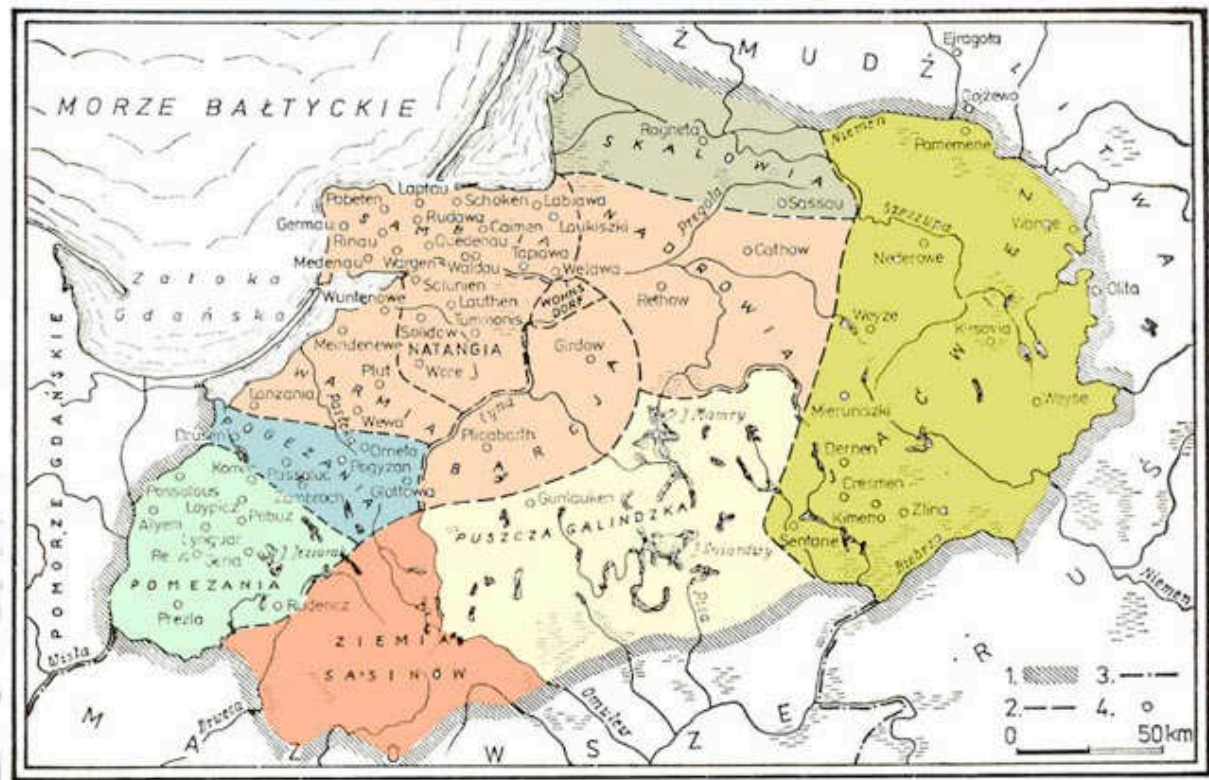


WHO WERE THE PRUSAI ?

So far science has not been able to provide answers to this question, but it does not mean that we should not begin to put forward hypotheses and give rise to a constructive resolution of this puzzle. Great help in determining the ethnic origin of Prusai people comes from a new branch of science - genetics. Heraldically known descendants of the Prusai, and persons unaware of their Prusai ethnic roots, were subject to the genetic test, thus provided a knowledge of the genetics of their people. In conjunction with the historical knowledge, this enabled to be made a conclusive finding and indicated the territory that was inhabited by them. The number of tests must be made in much greater number in order to eliminate errors. Archaeological research and its findings also help to solve this question, make our knowledge complemented and compared with other regions in order to gain knowledge of Prusia, where they came from and who they were.



Prusian people provinces

POMESANIA and POGESANIA

The genetic test done by persons with their Pomesanian origin provided results indicating the Haplogroup R1b1b2a1b and described as the Atlantic Group or Italo-Celtic.

