show their ennoblement, it was the only way to do the findings and Prusai registration. Ennoblement in the Prusai community was not a habit, did not exist. The Prusai were free people, freedom was the

meaning of being Prusai. If it were not their, physical and mental annihilation by Christian Europe - the socio-political system could today be a model for the whole world. Could live without aggressive politics using the nature laws, moral decency, ethics and many other principles, elementary honesty. Unfortunately, all this was lost and today requires recreation of a lot informations. Listing them all was not that simple matter, not too many indications remained how to trace their identity. Apart them with the coat of arms, an attempt will be made to supplement them.

Their presence is much greater than those with the coat of arms. In Polish society, the nobility constituted 10% of the whole community. In these 10%, the number of Prusai with coat of arms is 10%. Mathematically enumerating, the population in Poland is 38,000,000, of which 10% nobility is 3,800,000, Prusai in it with coat of arms 10%, equals to 380,000. Then, the Polish community without is 34 800 000. Taking the same ratio of 10%, Prusai are 3 480 000, summing it all up $380,000 + 3,480,000 = 3,860,000$ their descendants in Polish society.

This is the simplest way of estimation. Unfortunately, but we still can not find the way how to list those without the coat of arms. The only way is YDNA genetic test, but it has nothing to do, neither is any intention of setting up Prusai autonomy. Prusai want to remain free, live without state enslavement. To-day slogans of freedom, human rights, independence, it is a propaganda slogans for masses not understanding present world. Slavs have Slavic Poland and Prusai have Prusai Poland, together we have common interests. The historical truth and presentation of ancient Prusai culture is imprisoned, and will be for so long, as long clergy power will in Poland remain.

COAT OF ARM - PRUS

The Prusai symbol Prus coat of arms, one and a half broken cross, its origin, pedigree remain a great mystery, and so far this secret has not been deciphered. We have two crosses, a double cross of the Orthodox Church and a single Catholic cross, an explanation of the third, one and a half broken cross its origin remains puzzle. No one ever has tried to explain, it is completely ignored. It may mean something and definetaly something matters. In Polish heraldry named as Prus coat of arms. Prusai themselves announced as theirs, no strangers gave to them, Polish heraldry had no choice in its acceptance. Since when, for how long it has been the symbol of Prusai is a subject for study. The following quote from the Herbarium by Piotr Nalecz - Malachowski issued in 1805 (first edition 1790) introduces the theme

of the origin of the Prus coat of arms in great enigmaticalness. He says that this symbol been already known in Xth century. But where it came from, does not says. The same symbol been used couple centuries later.

Below we have a picture of Saint Stanislaw, and at his foot, one and half broken cross, later Prus coat of arms, which was already known in the 10th century. Saint was not Prusai. His death, murder in 1079, up to-day in contrary to historians remains unclear. Though, question, did it matter if he was Prusai? No, it did not.



Going straight to the goal, everything is in the direction that one and half cross is the cross of Arians, used by Prusai as Prus coat of arms. Logic indicates that Saint Stanislaw if he was not a Prusai but he was a Christian Arian. A common occurrence of this symbol among Prusai could not be otherwise explained and the fact of its presence in both separate cases is not accidental.

Behind this thesis stays question, when Prusai received Arianism. The year 523 was the only time, when Waidewuta with priest Bruteno arrived from Rome. Both of them were Goths and Arians. It was them who in Prusland at Honeda introduced Prusai with

Christian Law, at the same time instilled Arianism.

All the chronicle's say about the Prusai paganism, describing them with sacrifices to their idols in Holy Forest in open sky. In fact, it is confabulation without improvable. In the Arians belief, God is one, without iconography, God has never been seen, no need to build churches with iconography and with all these gildings. The prayers could be in open air. God's image was invented by people. The made splendor is to attract people and is pure God's idolatry.

The Arianism for Roman Christianity was the most undesirable faith, and was as many other facts never revealed with Prusai. During the conquest their faith was attributed to idols without any single trace of them. On Christian Rome orders throughout Europe Arians were persecuted, and regularly, utterly murdered. That is why in the year 527, after the death of the Rome Emperor, Goths fled from Italy to Spain.

The coat of arms is not the only proof of Arianism among them, other and very important is the rank of crusade. The same standard as in the Holy Land. That shows Rome, the Prusai were for them the same heretics as was

the Islam. For some it may be a revolutionary thesis, but having enough proofs it can not be refuted.

Unwritten history, at the end 870 year Slavonic pagans Wistulans (Lesser Poland) were conquered by Moravian with help of Piast Chosieczkowicz (Polanian, Greater Poland). Together Vistulans and the Polanians were to receive Byzantine Christianity. In Byzantine at that time was the end of iconoclasts reign. They destroyed all the iconography and resolutions of the Roman pagan Emperor Constantine. Therefore can be inferred, that much earlier from Moravian, Cracow was with Arian Christianity than lived by Baptism. (Galleries of Gallus Anonim's chronicles known in Germany developed by the contemporary German historian Joachim Hermann). Some suspect that Ziemowit, King Mieszko's predecessor was of an Arian religion. Rome Christianity was accepted by the King of Polans Mieszko, otherwise he faced destruction. Little is written about the Greater Polans and Silesia uprisings in 1038, against the clergy and rulers due to cruel lower cast people exploitation. The insurgents wanted a return to previous religion, for historians without objectivity it was pagan uprising. This way history is being written.

Arianism refers to Bishop Arius, who propagated the faith of a prophet Jesus and only one God. Such faith was throughout the Middle East, Europe and North Africa. It was changed to the faith of Trinity in the first half of the fourth century by a pagan Roman Emperor Constantine. Rebels against this, were Christians called Arians from Bishop Arius. One may assume with great certainty that the broken double cross was the protest and symbol of Arianizm. The very fact that Saint Stanisław used that symbol which later became the Prus coat of arms means a lot. Provided evidence confirms very early Christianity in Prusland and much before Slavs had arrived. Arians faith suited Prusai, there was no religious compulsion, no churches, all were free men, without slavery.



The preserved emblem, forged in the stone portal of the building belonging to the church from 1609 at ul. Podmlynska 10 in Gdansk.

An annotation in the armorial that in Poland the broken cross was already known in the tenth century, can only be referred to Arians. The murder of Saint Stanislaus his death never been clearly explained. Both churches of Rome and Byzantium had cross symbols but they are different from each other. Arians faithful to Jesus did not give up the symbol of the cross, but in protest they crippled it, disagreeing with both factions of Christianity. Today we have three crosses. One of them is the cross of the Prusai, for which they were exterminated with maximum ruthlessness, as it was common with all Arians in Europe. Generally pagans were not murdered, but did that to the heretics, Rome believed this way brings them closer to their God.



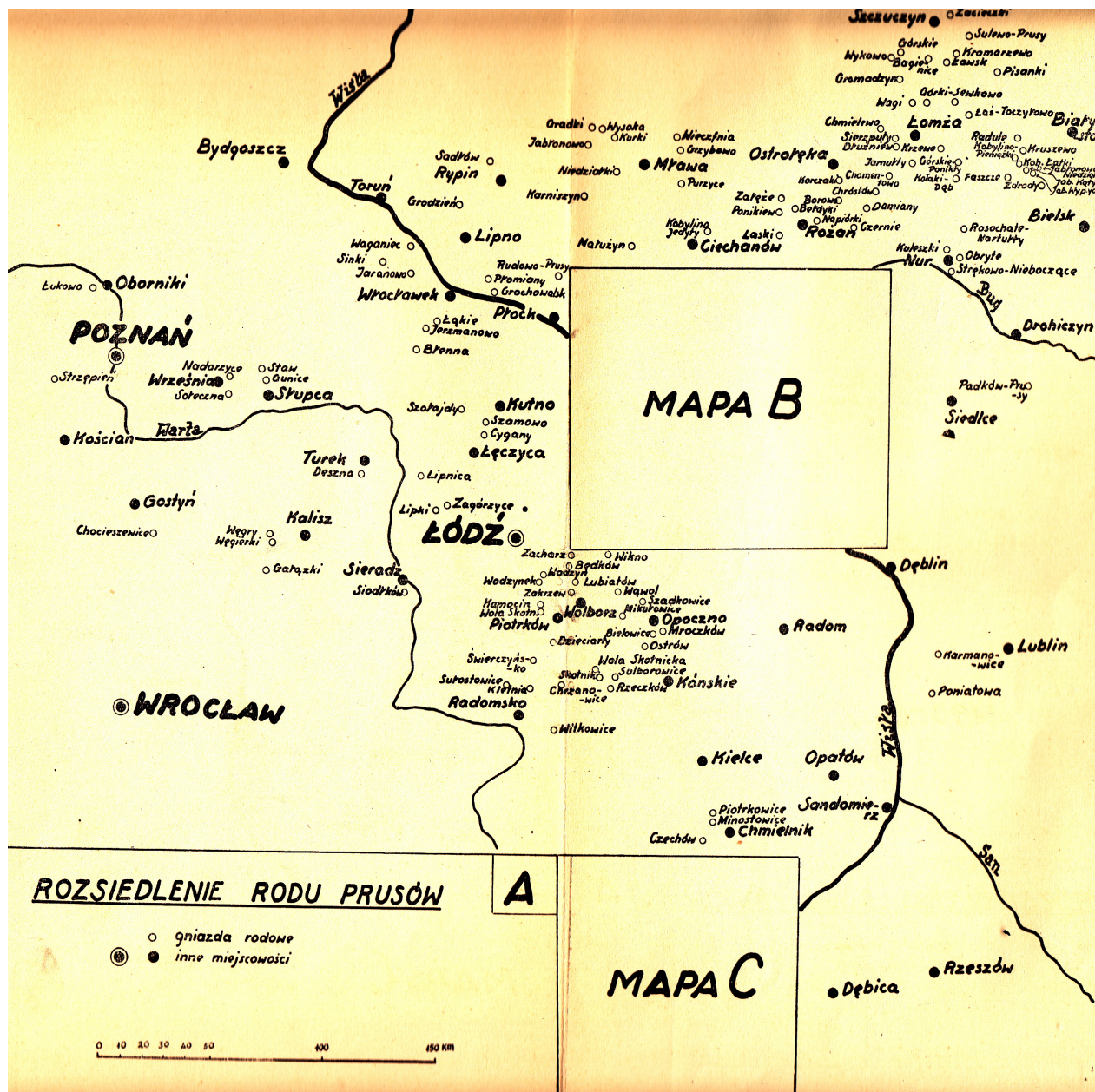
The Prusai half broken cross appeared much earlier on the painting of St. Stanislaus. But what was the motive used by Carmelites church in Gdansk . Above, a historical (over 400-year-old, and probably older) property mark of St. Catherine church in Gdansk, which is what we call a logo today. On the left, the coat of arms. The letters of S.K. visible in it can be interpreted as Sancta Katharina or Saint Catherine. The emblem was placed on a shield, in other words according to heraldic rules. One also can find them on some marble burial records in the church. Attempt to explain with church these symbols has failed.



A mystery with above two coats of arms, on the left place Jerzmanowice and on the right Nowy Targ established in 2014.

COAT OF ARMS - PRUS I, II, III

Starting with the review of the herbariums, they have a significant, special value to the listing of Prusai names, with no intention showing their nobility. The census proved the Prusai presence in Polish society, they did not perish, despite historians who had erased them from living. A lot of Prusai names hidden between Polish coat of arms. The same surname found with several different coat of arms. The oldest one is Prus coat of arms. Without mistake all other coat of arms are attributed to Prusai descendants. Explanation of this phenomena is below.



A great number of coats of arms in numerous families was favored by the Statute of King Casimier. The statute of Casimir Great from 1347 stated that during the life of the father, the son can not seal himself with other than his father seal; it means that after the death of his father he could change the coat. In fact, until the times of Casimir Great, only the eldest son inherited the father's coat of arms in an unchanged form, and each of the younger sons had to change his father's coat of arms.



This was due to a very practical reason. For, when most of the knights could not write, and their marks and seals had the meaning of their signatures. The point was to distinguish between them. In this way new families of the same name created, losing ties with their ancestors. Also for some other various reasons, the Prusai accepted exchanged the Prus coat of arms for other

coats of arms. Must be remembered, it was not forgotten for Poles about their supposed to be paganism.

Every second inhabitant of northern Mazovia and Kujawy (Polish regions) is a descendant of Prusai. Perhaps the moment for Prusai will come, descendants will be able to worship and feast the memory of their ancestors. The resurrected ancient Greeks, Spartans and Athenians will not only clap, but will bow their foreheads for their courage in defending humanity. Time heals wounds, memory gets blurred, but the truth always comes to the surface - demons are prowling, but God always has the last word.



The maps Prusai deployment in Poland by Jadwiga Chwalibińska

The phenomenon remains that the Prus coat of arms and the Prus surname, also its derivative, are numerous in Polish heraldry, it has its significance, because it belongs to the historical sciences.

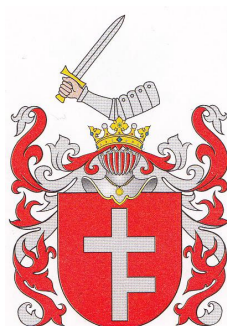
The single surname Prus found in Poland about 7,000 families, and from the fourteenth century, the Prus coat of arms has over 1000 separate families. In both cases, it is the ethnic name of the Prusai people. Nowhere we meet such a uniqueness, that family ties not known, ethnos of families unknown, territorially separated, and in this way have a common identity.

Prusai, did not succumb to enslavement, declared their status as free people under the call of Prus. This statute honored and undisputed - never the Prusai had to carry out a "proof of nobility" - the Prus coat of arms meant itself free.