The largest number of the people from this group, today found between the Irish and Scottish Celts. Genetic age of this haplogroup is older than that of the Celt's genetics, therefore also defined as a proto Celtic.

The Pomerania, Poland's Baltic coast, was inhabited by Gothic people called Gothiscanza. Their chronicler Cassiodor tells that they were there from 1940 year B.C. Around the IV century A.D. its inhabitants, the Ostrogoths, migrated leaving behind at the upper-left side of the river Vistula, its delta, the splinter group Gepedoios, inhabitants of Pomesania and Pogesania. In the V century after the death of Attyla, it was Gepedoios who defeated Huns.

One asks the question, where was the seat of the Gepids and whether they were the Ostrogoths. Was there a division between the Gepids and Goths, and finally did they intermarry with other Prusian ethnos. At the beginning of the I century BC along the coast of the lagoon mixed ethnos is known named Widiarians. Sources indicate that this region structurally was subordinated to Goths and most likely in respect of the amber trade this is true.

Archaeological excavations in Pomesania and Pogesania territory, define people being under the influence of Wielbark culture. The language that they used largely remains unknown, traces of their dialect is preserved in the Elbling dictionery.

Further to that, if we move to the preface, to a mysterious map of Minor Asia 200 years B.C., and with the correspondence of Mrs. Julia Dimitrov,s perhaps be able to explain more.

Mrs. Juliet Dimitrov work "Гому, cupeч Гему" unfortunately in the difficult Bulgarian language, explaining "Goths, is Getae"

Ms. Dimitrov writes, "The term Gothiscanza" (Goths habitat) is in itself very long and problematic. This is a verbal-construction invented by scientists.

Jordanes book to me is a very mystical and probably during the Middle Ages and the 30-year war changed in the interest of the winners in this terrible war - the Swedes.

I believe that this number should not be taken literally because we do not know what really Cassiodor wrote in his prototype and what has been changed in the Middle Ages during the war. (Jordanes has rewritten Casiodor work of VI c.)

Whether the Goths were the ancestors of the Celts I can not say, I'm not an expert in this area, but I can say that the Celts were everywhere in Europe, also in the south. In Bulgaria, the Celts habitats found in the south of the country.

But that's another topic. My studies are proving that the Goths they were descendants of the Thracian Getae. Just as the name in my book Goths, or Thracian Getae.

Getae - one of the many nations in the ancient Thracian. Some of them migrated north in the days of Alexander the Great, Julius Caesar and Pompey the later part of Trajan.

The Bulgarian chronicle of the thirteenth century, it is written that Getae had emigrated at the time of Alexander, the Bithynien, from the city Prusias, many of them to Baltic countries and later in the third-fourth century returned to Thracia. In this chronicle, the Bulgarians are known as Mysians and it is an

area near Bythinians on the map, which you sent me. This information is for the Bulgarian history. Ancient Bulgarians up to the 14th century were also called the Goths.

It may sound for you strange and absurd, but it is true. Our history was 150 years ago, immediately after the liberation from the Turks, endlessly manipulated by the so-called victorious powers - Russia, Austrians, French and English. Because of this in the history books, we get to read that the Bulgarians were either "Turks" or "Slaves". The problem with the so-called "Slaves" (slaves) is also discussed in my book. And this is another politicized issue. I hope you believe me or not, I must say that the old Bulgarians-Getae have very much in common with people of Prussia and Lithuania.

Old Bulgarians were called earlier Prussians, or Prussians from the Balkans. Of course I'm not talking about all Bulgarians, because at the time of history, many people have come here from different parts of the world. Tracologist during communism-socialism could not act impartially, but now prove the link between the old Thracian language, exist with Lithuanian and Prussian.

A lot of place names and personal names hydronyms can be combined with those of Thracians and the places in Prussia and Lithuania. I introduced these words in my book and dictionary words comparing the old Prussian with Bulgarian words. They have an amazing relationship. "

Mrs. Julia continued, "I can only say that Samogitia (or also Samogitia) is the area where today Rusy - Russians are sitting. The name should be "Land der Geten, also der Gothen" - Country Geten, and so Gothen. Prussian historian of the seventeenth century, Mathäus Prätorius and Christoph Hartknoch wrote about it. The authors are very curious, but unfortunately Praetorius hidden from the Germans. His book on the history of Prussia was published in Vilnius, 1999, translated from German into Lithuanian. Lithuanians respect his work very much, and approved the Prussian minority in Lithuania. The recognition of the minority by the Lithuanians leads to big problems in Germany.