The work of Jadwiga Chwalibinska "A NATIVE PRUSAI in the Middle Ages" is a great help in the heraldic determination of Prusai knights regarding the coat of arms PRUS.

To understand this topic, a fragment of this work should be quoted. *"Gradual, more and more frequent publication of judicial and heraldic court records from the area of publishing judicial and heraldic records from the area of Mazovia showed that among the immeasurable mass of small Mazovian noble families, knights of foreign names meet, who sued for baseless descent, or caught in their knights' rights, referred to some Prussorum iura. They described it as ius Pruthenicum, ius Prussitharum, ius Prusskye or Pruschow right, and they called themselves Prusovye, Prussia, Pruschy, Pruteni. "*

COAT OF ARMS PRUS I



Albrychowicz, Litwa	podlaskie	Grochowarski vel Grochowalski, gn.
Andrzejewski	Długojewski, gn. Długojewo, woj.	Grochowarsko, woj. mazowieckie
Andrzejowski	sandomirskie	Grodecki, gn. Gródek, woj. krakowskie
Baldowski	Długojowski	Grot (poch od Wieczniści skich), gn.
Balowicz	Dłużniewski	Grotki, woj. mazowieckie
Baldowski	Dobrocieski, gn. Dobrociesz, woj.	Grzybowski
Basowicz	krakowskie	Grzymisławski, gn. Grzymisławice, woj. poznańskie
Bednarski, gn. Bednarów, woj. ruskie	Dobraczyński	Grzymułkowski
Bednarowski	Dobrocieski	Guda
Bereźnicki, woj. podlaskie	Dołmat	Gumowski, woj. sandomirskie
Białochowski, gn. Białochowo, woj. chełmińskie	Dominikowski Dorohiński	Gunicki, gn. Gunice, woj. kaliskie
Białoszewski vel Białyszewski	Dorohiński	Gurkowski, piotrkowski
Biedzych	Doroszko	Hładowicki, Litwa
Biesiadecki vel Biesiadowski	Drogoń	Hurba
Biestrzykowski, gn. Biestrzykowice, woj. sieradzkie	Drotkiewicz, Litwa, herb odm.	Hurkowski, woj. kijowskie
Bluszczyński	Drozdowski, gn. Drozdy, woj. mazowieckie	Husarzewski, nob 1676, herb odm.
Błofski	Druszkowski, gn. Druszków, woj. krakowskie	Irenkowski
Bodusławski	Durzycki	Isajkowski-Dołmat vel Izaykowski, gn.
Bogusławski, Bogusławice, woj. łęczyckie	Dworski, woj. Chełmińskie	Isajki, woj. kijowskie, herb odm.
Bogurski	Dymitrowski, gn. Dymitrów, woj. krakowskie	Izenkowski
Bolanczeski	Dzierżewski	Jabłonowski (poch od Krzyżewskich), gn. Jabłonowo, woj. podlaskie
Bolączki	Dzierżek, woj. krakowskie, woj. mazowieckie	Jabł oszewski
Boniecki	Fałęcki	Jakowicki
Bofkowski, woj. kijowskie	Fastowicz	Jakowiecki
Brzeński	Faścikowski	Janowski, gn. Janowo, woj. mazowieckie
Borowski, gn. Borowo, woj. mazowieckie	Fedorowicz	Jaras
Brzeski	Frankowski, gn. Franki, woj. podlaskie	Jaroszewicz-Kwaczyński, woj. witebskie
Brzeziński – wymienieni pod h. Prus 3	Fricz	Jaszczewski
Brzeziński	Frykowski	Jerzmanowski, gn. Jerzmanowice, woj. krakowskie
Brzyński vel Brzeński, Prusy	Frykowski	Jerzowski
Borzyniński vel Borzynski	Gajewski	Jeżewski vel Jeżowski (poch od Krakowiastkich), gn. Jeżewice, woj. mazowieckie
Borzynski	Galecki, Galki, woj. mazowieckie	Juchna
Brzeziński	Garlicki, gn. Garlica, woj. krakowskie	Juchnowski, woj. podolskie
Bugajski	Garliński	Julewski, woj. mazowieckie
Butwiłowicz vel Butwił	Gawdzilewicz	Jurecki
Bystroń	Gawłowski	Juszkiewicz
Bystram	Gdowski	Kaczkowski, gn. Kaczkowice, woj. krakowskie
Budka vel Budek	Gębicki, woj. krakowskie	Kączkowski
Chładowski	Gładowicki	Kadłubek
Chocewicz	Glińniewski	Kamiński
Chodasiewicz vel Chodaszewicz	Gładkowski vel Gładowski	Kmita
Chomętowski	Głowacki, gn. Głowaczewice, woj. sieradzkie	Kamocki, gn. Kamocin, woj. sieradzkie
Chomętowski, gn. Chomętowo, woj. mazowieckie	Głuszyński	Kełpsz
Chwałkowski, gn. Chwałkowo, woj. mazowieckie	Goleń	Kierdwanowski, gn. Kierdwanowice, woj. podolskie
Chrzanowski, gn. Chrzanowo, woj. mazowieckie	Goły vel Goly	Kiwański
Chrzczonowski	Gonowski	Klecki, woj. pomorski
Cianowski, Cianowice, woj. krakowskie	Górski vel Górski	Klicki, gn. Klicz, woj. Mazowiecki
Ciągliński	Gostyński	Kliczkowski, gn. Kliczkowy, woj. mazowieckie
Cieszanowski	Goworowski, gn. Goworowo, woj. mazowieckie	Kliks
Cieszyn	Górný	Klimaszewski
Cieszymowski	Górski, gn. Górskie - Ponikł y Stok, woj. mazowieckie	Klimontowski
Czaczkowski	Gniewiewski	Klimuntowski
Czarnecki	Gnida	Kłobar, gn. Minery-Kłobara, woj. sandomierskie, nob 1552
Czudziński	Gniewiewski	
Cygański, gn. Cygany, woj. łęczyckie	Gniewiewski, gn. Gniewiewice, woj. mazowieckie	
Cytowicz, powiat lidzki	Grabkowski	
Dawidowicz		
Dąbrowski (jednego poch z Frankowskimi), gn. Dąbrowa, woj.		

Kobierski, gn. Kobierzyn, woj. sandomirskie	Łątkiewicz, gn. Łątki, woj. krakowskie	Orło
Kobieski	Łąkowski	Ormiński vel Ormieński
Kobierski	Łososiński, gn. Ł. ososina, woj. krakowskie	Orzeł
Kobiewski	Łuniewski	Orzest
Kobyliński, gn. Kobylin, woj. podlaskie	Łunkiewicz, gn. Ł. unkiewskie, Litwa	Orzylowski
Kodzieł	Maciński, woj. poznańskie	Orzypies
Kołomyjski, gn. Kołomyja, woj. podlaskie	Markold	Ordylowski
Komorowski	Michalczewski, gn. Michalczowa, woj. krakowskie	Ossowski, gn. Ossowo, woj. pomorskie
Konarzowski	Michalewicz	Ostrowicki
Kondracki, gn. Kondradziec, woj. płockie	Mierzwiński	Ostrowski, gn. Ostrów, woj. sieradzkie
Korciński	Mikołajewski	Otockie, gn. Otocznia, woj. płockie
Kordek	Milkowski, gn. Miłkowa Wielka, nob. 1782, herb odm.	Otto
Korgowd	Miszewski	Padkowski vel Patkowski, gn. Padkowice, woj. podlaskie
Koronacki	Mitkiewicz, gn. Mitkajcie, Żmudź	Pajewski, gn. Pajewo, woj. mazowieckie
Korowicki	Mitkowicz	Pakosz
Korulski	Mniszewski, gn. Mniska Wieś, woj. rawskie	Patkowski
Kotkowski	Mocarski	Patocki, Kałuszyno-Patok, woj. mazowieckie
Kotulski	Modliński	Pawęski-Skarga, herb odm.
Korycki, gn. Korytnica, woj. mazowieckie	Mokrzewski	Pawłowski
Kowalewski, gn. Kowalów, woj. mazowieckie	Monasterski	Pecner
Kowalowski	Morelowski, gn. Morele, woj. rawskie	Petrusiewicz vel Petrusiewicz
Koźliński	Motowidło, Litwa	Petryczyn
Kniaziółucki	Mroczek, gn. Mroczkowo, woj. mazowieckie	Pielgrzymowski, gn. Pielgrzymowice, woj. krakowskie
Krasnosielski, gn. Krasnosielce, woj. bractawskie	Mruk	Pierściński
Krasnowiecki	Mścichowski	Pieszczafski
Krępiński, gn. Krępa, woj. krakowskie	Myk	Pietrusiewicz
Krępski	Mysłowski	Pikiel
Krzyszowski, woj. krakowskie	Nadolski	Pikuz
Krzywokolski	Nalikowski	Pikuż
Krzywokulski	Nejman	Pilski
Krzyżakowski	Niedziałkowski	Piotrowski, gn. Piotrowice, woj. krakowskie
Krzyżanowski	Niedzielski	Piotuch
Krzyżewski, gn. Krzyżewo, woj. podlaskie	Niedziński	Pirocki
Kucki	Nidziński, gn. Nidzino, woj. mazowieckie	Pisanko
Kumelski, woj. podlaskie	Niedzielski, woj. sieradzkie	Piszczafski, herb odm.
Kurczyński	Nielepiec, gn. Nielepice, woj. krakowskie	Piszczatowski
Kurowicki, gn. Kurowice, woj. podlaskie	Nielipowicz	Plich
Kuszelejko	Niemczynowicz	Pliski
Kwaczyński	Niemczynowski	Płocki
Kyczyński, gn. Kicznia, woj. krakowskie	Nienawski	Płoniański
Lechowicz	Niewiadomski-Piotuch, gn. Niewiadoma, woj. podlaskie,	Płonka
Lisicki, gn. Lisice, woj. rawskie	Noniewicz, powiat lidzki	Płonowski
Lisowski, woj. krakowskie, herb odm.	Noreyko	Płofski, gn. Płonki, woj. podlaskie
Lubecki	Nosakowski vel Nossakowski	Płoski
Lubiatowski	Obrycki, gn. Obryte, woj. mazowieckie	Płowski
Lutkiewicz	Obrycki vel Opaczeniecki	Podleski, gn. Podlesie, woj. rawskie
Łaski, gn. Łań-Toczyłowo, woj. mazowieckie	Ogilba	Pokutyński
Łaskowski	Ogrodzieski, gn. Ogrodzieniec, woj. mazowieckie	Polikowski
Łatkiewicz vel Łatkowicz	Ogrodzinski	Polkowski vel Polikowski
Łatyński	Olszewski	Połomski
Łącki (poch. od Jerzmanowskich), gn. Łąki, woj. krakowskie	Onacz	Porębski
Łąka	Mayno vel Maynota	Porębski
	Opacz (poch. od Powsińskich), gn. Opacz Wielki,	Porembiński
	Opalenicki vel Opalenicki	Potoczyński
	Opolski, gn. Opole, woj. lubelskie	Powsiński, gn. Powsinek, woj. mazowieckie
		Preis
		Preys
		Prus vel Pruss
		Prusakowski
		Prusewicz
		Pruskowski

Pruszanowski	Skrodzki, gn. Skroda, woj. mazowieckie	Tabeszowski
Pruszewski	Sławek	Talat
Prysiewicz	Sławifski	Tobaszowski
Przechodzki	Słubie	Tolstecki vel Toł stecki
Przechocki	Słubicki	Trębicki vel Trembecki vel Trembicki, gn. Trą bki,
Przechowski	Słupski, gn. Słupsk, woj. , krakowskie	Truskawki
Przewłocki, Przewłoka, woj. podlaskie	Smolikowski vel Smulikowski	Trzępiński
Przewski, woj. mazowieckie	Smorawski vel Szmorawski	Turkowski
Przeździecki, gn. Przedziecko, woj. mazowieckie	Snarowski vel Snorowski	Turzyński, herb odm.
Puchalski	Sobiecki	Urbanowski
Puryska vel Purysko	Sochaczewski	Waga
Purzycki	Spinek vel Spieczki	Waszkiewicz
Puzyrowicz	Stawogorski	Werecki
Raciborowski, gn. Raciborowice, woj. krakowskie	Stefan	Wieczorek
Rackowski, gn. Raczkowo, woj. mazowieckie	Stępkowski, woj. pł ockie	Więckowski, gn. Więcki, woj. sieradzkie
Radecki, herb odm.	Stradomski, gn. Stradomka, woj. krakowskie, herb odm.	Wierzbicki, gn. Wierzbica, woj. krakowskie
Radomifski	Strojowski	Wirzbięta
Radwański, gn. Radwanowice, woj. krakowskie	Strowski	Wiewiórowski vel Wiewiorowski
Radziątkowski, gn. Radziątków, woj. sieradzkie	Strzałkowski	Wilkoszowski
Radziecki, gn. Radzięcin, woj. lubelskie	Strzelecki (poch od Dobrocieskich), gn. Strzelce,	Windyk vel Wityg, gn. Windyki, woj. mazowieckie
Rakowski (poch od Powsiń skich), gn. Rakowiec,	Strzemiński	Wiskała
Raspiński	Szepczyński	Wisłobocki
Rembiszewski	Szepczyński	Wiśniewski vel Wiśniowski, gn. Wiśniów, woj. lubelskie
Reszka	Szepczyński	Wityg
Reszkowski	Szmorawski	Włost
Reymer	Szpinek	Wokulski
Riwotcki	Strzępiński vel Strzemiński, gn. Strzępiń , woj. poznańskie	Woliński
Robkowski	Strzemiński (poch od Słubickich), gn. Studzieniec,	Wolski, woj. krakowskie, herb odm.
Rodowicz, gn. Rodowce, Litwa	Studziński	Wołkowiński
Rodzianko	Studziński	Worotyński
Rokotowski, gn. Rokotów, woj. rawskie	Suszewski	Wrzępski, gn. Wrzępia, woj. krakowski
Ropejko	Sudwa	Wrocz
Rosochacki	Swarocki (poch od Sł ubickich), woj. rawskie	Wrzosek
Rozanka	Szamowski, gn. Szamowo, woj. sieradzkie	Wspinek
Różanka	Szarzyń ski	Wysłobocki
Rubinkowski	Szczepanowski, gn. Szczepanowo, woj. krakowskie	Zabłocki
Rudobielski	Szczepiński	Zacieski
Rudnicki, gn. Rudniki, woj. krakowskie	Szczyciński	Zadziński
Rudawski	Szpinek	Zagorowski, gn. Zagorowa, woj. krakowskie
Rudowski, gn. Rudowo, woj. mazowieckie	Szorc	Zagórowski
Rudzianko	Szumanczowski	Zajęczek
Rudziński	Szymańczewski	Zajczkowski, woj. Chełmińskie
Rukał a vel Rukalicz	Szymańczewski	Zajkowski vel Zaykowski
Ruński	Szymańczewski vel Szumańczowski, gn. Szumańczowo, woj. krakowskie	Załęski (poch od Sł ubickich), gn. Załęże, woj. mazowieckie
Rzeszek	Szybalski	Zaniewski
Rywocki	Śledź	Zarapaty
Sas	Słepczyc, Litwa	Zaremba
Siedlecki	Słepkowski vel Słepkowski	Zaręba
Sieprawski	Śmiarowski	Zbirzyński vel Zbirzyński
Skotnicki	Świder	Zdrodowski
Skarzeszowski, gn. Karzeszowo, woj. krakowskie	Świerczowski	Zegadło vel Żegadł o
Skomorowski	Świerczyński (poch od Słubickich), gn. Świerczyn, woj. mazowieckie	Znamierowski
Skowron	Tabaszewski	Zorakowski
Skowroński	Tabaszowski, gn. Tabaszowa, woj. krakowskie	Zabka
Skrocki		Żochowski
		Żuk
		Żukowski, gn. Żukowo Wielkie, woj. płockie
		Żurkowski vel Żurkowski, gn. Żuraki

COAT OF ARMS PRUS II



Bacewicz
Bandkowski
Bandowski
Baworowski, gn. Baworów, woj. podolskie
Bawor
Będkowski vel Bandkowski (poch od Wspinków), gn. Będkowo, woj. sieradzkie
Bielejewski
Bielowski, gn. Bielowie, woj. łęczyckie
Blichowski (poch od Słubickich), gn. Blichowo, woj. płockie
Białyszewski (jednego poch z Miszewskimi), gn. Białyszewo, woj. płockie
Bogusławski
Borzymiński vel Borzyski
Broszkowski
Brzeziński
Brzeżański
Budryk
Bugajski
Chładowski
Chłopicki, gn. Chłopice, woj. bełskie, herb odm.
Chojnacki
Chomętowski, gn. Chomętowo, woj. mazowieckie
Cianowski
Cieszanowski
Czohodorfd
Damecki
Damięcki
Danielecki (von Dammeke), gn. Dana, woj. pomorskie
Daniecki, gn. Danowo, woj. mazowieckie
Dawidowski, gn. Dawidów, woj. ruskie, herb odm.
Dębowski, gn. Dębowo, woj. ruskie
Dłużniewski
Dominikowski

Dowejko
Dowejko, powiat lidzki
Faszc, gn. Faszczycze, woj. rawskie
Faszczewski (poch od Faszczów), gn. Faszcz, woj. podlaskie
Faściszewski
Filonienko
Gaik
Gąsowski, gn. Gąski, woj. mazowieckie; gn. Gąsówka, woj. podlaskie
Gąsowski
Glauch
Glinojecki vel Glinowiecki, gn. Glinojec, woj. płockie
Glinowiecki
Gloger ziemia łomżyńska
Gloger
Glogier
Głaznecki
Głaznocki
Głuchowski, gn. Głuchówek, woj. rawskie
Głuchowski-Gleich, gn. Głuchowo, woj. chełmińskie, herb odm.
Gługocki
Gniewiński
Goscewicz
Gołąb
Gościszowski
Górny
Gradowski
Grabowski
Grochowski, gn. Grochowalsk, woj. mazowieckie
Grodzieński, gn. Grodzień, woj. płockie
Grot
Grzybowski, gn. Grzybowo, woj. mazowieckie
Grzybiński, przyd Windeck (Windyk)
Gulach
Gunthek
Hurkowski
Jezierski
Jezierski, gn. Jezierzycze, woj. rawskie, herb odm.
Jeżewski, gn. Jeżewice, woj. mazowieckie
Kadłubek
Kalnochwotski
Kamocki, gn. Kamocin, woj. sieradzkie
Kanafocki vel Kanafojski
Karmanowski
Karniski, gn. Karniszyn, woj. płockie
Katlewski, gn. Katlewo, woj. chełmińskie
Kletni
Kleszczelewski
Klimuntowski
Klukowski, woj. sieradzkie
Kobyliński, gn. Kobyłino-Pieniążki, woj. podlaskie

Konarzewski
Korowicki
Kosiński, gn. Kosiny, woj. płockie
Kostecki, gn. Kostki Małe, woj. sandomierskie
Koysza
Koziełł
Krzyształowicz
Krzyształowicz
Krzyształowski
Kuklinski
Kula
Kulicz
Kurowicki
Latyński
Lisicki, gn. Lisice, woj. rawskie
Lubecki vel Łubecki (poch. od Płomiańskich), gn. Łubki, woj. płockie
Lubiatowski, gn. Lubiatów, woj. sieradzkie, herb odm. Łaźniewski
Łaźniowski
Łaźniewski
Makowski, gn. Makowo, woj. podlaskie
Makowski
Małachowski, gn. Małochowo, woj. mazowieckie
Mikołajewski
Miłkowski
Mikułowicz
Miszewski vel Misiewski (poch. od Białyszewskich), gn. Miszewo, woj. płockie
Miszkiel
Mizgier
Mitarnowski
Monastyrski
Moszczyński (poch. od Wspinków), gn. Moszczenica, woj. sieradzkie
Mroziński
Mysłowski
Myśłęcki
Myślecki
Myzgier
Nakwaski, gn. Nakwasin, woj. mazowieckie
Niedzielski
Niewierski, gn. Niewierz, woj. inowrocławskie
Niewieściński
Nowomiejski
Obrębski, gn. Obręb, woj. mazowieckie
Olszewski
Olszowski, gn. Olszowa, woj. łęczyckie, herb odm.
Opalenicki
Orpinowski vel Orpiński
Orpinowski
Orpiński
Orzeszkowski, woj. płockie
Osowiński

Ossowiński, woj. podlaskie
Otto
Patocki
Petrellewicz
Pielgrzymowski
Pieniążek
Płomian ski, gn. Płomiany, woj. brzesko-kujawskie
Pokutyński
Preczkowski vel Pręczkowski, woj. inowrocławskie
Pręczkowski
Pruski
Pruński
Puchalski
Radomiński
Radziątkowski
Radziecki
Rogusławski
Rosółowski
Rudowski, gn. Rudowo-Prusy, woj. mazowieckie
Rudawski
Rzeszek
Samicki, herb odm.
Seeger
Segnic, nob 1669
Siodłowski, gn. Siodłków, woj. sieradzkie
Skotnicki (poch od Wspinków), gn. Skotniki, woj. sieradzkie
Skwarek
Sobor
Sochaczewski
Spytek
Stępkowski
Strowski
Strzemieczny, gn. Strzemieczno, woj. mazowieckie
Strzałkowski
Stypiński
Szczyński (poch od Miszewskich), gn. Szczytno, woj. płocki
Szcutowski
Sułostowicz
Świętochowski, gn. Świętochowo, woj. mazowieckie
Tobaczyński
Tohaczyński
Urbanowski
Ważanka vel Spytek
Wieczniński
Wieczniński, gn. Wieczwnia, woj. płockie
Wiećniński
Więckowski
Windarski
Wikoszowski
Windacki, przyd Windak, gn. Windak, woj. chełmińskie

Windyka
Wiślocki
Wodzyński, gn. Wodzyn Mały, woj. sieradzkie
Wołowski, gn. Wołowa, woj. płockie
Wspinek vel Spinek, woj. sieradzkie
Wysłobocki
Zaborowski, gn. Zaborowo, woj. płockie
Zacharski, gn. Zacharza, woj. sieradzkie
Zaleski
Zdrodowski
Zegleński
Zglinicki, gn. Zglinice, woj. płockie
Zglenicki
Zglinicek
Żabka
Żyrowski, gn.

COAT OF ARMS PRUS III



Andrzejewski
Andrzejowski
Augustowski
Bacewicz, woj. kowieńskie
Balicki, potw. szlach 1512
Bełdycki, gn. Bełdyki, woj. mazowieckie
Biernacki
Bissiński
Blanck vel Blank, nob 1790
Bobrowski, gn. Bobrowce, woj. rawskie
Bogdański, gn. Bogdanowo, woj. mazowieckie
Broszkowski, gn. Broszkowo, woj. mazowieckie
Broszkowiecki
Broszowiecki
Brzeziński (poch. od Wspinków), gn. Brzeziny, woj. sieradzkie

Brzezieński
Budzyna
Byszewski, gn. Byszewice, woj. rawskie
Byszyński-Jakiel, gn. Byszyna, woj. mazowieckie
Byszyński
Chładkowski
Chomentowski
Chomętowski, gn. Chomętowo, woj. płockie
Chrzanowski, gn. Chrzanowice, woj. sieradzkie
Citowicz
Cwietowicz
Cytowicz
Czarnecki, gn. Czarnocin, woj. krakowskie, herb odm.
Czarnicki
Czarnowieński
Czarowieński, gn. Czarowiany, woj. sieradzkie
Czepurkowski
Czyrski, powiat lidzki
Danicz
Dawidowski-Budzyna, gn. Dawidów, woj. krakowskie
Dłużniewski (poch. od Jarnutowskich), gn. Dłużniewo, woj. płockie
Dobrzyniecki vel Dobrzynicki, woj. mazowieckie
Duchnicz
Fałęcki (poch. od Żochowskich), gn. Fałęcin, woj. mazowieckie
Giżycki
Głaznocki vel Głaznocki, gn. Głaznoty, woj. chełmińskie, herb odm.
Głaznowski
Głowacki
Głuchowski, gn. Głuchów, woj. mazowieckie
Gniewiński
Gościański, gn. Gościańczyce, woj. mazowieckie
Gościencki
Gościeniewicz
Gościszewski, gn. Gościeszycy, woj. mazowieckie
Gościewicz
Grobowski
Grzybowski
Jabłonowski, gn. Jabłonowo Brodnickie, woj. chełmińskie
Jarnutowski vel Jarnułowski vel Jaruntowski (poch. od Łomżskich), gn. Jarnuty, woj. mazowieckie
Jarontowski
Jaromirski (poch. od Stuckich), gn. Jaromierz, Prusy
Jaruntowski
Jezierski, gn. Jeziorna, woj. mazowieckie
Karmanowski, gn. Karmanowice, woj. krakowskie
Karmieński
Karmiński
Karniski vel Karniński (poch. od Wieczwińskich), gn. Karniszyn, woj. płockie
Kierekes
Kobyliński, gn. Kobyłino, woj. rawskie
Kobyłski
Kodziół
Kordzikowski
Korewicki vel Korowicki
Kota

Kowalewski, gn. Kowalewice, woj. sieradzkie
Kowaliński
Krakowiański (krewni Jeżewskich), gn. Krakowiany, woj. mazowieckie
Krakowieński
Krakowiński
Kreczmar vel Kreczmer
Kruszewski (poch. od Jeżewskich), gn. Kruszewo, woj. mazowieckie
Krzymiński
Kutasiewicz
Krzemiński, gn. Krzemieniec, woj. ruskie
Krzemieński
Kublicki-Piotuch, gn. Kublice, Pomorze
Kurowicki, vel Kurewicki gn. Kurowice, woj. podlaskie
Lankuna
Łatyński vel Łatyński
Łankuna (poch. od Łomżskich)
Łankunicz
Łazarz
Łomski
Łomżski vel Łomżyński, gn. Stara Łomża, woj. mazowieckie
Łomżyński
Łosowski, vel Łossowski gn. Łosewo, woj. mazowieckie
Łowczewski (poch. od Napiórkowskich), gn. Łowczewo, woj. mazowieckie
Macki
Magdaleński, gn. Magdaleniec, Prusy
Manowski (poch. od Jeżewskich), gn. Many, woj. mazowieckie
Mikuliński
Miński (poch. od Gościańskich), gn. Mińsk, woj. mazowieckie
Miński
Miądzki
Mlącki (poch. od Powsińskich), gn. Mładz, woj. mazowieckie
Mładzki
Młocki, woj. mazowieckie
Młyński, gn. Młyńsk
Mnichowski
Morozowicz
Mroczek, gn. Mroczi, woj. podlaskie
Mroczkowski, gn. Mroczi-Kamionka, woj. podlaskie
Mroziński
Mrozowicki vel Mrozowiecki, Mrozowski, gn. Mrozowice, woj. krakowskie
Mrozowski
Myśłęcki
Nagolski
Napierkiewicz vel Napierkowski
Napierka
Napióra
Napora
Napiórkowski, vel Napiorkowski gn. Napiórki, woj. mazowieckie
Niedziałkowski vel Niedzielski, gn. Niedziałki, woj. mazowieckie
Niewiński
Nogatski, gn. Nogat, woj. chełmińskie
Ogrodziański vel Ogrodzieński, gn. Ogrodzieniec, woj. mazowieckie
Ojrzanowski, gn. Ojrzanów, woj. mazowieckie
Okęcki, gn. Okęcie, woj. mazowieckie