According to Jordanes Gepidoi should be part of the Goths, but here is the story of a very uncertain-probably much changed. "

"Goths in the time of Christ believed in Zamolxis and is described by Herodotus, and here too there is a combination of Gothic and Thracians through faith. In my book occurs a whole chapter on faith of Thracian Goths. Zamolxis is the god of eternal renewal of nature, god of the earth, re-birth and ancestry. Praetorius says that God is in female form, worshiped in Prussia and Lithuania, and is known as Zameluks or Zamjol. Of course, they were in the old Prussian, or rather, Prusa, other gods as Perkun and Swaistikos / probably Swiatowid and others. "

"My book is only available in Bulgarian, but it is also planned in the German language. Unfortunately the English edition is not planned and it is dependent on the interest of the book.

I hope that my information will help you. "

The below text coming from the *English Atlas*, published in 1680 Oxford . Among other things it says:

"Johannes Annius Viterbiensis says that first they called the Prussians *Pruti*, from *Prutusa*, king of the Scythians, the grandson of Noah. This nation is derived from the ancient Scythians, and this is likely: the other stuff we can not say anything more, "while accusing the author of cunning and others also who say that the "Prussians come from Asia, are under the leadership of Prussian King of Bithynia ".

P R U S S I A.

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

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

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

SAMBA, NATANGS, WARMS, BARTHS, NADROWIA, SKALVA

Historically, together with the archeology the Prusai of those lands could be proved as the homogeneous and the oldest inhabitants in this part of Europe. The inhabitants of Sambia the most densely populated area, and adjacent territories to Skalva, Nadrowia, Natangia, Barths and Warmia were a proto Indo-Europeans with a genetic R1a1 Haplogroup. Looking at the below map from Wikipedia can be inferred that the missing Aesti (Sambas and the rest) are the Balto-Slavs people with the Sarmatian identity.



Map Human trekking

At the beginning of our times the ancient historians like Ptolemy in Geography, III - 5.1. "European Sarmatia bounded on the north by the Sarmatian Ocean (Baltic Sea) along the Veneds bay (Bay of Gdansk, Sinus Venedicus)"

(Ibid., III-5.5): "Veneds Mountain (Οὐενεδικὰ ὄρη [4] / Venedici Montes)" (ibid., III-5.7-10): "great peoples inhabit Sarmatia: Weneds along the Gulf Venetic (Οὐενεδικὸν κόλπον) (. ..) The smaller the people sitting in Sarmatia Gythons near the river Vistula, below the Veneds (...) more to the east than those sitting below the Veneds: Galindians, Sudovians and Stawans till the Alans.

Plinius the Elder (Naturalis Historia, IV-97): "Some say that these lands to the river Vistula inhabited by Sarmatians, Weneds, Scirs, Hirrs. "(Message of about 5, the N.E. ?)

Aesti, Sambian-Sarmatians as the above news, could have arrived from the Black Sea between the eighth and fourth century BC.

Smirnov Russian expert writes, Scythian and Celtic peoples occupy a place in the history of civilization, just as the Greeks and Romans.

According to Wikipedia, "The social Sarmatians organization was very similar to the Scythian. After a period of wars and conquests created a layer of the aristocracy, the representatives of which were buried in a richly endowed hillocks. A characteristic feature of social relations in the Sarmatian people's community is the important role of women. Relatively large number of graves of armed men, especially in the western Sarmatians graveyards, shows some elements of matriarchy that survived from earlier periods. Herodotus says that early Sauromats, western Sarmatians - came from the compound of Scythians and Amazons.

Noting from the often discovered mounds at Sambia for their dignitaries, their faith in an after life, a significant role of women, allow to leave the interpretation of the relationships with the Sarmatians.