Opacki, gn. Opacz Mały, woj. mazowieckie
Ossowiecki
Ossowiński vel Osowiński, gn. Ossowno, woj. mazowiecki
Petrulewicz
Pietuch
Piottuch vel Piotuch
Piórko vel Pirko
Pisanka-Kodzieł, vel Pisanko gn. Pisanki, woj. podlaskie
Pisanka
Pisanko
Plewiński
Podleski vel Podlewski, woj. rawskie
Preuss
Pręczkowski, gn. Pręczki, woj. brzesko-kujawskie
Prosewski
Prosewski
Prószewski, vel Proszewski woj. rawskie
Proszewski
Prusiecki, gn. Prusiecko, woj. sieradzkie
Pruski, gn. Prusy, woj. chełmińskie
Pruszkowski vel Pruskowski
Przechadzki vel Przechadzka
Przechalski
Puchalski
Puzewski
Pużewski
Pysanka
Pysznicki
Radulski (poch. od Łomżskich), gn. Radule, woj. mazowieckie
Rawski, gn. Rawa
Rosochacki, vel Rossochacki gn. Rosochate-Nartuły, woj. mazowieckie
Rozenbark
Rudkowski
Rudzeński
Rudzieński
Rudziński vel Rudzieński (poch. od Gościańskich), gn. Rudno, woj. mazowieckie
Rzeczkowski, gn. Rzeczkowo, woj. rawskie
Rzętkowski
Słucki
Sobor
Strękowski (poch. od Łomżskich), gn. Strękowo, woj. mazowieckie
Stucki, gn. Studa, woj. chełmińskie
Stuczki
Studski
Studziński, gn. Studzianki, woj. rawskie
Studzki
Sugowdź
Tomicki vel Tomikowski, Tomiki, woj. rawskie
Tomicki
Tymiński (poch. od Łomżskich), gn. Tymianka, woj. mazowieckie
Tomikowski
Uciąski, gn. Uciąchy, woj. rawskie
Ważyński (poch. od Jarnutowskich), Wążyny, woj. płockie
Wibulski

Wichulski
Wiczfiński
Wieczwiński vel Wiczfiński gn. Wieczwnia, woj. płockie
Wieczyński
Wiećfiński
Wiećwiński
Wieczfiński
Wiecfiński
Wietwiński vel Witwiński
Wietwiński
Więckowski
Witwiński
Wiwolski
Wiwulski
Wotowski
Wyczfiński
Wrotnowski, gn. Wrotnów, woj. rawskie
Wyczfiński
Zaborowski
Zaleski (poch. od Ojrzanowskich), gn. Zalesie, woj. mazowieckie
Załęski, gn. Załęże, woj. mazowieckie
Zamieński (poch. od Gościańskich), gn. Zamienie, woj. mazowieckie
Zdrodowski, gn. Zdrody, woj. podlaskie
Zdroikowski
Zdziewoj.ski, woj. sandomierski
Zglinicki, gn. Zglinice, woj. płockie
Zglenicki
Zieliński vel Zieleński, gn. Zielonki, woj. płockie
Zuchorski vel Żuchorski
Żochowski vel Żuchowski, gn. Żochowo, woj. płockie
Żukowski, gn. Żukowo, woj. płockie

PRUSAI WITH OTHER COATE OF ARMS

The issue resignation from the Prussian Law under the influence of discrimination is an interesting document in the sources regarding this matter. The Polish nobility for a long time accused the Prusai of belonging to the nobility, refused them to participate in the yearly gatherings and humiliated them in various ways. Under this influence, King Casimir the Great issued a decree which allowed the resignation of the coat of arms and surname, the noble privilege to transfer to another purely Polish coat of arms and change the name to "more Polish." Casimir the Great did not stand up for the Prusai

but issued a decree to help them expel identity and in this way supported the further Polonization of the Prusai lineages. Yet they remained free in the Crown, and explains the existence of the same Prusai names in different coats of arms. That was not the case for Prusai remaining under the German yoke. "... The statute of Casimir the Great from 1347 stated that during the father's life, the son can not seal himself other than his father's seal, that is, after the death of his father he could change the coat of arms.

In fact, since the times of Casimir the Great, only the eldest son inherited the father's coat of arms in an unchanged form, and each of the younger sons could change the father coat of arms for himself ... "The decrees of Casimier Great Prusai who wanted to improve their often difficult fate submitted to this and gave up Prussian Law (ius Prussitharum) and became ... Poles. By name and the coat of arms .

Adamoski	Bozyszkowski	Dunek
Adikiewicz	Bransinski	Duzimifski
Albrechtowicz	Bronsart	Dyzzgardowicz
Ambrożewski	Brukman	Dziergowski
Amelang	Budner	Dziersifski
Auerchos	Bulawski	Dziewalski
Bachnicki	Bulkowski	Ebrowski
Badgurski	Buschowicz	Edeling
Balwin	Buszkowicz	Eglofstein
Barnowski	Bydzifski	Eidsierowicz
Bartelsdorf	Byszkowski	Elenborg
Bartuszewski	Chłobochowski	Ellritten
Bądzowski	Chłopski	Elsholtz
Bdzyński	Chmielewski	Etzdori
Białobrzycki	Chmielski	Falkenberg
Bierbirski	Christkowski	Falkenhagen
Białobrzycki	Chrzon	Falklinowski
Bierbirski	Ciborowczyk	Farikenberg
Bikowski	Ciolejski	Felstenstein
Biroński	Cusziatowski	Festenstein
Bobielski	Czachifski	Fewer
Boblik	Czeczyński	Elotow
Bobski	Czemikow	Forhaver
Bobulski	Czereśniewski	Forser
Boby	Czessifski	Frenese
Bolme	Czyrski	Gabski
Bodgurski	Dawadolski	Galinowicz
Bonafous	Demeracki	Galli
Bonsowski	Donaiski	Gallinger
Borczyn	Drahe	Galdowski
Bordzichowski	Dreso	Gangerin
Borlasz	Dreys	Garbski
Botgurski	Dromler	Gaszycki
Bothmar	Dubielski	Gazabli

Gąsior	Kopyczkowski	Noszczański
Gerckin	Kopystecki	Obulski
Getzkow	Koronowicz	Offman
Giersz	Kortek	Oppen
Gimnich	Kortnicki	Orsuł
Gintryński	Kotolicki	Ostarbowski
Girsch	Kowalszyński	Otto
Glaszewski	Krach	Packmohr
Godoski	Krastudy	Parsz
Grabowski	Krayen	Paskolecki
Graczkowski	Krazycki	Passawski
Graszczyński	Kreken	Pawłoczyński
Grątkowski	Kreutzer	Penzowski
Grisowski	Kropidowski	Pęcki
Grodzicki	Krossański	Pilkowski
Grosiński	Krufta	Piołunowicz
Gruzicki	Krzencelski	Pionka
Grzebiatowski	Krzydowski	Piotroski
Grzywna	Kuralewski	Piwonka
Gulbski	Kuśniewicz	Pląchawski
Gzikowski	Kutowski	Plajewski
Hałyński	Kwatlewski	Platyński
Haubicht	Lakken	Plachta
Hanman	Lamkowski	Plajewski
Harsecki	Langurt	Platyński
Hefski	Lawnowicz	Podzucha
Hojer	Lekufski	Pogwish
Horazmow	Lengnowski	Pokłocki
Horsecki	Lepisowicki	Pokusieński
Hyman	Lesławicz	Polens
Inatowski	Libowski	Popiołek
Iskierski	Likuski	Popłowski
Iskirecki	Lindowski	Poprecki
Jaegrodorf	Lubefski	Porzalkowski
Jaszkul	Luicki	Prusak
Jawtyn	Lunawski	Prusewicz
Jebertowski	Luszyński	Prusieński
Jensierski	Łękuński	Prusin
Jerok	Łukcicki	Prusinowicz
Jerowski	Małatyński	Pruski
Jeziorowski	Małatyński	Pruszeński
Jonaszewski	Marawski	Posański
Kannacher	Marcigłowski	Posowski
Karioth	Markward	Prekowski
Karkettel	Masław	Pretlak
Karnacki	Massolski	Pryjomski
Keller	Materski	Pryliński
Kertski	Maurocki	Pryjomski
Kestner	Mazuch	Pryliński
Kicidłowski	Melcher	Pryn
Kierzowski	Melticz	Przebylski
Kimnich	Menzy	Przeszcicki
Kinche	Meticki	Przebylski
Kisecki	Meytkowski	Przybielski
Klauck	Mileniewski	Przyłarski
Klewowski	Milicz	Pudawski
Kliwicki	Mnieczkowski	Racigniewski
Klonorzyński	Mogilowski	Ralemsz
Kłabczyński	Mokrzanowski	Rapstinski
Kłopski	Monwicki	Ratyniecki
Koczmowski	Mytek	Raygojski
Koettewitz	Napiwojski	Rauter
Kolbie	Narożyński	Redofski
Koldun	Nastejski	Redwish
Konyadzki	Nierzanowski	Rewsch
Kopicki	Niemierski	Rodzianko

Gnatkowski
Gołubiewski
Grabafiski
Groński
Halofiski
Janszewski
Januszko
Jarykowski
Jeński
Kanimier
Kępska
Klinkowski
Klinowski
Kocięciński
Koklarski
Kolbie
Kownowski
Krzewiński
Kuchczyński
Kunelski
Kunik
Kupista
Lubotyński
Luicki
Lula, Lule, Luli
Lutaszewski
Łanecki
Łasienicki
Łemnicki
Łomzica
Łuszczek
Marchwicki
Marzeński
Matemberski
Mądryński
Mikieł
Milufski
Mirek
Mirkwiński
Morofski
Mostył
Mostyło
Nabrzeski
Nagawczyński
Naworski
Nossofski
Oniecki
Płotecki
Porajczewski
Postrowski
Pratnicki
Prnat
Protnicki
Prykowski
Przemałowski
Pychocki
Ramazowski
Rebiszewski
Rechliński
Robyczyc
Roński
Rzeczka
Sanecki
Straniawski
Strojkowski
Szulkowski

Taplica
Taporecki
Trzuskowski
Tuszkowski
Turobiński
Tysznowski
Tyznowski
Ubrycki
Walocha
Woskowski
Zagrobiński
Zaloszka
Ząbrzycki
Zubiński
Żebro
Żmierzewski
Żóraminski
Żuramiński

ZIEMIA OSTROŁĘCKA

Betliński
Budnicki
Chaszczycki
Gruźelski

ZIEMIA CIECHANOWSKA

Bartułt
Bierkacki
Burthald
Burzycki
Chętkowski
Chodepski
Czarasty
Gadnowski
Gołębek
Gościmski
Ławuj
DOBRZYŃ LAND
Bojsel

PRUSAI WITH POLISH COATE OF ARMS

Borkowski Lubicz odm.	Czarnecki Krzywda	Gogoliński Junosza odm.
Borkowski Krzywda	Czarnowski Cholewa	Gogoliński Sas Pruski
Borna Doliwa Pruska	Czarnysz Czarnysz	Goliński Sas Pruski
Borowiecki Cholewa	Czarny (Zawisza) Sulima	Golembowski Prawdzic
Boruchowski Doliwa Pruska	Czindalski Doliwa Pruska	Golębiowski Prawdzic
Borzewski Lubicz	Czołchafski Sas	Golembowski Gozdawa
Borzynowski Topacz Pruski	Cygenberg Chomąto	Golębiowski Gozdawa
Borzywoj Tępa Podkowa odm.	Cym Ogończyk	Golębiowski Gozdawa
Branicki Janina	Cyro Cyro	Golkowski Jastrzębiec
Branwicki Janina	Damięcki Dąbrowa	Golocki Pielesz odm.
Brzeziński Doliwa Pruska	Danczykiewicz Janina	Golocki Jastrzębiec
Brodecki Tępa Podkowa odm.	Daniewicz Doliwa Pruska	Golubicki Janina
Brochocki - Prawdzic	Danowski Sławęcin	Goliński Prawdzic
Broszkowski Brochwicz II	Danowski Krzywda	Gojski Doliwa Pruska
Bruliński Rola	Daszewski Mścigniew	Gonsecki Doliwa Pruska
Bryszkowski Brochwicz	Dąbrowski Panna	Gorowski Prawdzic
Brzezicki Tępa Podkowa odm.	Dawidowicz Topacz Pruska	Gorzuchowski Doliwa Pruska
Brzozowski Gozdawa	Dembowski Ostrzew odm.	Gorzycki Doliwa Pruska
Bucki Jasieńczyk	Dembowicz Krzywda	Goski Krzywda
Buchwański Chomąto	Dębiński Doliwa Pruska	Gostyński Sas Pruski
Buchwaldzki Chomąto	Dębołęcki Prawdzic	Gościński Doliwa Pruska
Buchwicz Radwan	Dier Doliwa Pruska	Gozdowski Doliwa Pruska
Budził Sulima	Dobiesz Doliwa Pruska	Gozdecki Doliwa Pruska
Budywół Sulima	Dobrot Doliwa Pruska	Gozdzki Doliwa Pruska
Bułhak Syrokomla	Dobrowolski Doliwa Pruska	Gozimski Doliwa Pruska
Bydłowski Topacz Pruski	Dobrucki Doliwa Pruska	Górski Doliwa Pruska
Bysiński Bysiński	Doktorek Tępa Podkowa odm.	Graban Brochwicz
Cackowski Cackowski	Doliwa Doliwa Pruska	Grabowski Pomian
Cebulka Nieczuja	Dołmat Dołmat	Grajewski Doliwa Pruska
Chalczyński Topacz Pruska	Domaniewski Biała	Graniewski Doliwa Pruska
Chaliński Pomian	Drabst Doliwa Pruska	Grochowski Kuszaba Pruska
Chalkowski Topacz Pruska	Drauszwicz Pielesz odm.	Grodzicki Topacz Pruski
Chamski Jastrzębiec	Drobot Doliwa Pruska	Grotkowski Ogończyk
Chanowski Doliwa Pruska	Drywa Brochwicz II	Grzymułtowski Nieczuja
Chwałczewski Topacz Pruska	Duchna Ślepowron	Guliński Janina
Chelstowski - Jastrzębiec	Duniewicz Doliwa Pruska	Gustowski Machwicz
Chłudzki Cholewa	Dzieczewski Doliwa Pruska	Gut Sas Pruski
Chmielewski Gozdawa	Dziedzina Trzaska	Gut Ślepowron
Chodasiewicz Chodasiewicz	Dziendziel Białynia	Guta Sas Pruski
Cholewa Cholewa	Dzik Doliwa Pruska	Gutta Ślepowron
Cholewiński Cholewa	Dybowski Lubicz odm.	Gutkowski Tępa Podkowa odm.
Cholewski Cholewa	Dymowski Tępa Podkowa	Gutt Sas pruski
Cholodecki Doliwa Pruska	Dymski Tępa Podkowa	Guzowski Doliwa Pruska
Chrapek Chrapek	Elzanowski Elzanowski	Halkowski Topacz Pruska
Chrzęstkowski Krzywda	Eynarowicz Białynia	Holczowski Topacz Pruski
Chmura Krzywda	Falkowski Doliwa Pruska	Hołubicki Janina
Chunowski Janina odm.	Frącki Nieczuja odm.	Hołubowicz Janina
Ciarnowski Cholewa	Friebe Nieczuja	Husarzewski Husarzewski
Czarnowski Cholewa	Gaboński Janina	Husarzewski II Husarzewski II
Ciborowski Kościeszka	Ganglowski Leliwa	Imielski Nieczuja
Ciborski Jastrzębiec	Garczyński Sas Pruski	Iraszewski Doliwa Pruska
Ciechocewski Kuszaba Pruska	Gardecki Jacyna	Iruszewicz Doliwa Pruska
Ciecholewski Ogończyk	Gągławski Leliwa	Isajkowski Isajkowski
Ciecholewski Kuszaba Pruska	Gąsowski Gąsowski	Izefikowski Dołmat
Ciecholewski Chomąto	Gederwoch Topacz Pruski	Iskra Topacz Pruski
Ciecholewski Doliwa Pruska	Gedroje Topacz Pruski	Jabłonowski Jabłonowski
Cieciński Ślepowron	Gezek Doliwa Pruska	Jabłonowski Prawdzic
Cikowski Szeliga	Gieraltowski Tępa Podkowa	Jackiewicz Jacyna
Cieleski Doliwa Pruska	Glaznoki Otwarte Kosy	Jacyna Jacyna
Ciemierzyński Doliwa Pruska	Gliński Sas Pruski	Jakowiecki Jakowiecki
Czadliński Chomąto	Gliszczyski Gliszczyski	Jamiołkowski Doliwa Pruska
Czapiewski Pielesz	Głazewski Doliwa Pruska	Janczewski Tępa Podkowa odm.
Czarnecki Czarnecki I	Głazowski Doliwa Pruska	Janik Janina
Czarnecki Czarnecki II	Głębocki Lubicz odm.	Janikowski Janina
Czarnecki Czarnecki III	Głębocki Doliwa Pruska	Janiszewski Tępa Podkowa odm.
Czarnecki Czarnecki IV	Gnadkowski Gnadkowski	Janowski Janina

Janowski Janowski I	Kossacki Prawdzie	Machowicz Nieczuja-Ostrzew
Janowski Janowski II	Kossak Kos	Machwicz Doliwa Pruska
Jaroszewski Janina	Kossak Ślepowron	Mackiewicz Lubicz odm.
Janski Doliwa Pruska	Kostka Dąbrowa	Malski Malski
Jawicki Janina	Kostrzesza Kościerza	Meleniewski Topacz Pruski
Jaworski Sas Pruski	Kośnifski Lis	Męczyński Rawicz
Jełefski Kozłowski	Koszelewski Prawdzie	Mgowski Lehndorf
Jelitko Doliwa Pruska	Koszczyc Doliwa Pruska	Miedźwiecki Topacz Pruski
Jemielski Nieczuja	Koszelewski Prawdzie	Mieński Rola
Jemiołkowski Doliwa Pruska	Koszembar Doliwa Pruska	Mierzejewski Szeliga
Jezierski Jezierski	Kot Doliwa Pruska	Milewski Doliwa Pruska
Josiewski Ślepowron	Kotulifski Topacz Pruski	Milkowski Milkowski
Jurecki Nałęcz Prus	Kownacki Ślepowron	Miłostawski Doliwa Pruska
Kabok Ślepowron	Kozłowski Kozłowski	Mirski Białynia odm.
Kadłubski Doliwa Pruska	Kozłowski Jastrzębiec	Misiewski Misiewski
Kadłubiński Doliwa Pruska	Koźuchowski Doliwa Pruska	Mieczko Doliwa Pruska
Kalęczyński Ślepowron	Krasnodęski Pobóg odm.	Mocarski Pielisz odm.
Kalkstein Kos	Krupski Topacz Pruski	Modliński Tępa Podkowa odm.
Kałdowski Pobóg odm.	Kruszecki Doliwa Pruska	Mogilnicki Dołęga
Kałowski Jelita	Kruszewski Prawdzie	Mokowski Trzaska
Kamieński Rola	Kruszyński Prawdzie	Moniuszko Krzywda odm.
Kamiński Jastrzębiec	Kruszyński Pobóg	Moraczewski Doliwa Pruska
Kamocki Jelita	Krzczonowicz Szeliga	Mortęski Orle Nogi
Kański Janina	Krzybawski Chomąto	Mosiewicz Topacz Pruska odm. 2
Karbowski Sas Pruski	Krzykoski Orle Nogi	Mrozifski Mrozifski
Karwosiecki Lubicz	Krzyształowicz Turbia	Mszaniecki Sas Pruski
Kaszewski Janina	Krzyształowicz Turbia	Mszczuj Janina
Kęsowski Poraj	Krzyżanowski Krzyżanowski III	Murawski Dąbrowa
Kęsowski Poraj	Krypski Topacz Pruski	Naczko Doliwa Pruska
Kętrzyński Junosza odm.	Kszczonowicz Szeliga odm.	Nadłętowski Nieczuja
Kiedrowski Sas Pruski	Kublicki Piotuch	Nagolski Wichulski
Kierzkowski Krzywda	Kublicki Piotuch odm.	Nahojowski Krzywda
Kieszkowski Krzywda	Kukliński Prawdzie	Nakowski Łabędź
Kikul Drogomir	Kulik Drogomir	Napolski Niezgoda odm.
Kikul Drogomir	Kulikowski Kulikowski	Narajowski Janina
Kikoł Drogomir	Kurp Ślepowron	Naszyniec Doliwa Pruska
Kitnowski Cholewa	Kurpiewski Ślepowron	Natko Doliwa Pruska
Kleczkowski Doliwa Pruska	Kurzewski Topacz Pruski	Nawoy Topacz Pruska
Klec Klec	Kuźniew Bronisław	Necewicz Janina
Kłęczkowski Cholewa	Kwasek Janina	Nedrowski Brochwicz
Klobar Klobar	Kwos Nieczuja	Niemski Białynia
Klichowski Doliwa Pruska	Langenau Doliwa Pruska	Nienaltowski Nałęcz
Kłoczowski Doliwa Pruska	Lehndorf Lehndorf	Niewiadomski Niewiadomski
Knibawski Chomąto	Leśniewski Doliwa Pruska	Nogacki Otwarte Kosy
Knot Doliwa Pruska	Lędzki Janina	Noswicki Doliwa Pruska
Kobyliński Lubicz odm.	Linkiewicz Linkiewicz	Nowomiejski Doliwa Pruska
Kobyliński Krzywda	Lipski Doliwa Pruska	Ochimowski Doliwa Pruska
Kobyliński Kobyliński	Lissowski Nałęcz-Prus	Olbiecki Janina
Kobyliński Pobóg odm.	Lubieński Doliwa Pruska	Olbiński Janina
Kociubiński Białynia	Lubowidzki Topacz Pruska	Olzbak Janina
Kogkowski Topacz Pruska	Ludwikowski Ogończyk	Olzowski Otwarte Kosy
Kojadzki Prawdzie	Lukocki Prawdzie	Olzyski Doliwa Pruska
Komocki Ślepowron	Lutko Doliwa Pruska	Onoszkowicz Jacyna
Konarski - Jastrzębiec	Lutoborski Tępa Podkowa odm.	Onyszkiewicz Jacyna
Konojadzki Prawdzie	Luziański Lusin	Opacki Opacki
Konopacki Odwaga	Łaskawski Nieczuja Pruska	Opocki Janina
Konopiński Leliwa odm.	Ławrynowicz Białynia	Orłowski Chomąto odm.
Kopacz Doliwa Pruska	Łazefski Krzywda	Orzelski Brochwicz
Kopicki Topacz Pruska	Łazowski Krzywda	Ośłowski Kos
Kopycki Kopycki	Łodygowski Ogończyk	Ostrowski Doliwa Pruska
Kopciński Topacz Pruska	Łopatacki Tarnawa odm.	Ostrowski Kos odm.
Korczewski Świeńczyc	Łukomski Doliwa Pruska	Ostrowski Tępa Podkowa odm.
Korycki Korycki	Łupianka Ślepowron	Palmowski Palmowski
Kosifski Doliwa Pruska	Łuwczycki Topacz Pruski	Pampowski Gozdawa
Kosacki Kos	Łyszkowski Doliwa Pruska	Paszek Doliwa Pruska
Koss Kos	Machczyński Machwicz	Pelka Janina