Horse excavation. Prusia

The frequent horse burial findings, according to the Russian archaeologist Kulakov, typical such burial for the Sarmatians.

Archeological culture, characteristic for the area, known as a Baltick Culture. Their Baltic coast has a rich deposits of yellow amber, a well-known to the ancients in the Mediterranean basin. At the site of the near port Wiskiauty, archeological finding remain without full explanation, on a granite stone carved trident, a symbol of today modern Ukraine. The archeological excavations are full of other artefacts often derived from antique world including Arabia. All of this dated to the beginning of first millennium Anno Domino.

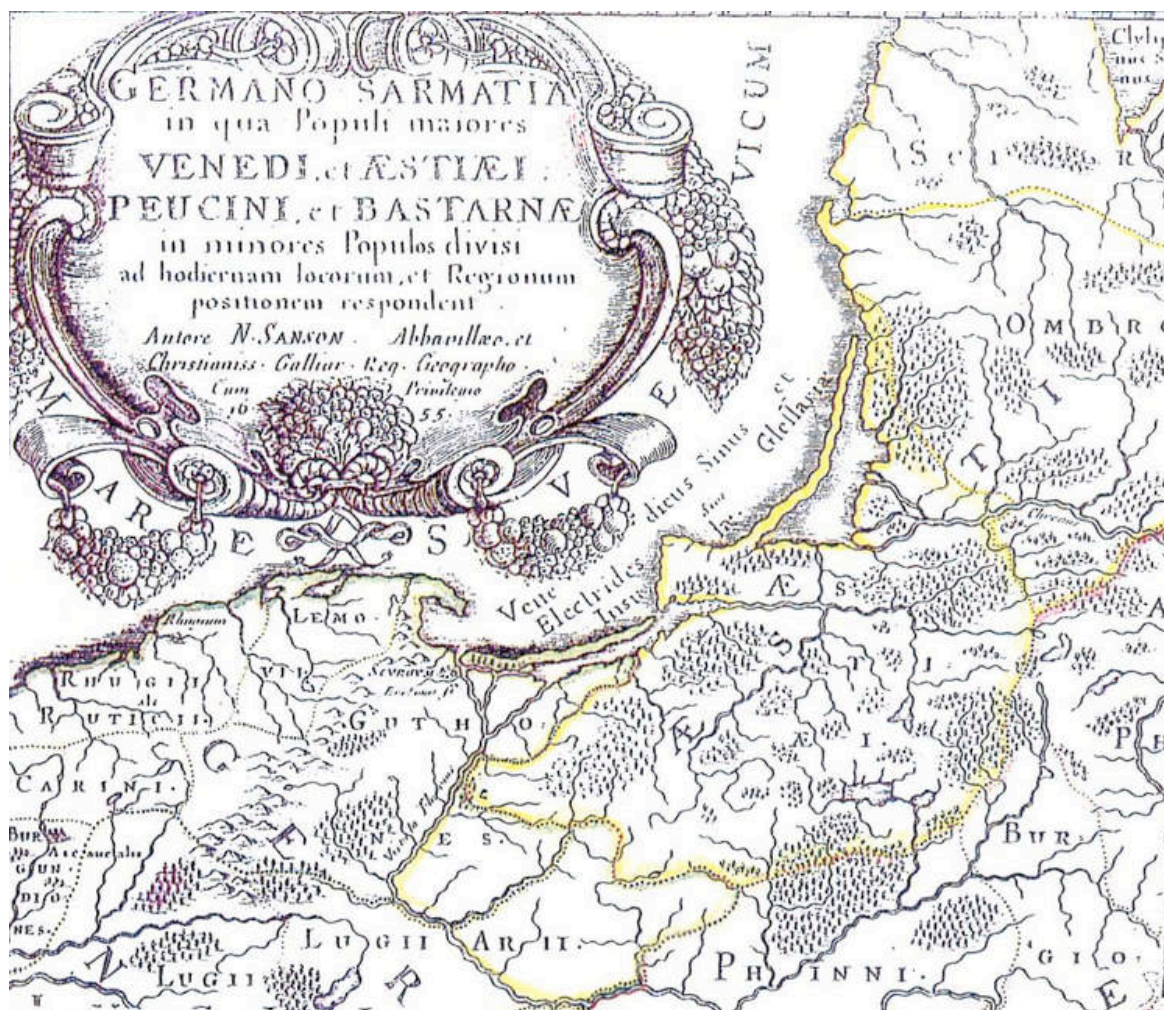
It should be noted that Sambian coast, repeatedly and unsuccessfully was invaded by the Danes, but never mastered. The close existence of city Novogorod, the Rus ancient city in its border has Prusian named street, thus proving them being trade masters.