Pępowski Gozdawa	Radecki Doliwa Pruska	Smosarski Janina
Piasecki Janina	Radomiński Cholewa	Sobieski Janina
Piec Kuszaba Pruska	Radomiński Ogończyk	Sobieski Sobieski
Pieczewski Kuszaba Pruska	Radomski Radomski	Sobieszczo Cholewa
Piędzicki Topacz Pruska	Radoszewski Sas Pruski	Sobocki Doliwa Pruska
Piotrowicz Syrokomla odm.	Ramocki Ślepowron	Soboliński Ślepowron
Pilawski Jastrzębiec	Reszkowski Reszka	Sobowski Tępa Podkowa odm.
Pilecki Łabędź	Reytan Reytan	Soczycki Krzywda
Pilewski Pfeilsdorf	Rodzianko Rodzianko	Sokołowski Doliwa Pruska
Piłsudski Koscierza odm.	Rojek Krzywda	Somnicz Sas Pruski
Pisulski Krzywda	Rokitnicki Prawdzie	Soszycki Krzywda odm.
Piszczafski Piszczafski	Romocki Prawdzie	Spandowski Ślepowron
Plastwig Kos odm.	Romocki Ślepowron	Sreczkowski Doliwa Pruska
Pluszwick Kos odm.	Rokotowski Rokotowski	Sroczkowski Topacz Pruska
Podjaski Podjaski	Różdrazewski Doliwa Pruska	Srokowski Janina
Podlewski Doliwa Pruska	Rożycki Doliwa Pruska	Starzyński Doliwa Pruska
Podłodowski Janina	Rumocki Ślepowron	Stawecki Stawecki I
Pogłodowski Janina	Rzeczycki Janina	Stawecki Stawecki II
Pogorzelski Krzywda	Rzepecki Białynia	Stawski Tępa Podkowa odm.
Pokutyński Sas Pruski	Rzeszowski Doliwa Pruska	Stępczewski Doliwa Pruska
Poleski Krzywda	Rzewuski Krzywda	Stępczyński Doliwa Pruska
Polewski Krzywda	Rzezeński Janina	Stępski Doliwa Pruska
Porembiński Porembiński	Rzęczkowski Kos odm.	Stoifski Janina
Poszliński Lubicz odm.	Rychter Pół Podkowy	Stoliński Kos odm.
Potocki Janina	Rykalski Doliwa Pruska	Stradomski Stradomski
Porzecki Doliwa Pruska	Rykowski Doliwa Pruska	Strawiński Doliwa Pruska
Potrykowski Drogomir	Ryński Jastrzębiec	Stroński Doliwa Pruska
Powęski Pawęza	Rywocki Rywocki	Strusiński Szeliga
Prądzyski Elzanowski	Sadkowski Doliwa Pruska	Strzałkowski Prawdzie
Preitsch Prawdzie	Sadliński Chomąto	Strzeszowski Janina
Preuss Leliwa	Sarnowski Ślepowron odm.	Stucki Stucki
Preuss Pomian	Sasin Jastrzębiec odm.	Suchodolski Janina
Preycz Prawdzie	Safkowski Krzywda	Suchostrzycki Chomąto
Preyss Jastrzębiec	Sawiński Doliwa Pruska	Sulewski Pomian
Proszyski Ogończyk	Sękowski Prawdzie	Sułkowski Białynia
Pruchefski Dołęga	Seńko Dołmat	Sumowski Prawdzie
Prusiecki Wieniawa odm.	Seńkowicz Dołmat	Sumowski Jastrzębiec
Prusieński Rawicz	Siciński Doliwa Pruska	Suski Doliwa Pruska
Prusimski Nałęcz Prus	Siegroth Topacz Pruska	Szańkowski Krzywda
Prusinowski Pobóg odm.	Sielnicki Doliwa Pruska	Szaszorski Topacz Pruska
Prusinowski Sas Pruski	Siemakowski Doliwa Pruska	Szczepański Szczepański
Prusiński Ogończyk	Silnicki Doliwa Pruska	Szczepankowski Wieniawa odm.
Prusiński Rawicz	Siromski Ślepowron	Szczepanowski Wieniawa odm.
Pruski Dołęga	Skarbek Doliwa Pruska	Szczepkowski Jastrzębiec
Pruski Jastrzębiec	Skarga Skarga	Szczytnowski Jastrzębiec
Pruski Leliwa	Skawiński Doliwa Pruska	Szczudłowski Sas Pruski
Pruski Prawdzie	Skąpski Doliwa Pruska	Szczupliński Panna
Pruski Rola	Skłodowski Jastrzębiec	Szczurowski Jasieńczyk
Pruski Szeliga	Skłodowski Dołęga	Szczyński Doliwa Pruska
Pruszek Leliwa	Skolimowski Ostrzew Płonący	Szeronos Sławęcin
Pruszek Pieleśz	Skolimowski Lubicz	Szewiński Dąb
Pruszkiewicz Pieleśz	Skowroński Tępa Podkowa odm.	Szomański Jastrzębiec
Pruszek Rola	Skowroński Skowroński	Szumański Jastrzębiec
Pruszyński Ogończyk	Skrodzki Ślepowron	Szumborski Lubicz
Przekuleja Doliwa Pruska	Skrzypkowski Sławęcin	Szumkowski Kościeszka
Przedpełski Jastrzębiec	Skrzyszewski Jastrzębiec	Szygrod Topacz Pruska
Przezwocki Janina	Skrzyszewski Ostojka Pruska	Szymański Wolność
Przyński Tępa Podkowa odm.	Skulimowski Lubicz	Szymborski Lubicz
Pszonka Janina	Ślaski Krzywda	Szymborski Nałęcz
Puchalski Ślepowron	Ślesiański Doliwa Pruska	Szymoński Złota Wolność
Pułaski Pomian	Sławikau Topacz Pruska	Szyniewski Reytan
Puławski Ślepowron	Śluchocki Jasieńczyk	Swiniarski Swiniarski
Purzycki Doliwa Pruska	Smarzewski vel Smardzewski Zagłoba	Święcicki Krzywda
Putoszyński Putoszyński	Smoliński Doliwa Pruska	Sydoorok Sydoorok
Raciniowski Kuszaba Pruska	Smoliński Zagłoba	Syruc Doliwa Pruska
Radecki Radecki	Smoluchowski Smoluchowski	Targoń Kościeszka

Targoński Kościeszka	Zaborowski Ostoja Pruska
Teuto Doliwa Pruska	Zacharzewski Doliwa Pruska
Tesmer Sas Pruski	Zaduski Janina
Thubicki Jastrzębiec	Zagrobski Zagłoba
Tomkiewicz Topacz Pruska	Zakrzewski Doliwa Pruska
Topiński Topin	Zalchocki Doliwa Pruska
Topoliński Chomąto	Zaleski Chomąto
Tortilowicz Nieczuja	Zalewski Chomąto
Traczewicz Traczobroń	Załęcki Doliwa Pruska
Truchelski Dołęga	Załęski Doliwa Pruska
Trupelski Dołęga	Zambrzyca Kościeszka
Truszkowski Trzaska	Zambrzycki Kościeszka
Trzaskowski Trzaska	Zawadzicki Janina
Trzaskowski Trzaska	Zawieprzsk Janina
Trzebski Nieczuja Pruska	Zawisza (Czarny) Sulima
Trzecki Doliwa Pruska	Zbiluta Janina
Trzetrzewiński Podkowa Tępa odm.	Zegartowski Topacz Pruska odm. 3
Turzyński Turzyński	Zembrzusi Doliwa Pruska
Tysza Trzaska	Zengwiński Pobóg odm.
Ugoski Ślepowron	Zerzyński Janina
Umiński Cholewa	Zgorzelski Krzywda
Unieszkowski Janina	Zielecki Doliwa Pruska
Urbanowicz Łabędź	Zieleżnicki Ślepowron
Urzazowski Janina	Złotarszewski Tępa Podkowa
Urzanowski Janina	Znaniński Krzywda
Waga Jastrzębiec	Zrzelski Ogończyk
Waga Waga	Zuchta Brochwicz II
Warepski Warepski	Zulicki Janina
Waszmutowski Janina	Zyżniewski Białynia
Wąz Ślepowron	Żelślawski Dąb odm.
Wązkowski Wąz	Żmijewski Ślepowron
Węglowski Krzywda	Żmijewski Jastrzębiec
Wężyk Jastrzębiec	Żukowski Lubicz
Wichulski Wichulski	Żuroch Sas Pruski
Wieczwiński Wieczwiński I	Żydowski Doliwa Pruska
Wieczwiński Wieczwiński II	
Wiernek Janina	
Wierzbicki Ślepowron	
Wiebrznęta Janina	
Więckowski Więckowski	
Wilczek Białynia	
Wilkiński Ślepowron	
Zagrobski Zagłoba	
Wilkowski Kos odm.	
Wilkowski Ślepowron	
Wiśniewski Wiśniewski	
Witosławski Prawdzic	
Włodek Nieczuja	
Włodkowski Doliwa Pruska	
Wojanowski Leliwa odm.	
Wojciechowicz Wojciechowicz	
Wojcikiewicz Białynia	
Wolicki Janina	
Wolski Wolski	
Wolski Wolski I	
Wolski Doliwa Pruska	
Woyszym Janina	
Wroczeński Sławęcin	
Wróblewski Krzywda	
Wrzaznowski Janina	
Wrzebski Doliwa Pruska	
Wsbinek Wieczwiński II	
Wulkowski Chomąto	
Występ Topacz Pruska	
Zabierzowski Ostoja Pruska	
Zabłocki Tępa Podkowa odm.	

KURPII

Many researchers have explored the origins of the Kurpie people, and over the centuries, unsuccessful attempts have been made to solve this mystery. The Kurpie origins remain shrouded in mystery, but this doesn't mean that it's impossible to unravel this mystery. This doesn't require great effort, but rather an honest, logical analysis of the facts we already know. The Kurpie ethnos has so far been approached dismissively; they have been treated as an "insignificant" or inconspicuous people. They have never been of much interest to Poles, but have been painfully exploited and deceived by others.

There have been many researchers of the Kurpie ethnos over the last two centuries, but they were mostly carefree hobbyists who observed in Kurpie: remnants of surviving Jadźwięgi, people from the Carpathian Mountains, Prussian Masurians, Highlanders, Tatars, Masurians living within the Kingdom's borders, Masovians, newcomers from other parts of Poland and abroad, peasants fleeing serfdom, Vlachs, and various Polish families hiding from royal decrees. This extensive list can easily lead to confusion. But that's not all, as most of them claim it's a Slavic nation. Furthermore, they associate the name Kurpie with the Carpathians of the Carp tribe. This state of affairs borders on a joke, and has been repeated for over two hundred years. Much time wasted when research could have been conducted during a period when the people had not yet been Polonized. It's clear that this is a case of deception, just like the Prussians.

The strongest current theory is that the Kurpie are a Slavic nation. To date, there's no evidence or reliable research to support this. It remains to be assumed that this theory is based on the principle of adverse possession within Poland's borders. To sum up today's Polish-Lithuanian Commonwealth in terms of nationality, with a flourish, native Polish Slavs would number no more than 50%; the rest are a patchwork of many nationalities, most of whom have no idea who they are. Because we've been using passports for nearly a hundred years, all residents of Poland are citizens. Previously, it was Jews, peasants, and noblemen; the rest were simply Slavs. Nowadays, being called a Pole automatically connotes being a Slav. There may also be another association, linked to spirituality, a sense of belonging to Polish culture. Polish culture is multinational, not just Slavic. But the Kurpies possess and cultivate a rich, unique culture, one without Slavic overtones. To admit to this culture of current rebellion, one must be, to put it mildly, a tough guy.

There are many distortions regarding territorial affiliation. This was the case with Chełmno Land, considered a Slavic land, but it was different, the Prussian land itself. Similarly, the Green Forest can be included in the Galind Forest complex, along with its inhabitants. The Kurpies have always been present in this forest, managing to escape the history that befell the rest of the Prussians.



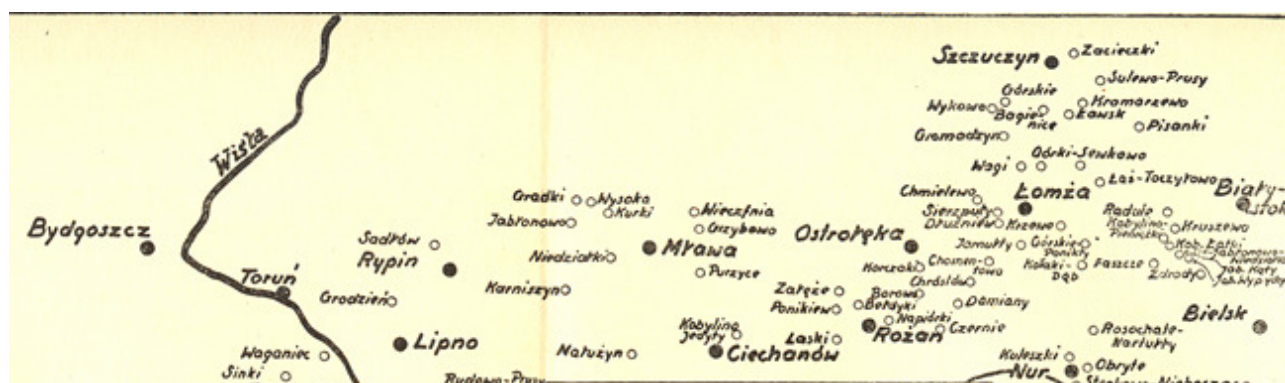
Borders were established at a moment's notice, without cartographers; if not by the king, then by some prince with an armed force. To this day, we don't know how or with what precision the borders of the conquered Prussians were established. After the conquest of Prussia in the 13th century, there was never a treaty between the Teutonic Knights and the Crown; wherever a Teutonic Knight stood, it was his land. The Galindian land was taken by the Teutonic Knights without resistance. There was no Galindian population, but it seems there were Puszczaki, of whom no one knew anything at the time.

It's impossible to even say that the Kurpie were a Slavic nation, because how could they?

Northern Mazovia was very densely settled by Prussian refugees, who, in addition to other coats of arms, usually bore the Prussian coat of arms. Among them, Puszczaki from the Green Forest, today's Kurpie, survived right on the border with the Teutonic Knights.

The map above shows the Zielona Forest separated from the Biała Forest by a strip of land with a low population density. The Biały Forest is not of interest to us; it was settled by the Kurpie at the initiative of the clergy only in the 18th century.

Below, we present a fragment from Professor's map. Jadwiga Chwalibińska, which illustrates and informs about the settlement of Prussians in the 14th century by bearers of the Prus coat of arms, refugees from the Teutonic terror, in areas immediately adjacent to the Kurpie region. The towns located in this section, and the entire range, can be fitted between the Green Forest and the White Forest, in this sparsely populated area.



The last Prusai clusters undoubtedly are the Kurpies. Kurpie's nomenclature derives from the Prusai language, the name comes from the characteristic footwear worn by them, curpe. What remains unknown, what is their ethnos. Are they a conglomeration of refugees from different Prusai provinces? Giving faith to the legend, in the Second Prusai uprising, leader Linka, disappeared with his people and reportedly holed up in the Galindian primeval forest, today Pisz Forest. If it was

so to be, then it is likely that they could be the Gepedoios (Goths, Celtic roots). Linka name is not foreign with them.

Prusai culture to this day survived with Kurpie, folklore with many traditions and customs have been preserved. The cradle of culture survival was in their hidden residence the Green Forest. Under many aspects similar to the whole northern Mazovia folklore.



So long as their freedom was not threatened modesty, friendliness and hospitality were their characteristic. Arrival of aggressive intruders they ceased to be passive and bravely were facing invaders. No one could break their spirit.

That was the case in 1707, the Kurpie let themselves be known when the Swedes invaded their district the Green Forest. They were the first to organize a folk partisan against the Swedes. The Swedes King Charles would almost lose his life. In the battle fought on 22-23 January 1708, the Kurpie hero Stach Konwa emerged at the Kopanskie Mill. The retaliation of the Swedes was so cruel that in the present reality it is difficult to imagine. In order to break the parents, children were lashing and their fingers were shot off, the bands were clamped on their head until the eyes were on the surface. Men over 15 years of age were in the forests murdered. The cruelty of the Swedes did not break them. Below entry in the journal of the Swedish war expedition:

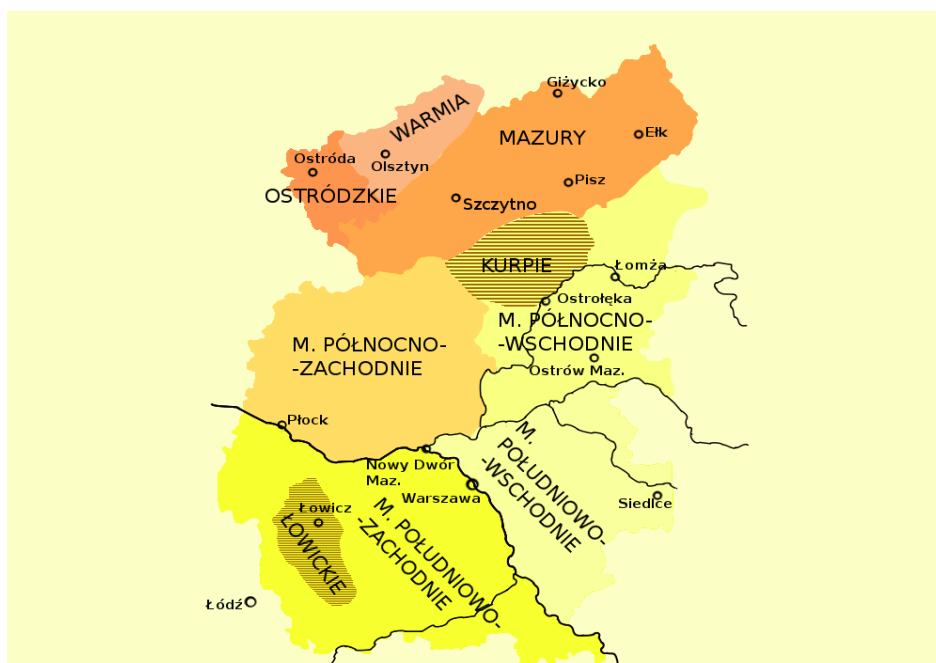
"1708, January: Because the Vistula was frozen again, our Skaraborg Regiment could have crossed it, though with great effort, pushing carts without horses and

moving everything on its shoulders, and after reaching the other bank, we set up camp for a few days a short distance from the river. Soon we enjoyed the rest.

We got an order to leave and when we marched on hopelessly bad roads, my uncle died of exhaustion in the morning at a nobleman's house. I drove his body for two days. On Sunday, I ordered him to be buried on the edge of a village, when we stopped. Nothing changed in the following days, we still marched through the Mazovian forests and Masuria.

In Red Bor (forest) we sent our reconnaissance troops to kill all villagers over 15 years old. Cattle, which we could not take with us, went to the huts and set them on fire. All this for safety as the villagers made so much evil for our march, harassing us everywhere and constantly. "(lii)

Not only did they fight against the Swedes, but they also defended the rights of Stanisław Leszczyński for the succession of the Polish throne in 1733-1736. In 1794, they took part in the Kościuszko Uprising. In 1809, they were in the organized 6th Rifle Regiment in the war with Austria. Known to be sharp shooters. Not without their participation was the November Uprising in 1830-1831. In the famous battle of Ostrołęka, Gen. Józef Bem commanded there. They took heroic part in the January Uprising 1863-1864 with great cost. The Russians began to cut down their forest, their weapons were taken away, and hunting was forbidden. This caused mass emigration to America.



The Green Forest, also called Zagajnica, in the early 18th century, stretched over an area of two thousand square kilometers with population estimated at about ten thousand inhabitants plus. There is no reliable census or assessment with justification for the size of its population. From that time, the names of Kurpie started to be used from the sockshoes worn by them. General opinion the inaccessible people, even considered to be wild, hunting, bee-keeping, pitch-burner and woodcutters all among them. During this period, the forest settlements began

to arise, and the largest of them was Myszyniec with the only church run by the Jesuits from Lomza. Wild area among huge forests with wetlands and peat bogs with a population reluctant to any power. You could reach them only during the winter when everything froze. But still not many were brave enough to venture into the wilderness of their forest.

The Green Forest was bordered by the Red Forest belonging to the Lomza District, considered one of the richest in the Kingdom, and tasty possession remained with magnates.

Lord and ruler of this part of the Kingdom in the first half of the eighteenth century, was the Grand Chancellor of the Crown Jan Szembek with the pedigree of the Cracow townspeople. In his possession was the Green Forest which provided abundant trees, honey with many other forest fetuses.

South Ostroleka and Lomza Land was overcrowded, lived there 30-40 people per 1 square kilometer, very much composed, as some people write, of petty aristocratic nobility. Nothing like was known in the Kingdom, 40% of the Lomza population were small nobles with only 16% possession of the entire land. The serfdom's service constituted nearly 50% of the slave population. From among them there were numerous escapes to the Prussian army. Such a recruitment was allowed by the Welawsko-Bydgoski treaty of 1657. To make matters worse, the entire Prussian troops entered the territory of Poland and kidnapped young, tall men to serve in army.

Already then, Poland remained very powerless Kingdom. Kurpie riflemen and fugitives from other branches were organized to support King Leszczyński. They became a terror to a wealthy gentry who allowed the intervention of Russian troops. *"Later in the autumn of 1734, the Russian army under General Bonin entered the land of Lomza, occupying without a fight Lomza and other important points: these units did not try to go into the depths of the forest."* The wealthy nobles with Szembek have come to terms with occupation of Russian troops for their own security. A movement supporting King Leszczyński who was considered to be the defender of the people in oppression. His determined party found in the wilderness of the Green Forest to continue armed resistance. This was the state of the Polish-Lithuanian Commonwealth, and it is not surprising that in the near future there was dismemberments, and so it was with the Kurpie in the first half of the 18th century.

It is erroneous what some authors write that the population of Lomza land is the Polish population. As for the magnate, there is no doubt, came from the Kingdom, did not come from the local community. Such a large number of noted poor nobility and serfdom of the population, is unseen in other parts of the Kingdom. In accordance with the research of prof. Jadwiga Chwalibińskiej, testifies the presence of Prusai refugee ethnos. The very fact of escaping to the Green Forest during the uprising proves its relationship with Prusai ethnos and the inhabitants of the forest.

In First World War the front line between the German Prussians and the Russians was on the Narew river and went through Kurpie land.

During World War II, the areas of the Forest were under German occupation. From September 1, 1939, Polish groups - the "Modlin" army and the Independent

Operation Group "Narew" - were fighting in bloody battle. The defense line of the "Modlin" army on September 3 was broken. The Germans crossed Narew from German Prussia and hit the White Forest (also with Kurpie) on September 8, they took Ostrów Mazowiecki. Branches of the SGO "Narew", despite the heroic fights at Wizna, were surrounded in the regions of Zambrów and finally capitulated on 13.09.1939.



A joint camp of the Asa and Lasa branches in the forest near Kierzek - summer 1944. The first on the right is Sgt. Józef Kozłowski "Forest".

The Kurpies themselves quickly and without delay organized a guerilla against Germans, very loyally supported by the Kurpian population. Among their community have many heroes, and many victims have suffered. In the fight, not so much about their identity, but above all about freedom and saving families. Over the course of

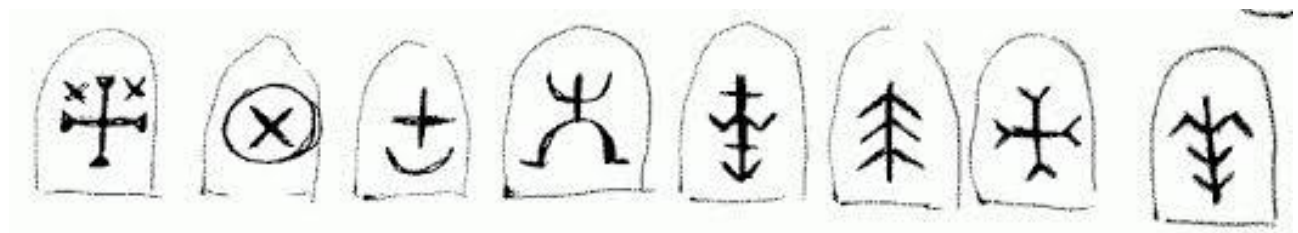
history, there were none to equal them. Nobody broke their spirit. Too much room to describe their courage, bravado, bravery of these guerrilla forestry people.

They always have been able to take care of their freedom, security and have shown great loyalty towards the Crown later the same to Polish Republic. Participated in all struggles with the invaders and fighting for Polish independence.

History, culture and knowledge about Kurpie very rich and to a large extent its registration Kurpis owe to the researcher and writer Adam Chetnik. He deserved his meticulous research, collection and publications not only about the history of Kurpie, but also about the traditions and customs associated with the Prusai by the border. This applies to the entire borderland of East Prussia.

KURPS' COATE OF ARMS - BEES APLARY SIGN

In deep antiquity, beekeeping among Prusai was one of the main activities. After the Germans exterminated the Prusai, in the south of the Galindian primeval forest, a large group of Prusai refugees, closed down. For several centuries they were locked in their forest domains. Thanks to this, not only that they did not succumb to destruction, they still preserved a rich culture, as well as the typical bee-keeping activity attributed to Prusai. Beekeeping has been widespread in the Crown thanks to Kurpie, which over time has brought her significant benefits not only from honey, but also from wax.



Kurpie in the forest reserve, in the protection of the belonging their beehives built in a tree, but also in case of their loss they marked each of them. This marking system was also adopted in the Crown, pine was usually chosen at the beehive. The signs characters was of family status and they were Kurpie crests. The people who never became enslaved, the fact that were not considered a noble, was of no great significance. It was enough that he was Kurpie.



Below beehives "Coats" - identification signs from various bordering in forests: the first four of 1713, the fifth of 1725, the sixth of 1735, the seventh - 1731. Mgr. Bernard Kielak in the work "History of Beehiving in Mazovia" quotes "the most

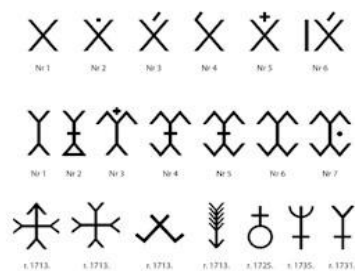
thriving group of beekeepers in the history of Polish bee-keeping in the sixteenth to eighteenth centuries were the Kurpie family" In the work of MA. B. Kielaka, we read: "At the beginning, beekeeping was dealt with villagers from neighboring villages of Zagajnica (Nowogród, Ostrołęka, Różan, Przasnysz, Chorzele) by breeding bees in natural or hollowed depressions of tree trunks. This occupation was treated as complementary agricultural economy, however, with the increase in demand for bee products, beekeepers were forced to devote more and more time to this occupation and for this reason they moved permanently to the forest.

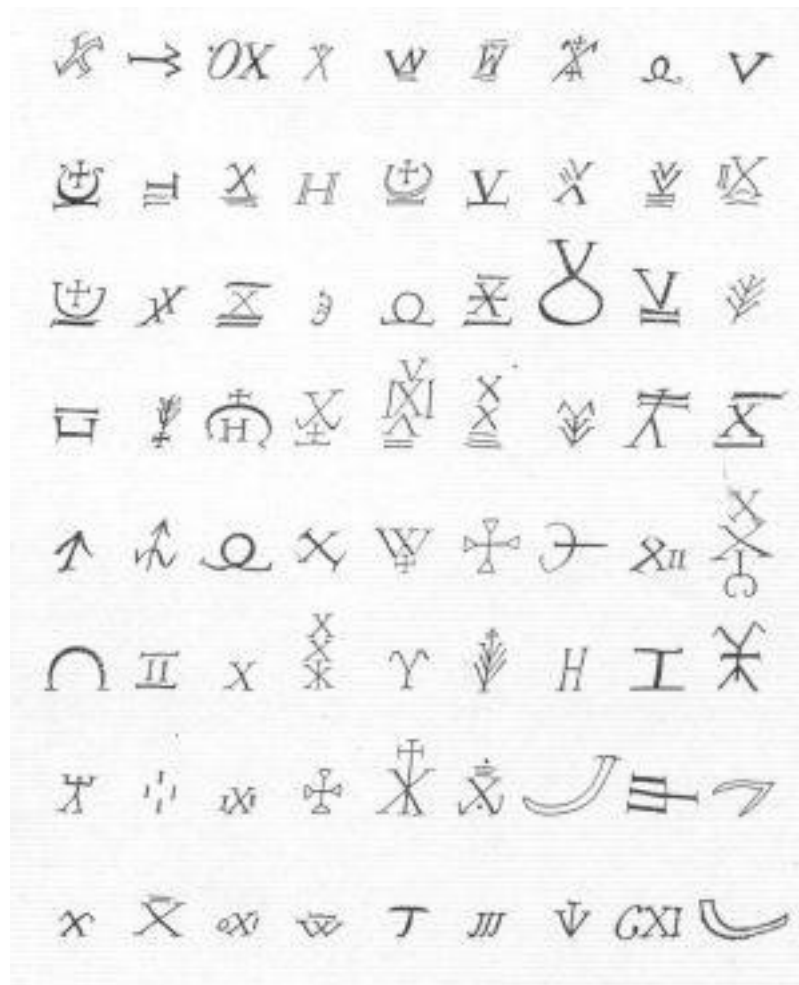


A measure of management (and accounting) was "bor," part of forest. It is assumed that the "bor" consisted of about 60 beehive trees, it is an approximate number, there were "forests", which were 120 beehives, were also having 6 trees. Ludwik Krzywicki writes: "... in fact, the forest is not a limited boundary of land, on the contrary, it was in this respect the distribution of trees with something completely independent of the ground, only a collection of a certain amount of scattered trees".