Language of the region referred as the Western Balts, also known as the sambian dialect.

GALINDIA

The Galindians though well known to the ancient historians, as Tacyt and Ptolomeo, in the later centuries disappeared. With the great probabilities before the Slavs arrival they trekked away with Ostrogoths about the IV/V century to support Vizygoths in the Rome conquest. The puzzle remains as who they were, Goths or Sarmatians. Apart of their legends, nothing else is known.

After the death of Rome Emperor Theodoric the Great, in the year 526 Goths and with them Galindians escaping religious persecution, because of their Arianism moved to Spain. The name of Galind was not foreign over there.



The corner of XVII century map showing Prusia as "Aestiae"

SASINIA - UNKNOWN

The present Lubawa land was inhabited by Sasins, who departed without a sign, it could be that they together with Goths and the Galindians trekked away. Their ethnic origin is unknown, but included to the Wielbark Culture, therefore could be proto-celtic.

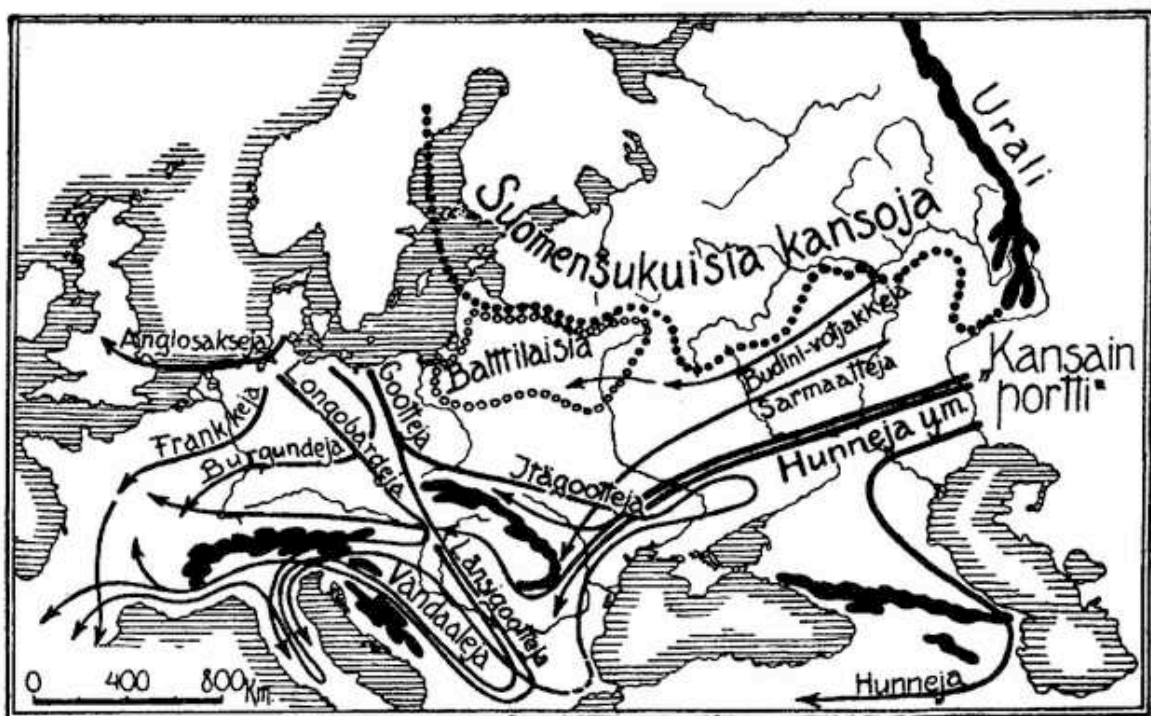
Genetic tests have shown an unexpected result, a I2a2 Haplogroup, which could refer so far as to the Neolithic times, and the people could have survived the cold - ice age.