ZNAKI BARTNICZE





The "bor" consisted not only of beehive trees, but also riverside meadows and mid-forest clearing. Was a hut or small house where a beekeeper lived during works at bees. A stranger to sleep, for example another beekeeper, but if he inadvertently burned it - he was obliged to rebuild it. All this made up the "bor", which was the smallest unit of the economic board of all royal beekeepers. A number of "forests" constituted a cave, and these in turn made up the forest within the territorial district of the starosty (eg Puszcza Kamieńck, Puszcza Mazuch, etc.) constituting a three-stage structure of monarch's bee-keeping.

The "bor" presented does not mean that each farmer had only one such "bor", sometimes one beekeeper owned several "bors", another farmed "half-boar" or even "quarterbor".

Each "bor" had its own beekeeper sign, also known as a stigma, a birthmark, characteristic for a given beekeeper or (inheritance result) for a given family. The destruction of beekeeper mark was a criminal offense prosecuted and severely punished by a beekeepers' court. "

EPILOGUE

Among the film makers I have many friends willing to make a film about Prusai. These are people who through my person got acquainted with the history of Prusai, and before they did not have such knowledge. Never encouraged them to realize the narrative film about Prusai. The story itself encouraged them. Whenever the subject of Prusai film they mentioned, seeking support, they become godless, or the phone fallen out of their hands. Sometimes they come to the conclusion that such a film can only be made in Hollywood.

Basically, I'm an optimist. I tried to familiarize different environments with Prusai history. Sometimes happened they listened, I received reply for correspondence, and everything ended at that. Unfortunately, an impression noticed that Prusai in all environments were not desirable. Chief leadership is the clergy, and for them to reveal the Prusai history is not of any interest. In a country of their strong political influence, nobody wants to expose himself.

The Prusai theme is politically incorrect and there is no climate and courage to deal with such a distant historical truth that many items could be discredited. When invited to Ministry of Digitalization and Administration, I heard that there were no Prusai during the census. I accepted this statement with humility and in spirit considered as primitive. It is not taken into account that at the moment at least four million Prusai descendants live in the Polish society. Such a notification do not exist and is unknown in statistics. Just as it has been for centuries, the falsehood about

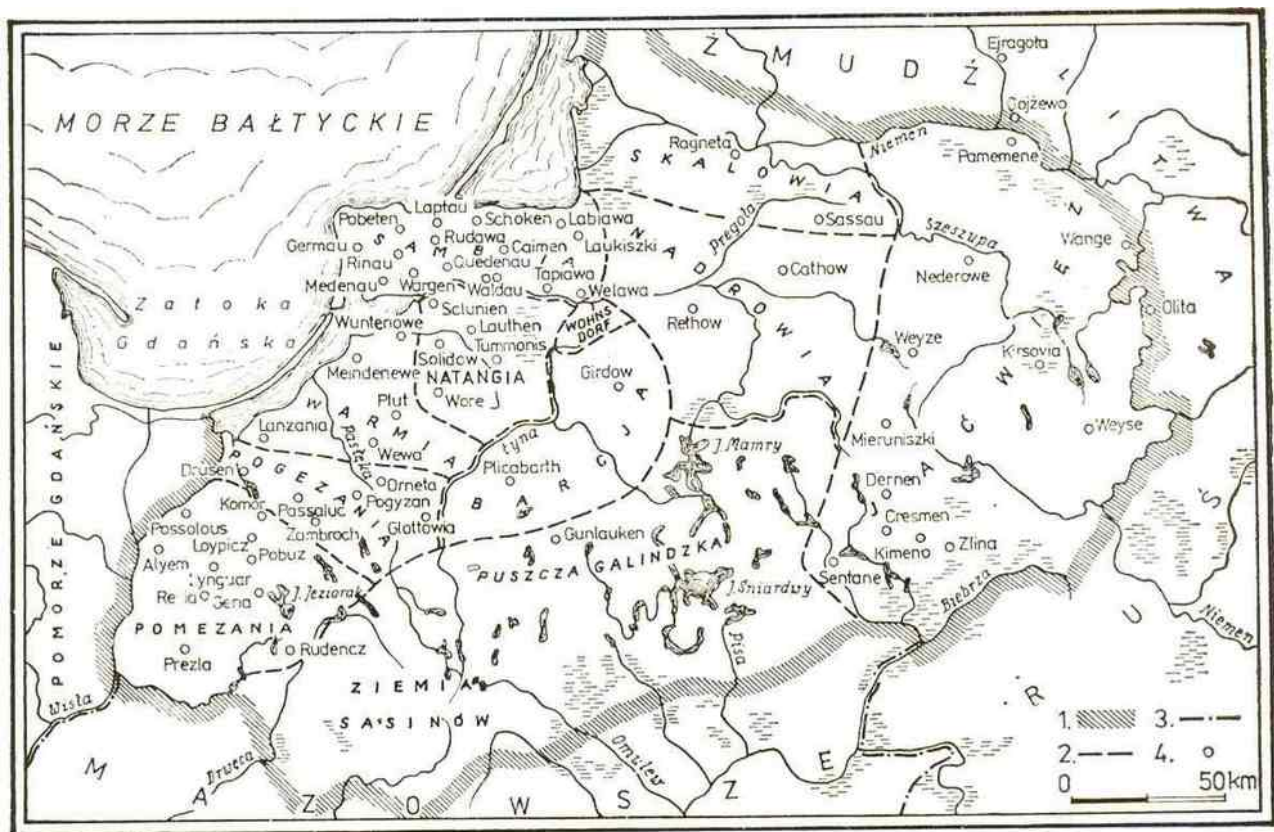


Prusai is propagated and without any tolerance it is presented, writing and proclaiming that they were pagans, terrible barbarians and all Prusai are extinct. Denying this propaganda, often introducing myself, I am Prus, was received with great astonishment. How many people who would like to admit that are Prusai while is being said their ancestors were pagans and barbarians?.

All this was and is proclaimed by the clergy, the fact that Rome was the initiator of the German invasion on Prusland remains silent. To this day, the clergy maintain in deep believe that the fate met Prusai is what they deserved. Even if it were to be so, had they to be murdered, captive women with children should be sold. Where is

God's law of mercy. Every day, each of us is full of faith, if not in ourselves, while in disaster remains God. It is quite possible that people without faith would have gone crazy. Faith for man is something desired, is a necessary part of life. God is one, but every civilization confabulates a new religion and establishes a new Divine law. Religious institutions in the name of God require full human obedience, usurpate to human disposition and guidance. But not only, in the past depriving their lives. So it happened to Prusai. The fact that the Prusai accepted the baptism ceased to be counted. By the next Pope was forgotten and maybe that Pope was annulled. Religion has been turned into politics and crime.

There have been many crimes in the mankind history, but none of them as cruel as in the case of the Prusai, nowhere else was the extermination of the people on their own land. That is why the nation of Prusai disappeared and lost everything, the land, its identity in the name of Christianity. When a crime was being committed in Prusland, was in Rome God ?. Vatican with the Prusai history has a white stain, and should not continue to wade in amnesia. This can no longer be concealed and



it affects the infamy to Christianity. Creator on our planet gave us life, let us exist an unbelievably beautiful, diverse nature. Everything that exists and lives has its own biography, in other words it has its own genetic record. It allows for the immortality and flowering of our planet. God bestowed man with perfection the greatest intelligence. Annihilation of one kind, does not man allow the restoration. In the thirteenth century, consent and approval from Rome came to conquer the Prusai. Germans received carte blanche for everything. Today, the Vatican is silent, and the

clergy arrogantly claim that everything that was written about Prusai is true and the Teutonic Knights were true Christians. And here lies the trouble, an important barrier that to Prusai will be hard to get through with truth about themselves. For the faithful, religiously uncritical masses, the presented truth is unacceptable to accuse a religious institution of such falsehood and hypocrisy. Also for me after learning the truth about Christianity, it was difficult to get used to this truth. Unfortunately, but that's the truth.

The Prusai land Warmia and Mazuria after II-nd World War inluded into Poland's territory. Around 25 000 sq. km. and about 8% Poland's area.

The present Germans attitude, is that the Prusai history became prehistory, This nation is not only reformable, but very sick. To continue laconically are definitely a degenerated nation with genetic disorders. Otherwise, it can not be described, how can you interpret the wounds of so many wars, conquests, attacking the unarmed and premeditated murdering. There is no other nation in Europe, so criminally guilty, the biggest plunderers, robbers, thieves, and therefore they deserve to be

called non-reformist barbarians. Not enough of this, they systematically make historical falsifications, and so does the history of the Prusai nation. Cowardely people, according to their propaganda, Prusai were Germans and Warmia and Mazury owed everything by mixing with German culture. In this way, they explain themselves, their acceptance of Prussian identity. As a descendant of Prusai, I burden all those who used to be called chroniclers, present-day scientists and historians for doping with centuries-old lies. For centuries, nothing else has happened except to reproduce what has been fabricated by the Germans, for centuries nothing has changed in this respect. It happens that it is easy to commit a crime, but it is impossible to cover it forever. The truth flows out and wins. In Poland, under the German influence in a similar tone, you can hear the same, plus what becomes uncomfortable about Prusai is unbelievable. Throughout all this time, the crime of genocide, human trafficking, the final destruction of Prusai all controlled, concealed by the clergy and carried out by the Germans. It happened with the participation and in front of whole Christian Europe plus Rome the capital of Christianity. Allowed the Germans to continue impunity for centuries, the lack of settlement of innumerable wars, the crime of genocide.

To today, it does not fit with the young generation in their heads, that the Germans constructed a death factory for the human species. An unprecedented case. Never, no indictment for their crimes has been made for centuries to Germany as a nation, they have caused centuries-long endless wars, genocides, murders on other nations, omitting as a lesser evil demolition, destruction, thievery and plunder. Where is the memory, the holocaust consciousness, the extermination of about 50,000,000 human victims during the Second World War.

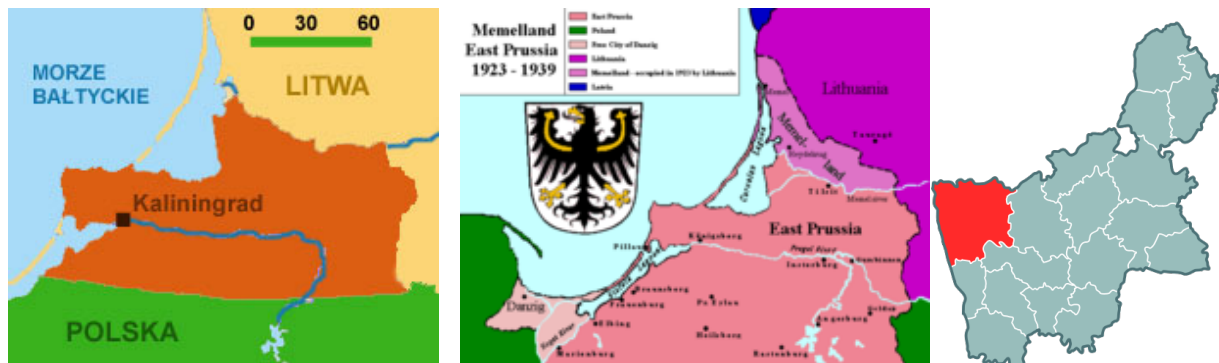
You can meet the Germans with the statement that there was no extermination, because today there are Synagogues everywhere in Germany.

Each newly written story about Prusai is no different from one written centuries ago, written on order can not be changed. My motto "what is about Prusai uncomfortable becomes unbelievable". There is political, religious, historical and scientific concrete, the truth can not see the day light. According to all, there are no Prusai, and no one among historians wants to look on truth about Prusai. All of it remains tabu.

Historical truth should not be speculated, should be an international obligation. There is no international law that would clean up historical truths. On the contrary, people are fed with falsehood. Instead of historians, we have mathematical hypocrites, political pens with scientific titles who are waiting for orders, receiving a remuneration for each written page. Many times, soloists deal with writing history, in fact they rewrite history, if not on the order they write it for themselves.

In today's world it is difficult to find moral values, only money, violence, and interest counts, everything else is irrelevant. With or without sense, but for politicians, man only has significance when earns money for taxation, participates in wars and goes into the ballot box for voting. For the clergy, human soul in the church is important.

People are prepared to be used in constant wars. Everything that surrounds us is virtual, life is short and not repeatable, but because lack of time we do not notice all that.



Kaliningrad region after II-nd WW given the Soviet Russia for administration. Above this region is Klaipeda strip north of river Niemen along Kaliningrad region and Warmia and Mazuria. On the right in red colour Grodno region in Belarus, all Prusai lands.

Among the historians Prusologists, the greatest esteem is Prof. dr.hab. Grzegorz Bialunski. And rightly so, his contribution to the knowledge of Prusai is large and reliable, each professor's work is worth knowing, and his work remains out of competition.

The Prus Society was established with a strictly defined task, to investigate whether there are still living Prusai in Poland. Never used any financial support or funds. Does not have a bank account. The book "Where are you Prusai?" was commissioned by me, did not see the book shelves, no one knows what happened to it. The income from it was supposed to be used for film production. Nobody had any influence, and no pressure was on the Prusai Association.

In order to close this story I have a clear conscience in the presentation the Prusai history I have not misrepresented anything.

The Germans up to now are not yet aware, they are a criminal nation. Poland paid dearly for the betrayal of Prusai.

Prepared by: Sławomir Klec Pilewski

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