From Slovenia came information that the name of Prusia is known with them as Vassilia- / ria, Wassiria, Wassily regarding the importance and the reference to fire, in the Indian Dravidians means amber. In other words, Prusia country of amber. In their history, so they say, it is a period 4000-3000 years before our era, before the Greeks and Romans. They do not think of themselves as Slavs, but Slo-Veni as Veneds who traded with the Prusian amber and were founders of Venice. The present Slovenes are in 22% in Haplogroup I2a2. Somehow it explains the old Prusia maps indicating the name Veneti (bay of Gdansk before Venedicus bay). It looks that the Jason expedition for the mythological search of golden fleece may have some sens.

SUDOVIA - JATVIAGS

Sudovia already was known at the 1-st century AD. People, genetic Haplogroup N1c1 of proto-Ugro Finns had arrived from Asia, mountains of Altaj, after Mongols were attacked by Chinese, lived in the area of present-day European Russia. Their habitats was in the north by Baltic sea, the rest of European Russia was their hunting space.

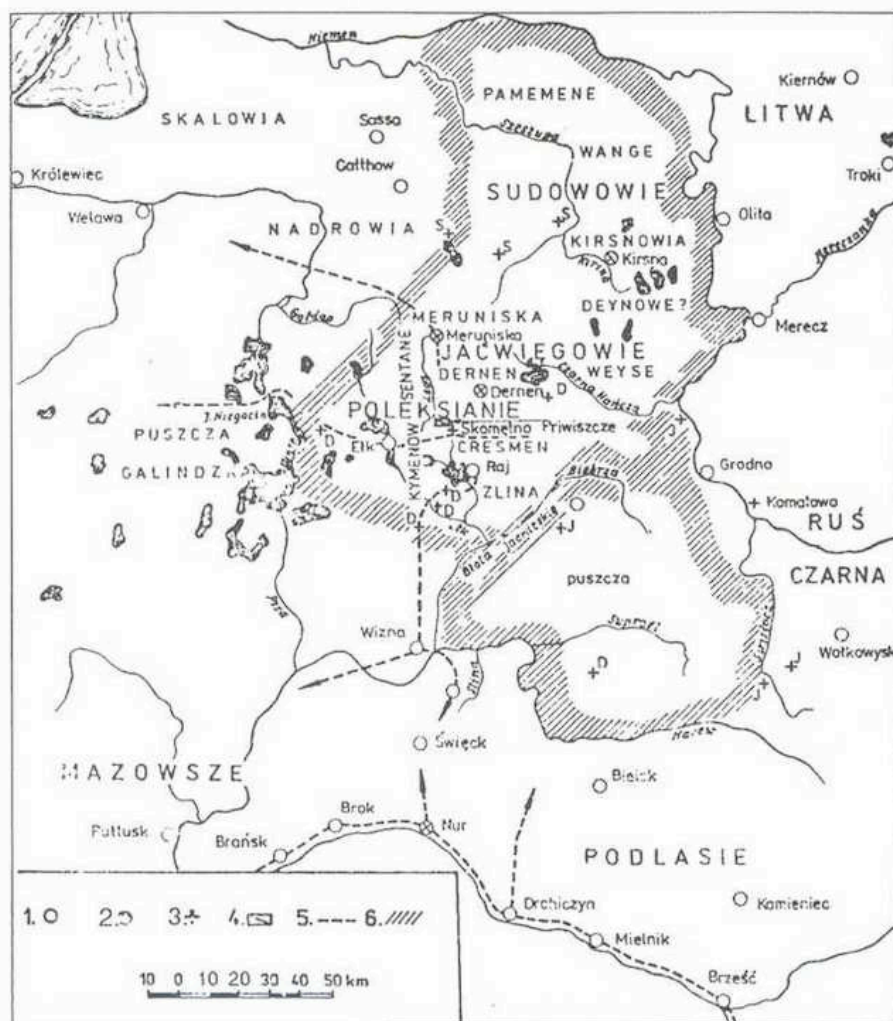
They had their own language with several dialects. Divided into three clans, Sudovia, Dajnow and Poleksza. On their land, archaeologists found a great number of fortified places.



The map prepared by Finns shows European migrations from before of our times. Kansain portti means-migration gate.

Their situation, because of Slav migration, around the VI century rapidly changed. The Sudovians were driven from their eastern grounds to the north-west. Their presence, noted by the archeological excavations, were found around the lake of Sniardwy. Studies of these areas prior to the VI century, has not proved their presence. Today only remain many Sudovian fortifications. At the end of the second Prusai uprising they were on their side. Their descendants, to-day are found in north-eastern Poland, Lithuania and Belarus the Grodno region.

Sudovia lies in a forgotten corner of Europe, somewhere between the river Niemen and the Great Masurian Lakes. In the north reaches Romincka Forest and Niemen, valley Szeszupa in southern reaches the river Narew up to the river Biebrza. In the west, includes the basin of the Leku (Elk) and Pisa, does not reach Masurian Lakes, borders with Barths, Nadrowia, tiny Skalna east of Lithuania, from the south-west of Mazovia, to the south-east Rus. The border with Mazovia and Rus (unlike its neighbors Balts), is rather conventional, with a buffer strip of 100 km forest, in which no one dared to make inhabitation. Routes over there passed through the wilderness.



Map showing Jatviags settlements

The territory was divided into smaller lands, usually called by the name of the nearest or most fortified place: Crasime (Krasime, Krasin), Eregalle (Ejragola, Samogitia), Kirsau, Kymenau (Kimenow), Meruniske (today Mieruniszki), Pokim (Pokime) Selien (Zlin), Weyze (Wizajny), Weyse (Wiejsieje). Some settlements served only as a refuge in time of the war, others were so great (as Mieruniske) that could reside the entire population of territorial community. All fortified places are more than hundred, some no longer were used, they only had a defence meaning. Rarely settlement occur above water, but island, peninsulas connected to the mainland by a bridge, all the settlements lie in close proximity to water, even a small rill. Castles location always uses natural glacial hills (pile-castle, kalnis-hill, pilekalnis-fortified hill), also were hand worked, where the hill was not pretty steep, steepness of wood-topped earthen embankments. They are made so, that the least amount of effort to cut off the enemy.

S. Klec Pilewski

HISTORY

The history is a set of facts, circumstances, and their inter-relationships and connections. Historians are the people who discover the history for us. Conduct research. Analyze the facts. Thanks to them, we should know the past of our ancestors. Our origins. It should be no matter, whether investigated legacy is worthy of praise or condemnation.

But the history is rarely objective. For this purpose, a "history" was invented and the "historians". "History" is written to hide something, something to arouse, something to hand down to posterity. Nations write it out for themselves. "Historians" for departments and their promoters. "Researchers" for the grants. For Poles, king Jagiello is a Polish king. Who was he for the Lithuanians? Is it unauthorized (for Lithuanians) to claim that Jagiellonian Poland dynasty is Lithuanian Poland - because was ruled by Lithuanian kings?

Historical relativism is not a new thing. The history of Prusia did not escape it. Ancient people, who after their lands conquered by the German Teutonic Knights, suddenly vanished into thin air. Despite the Teutonic sources, indicating, that from the genocide survived approximately 100 thousand Prusians (which was a significant number), about this fact historians remain silent. It is not difficult to avoid the impression of the analysis avoidance of what has happened to this people. They try to draw conclusions, that despite the fact, that the people who did not give up in the conquest, suddenly disappeared in every field and were assimilated. With the Germans and Poles. A nation that for freedom was ready to sacrifice everything, and from day to day loses its identity. These proposals are unlikely acceptable.

The fact that the Prusian refugees settled in the areas that were adjacent to Kurpii land, beyond the publication of prof. Hedwig Chwalibińska is nowhere quoted or analyzed. Families of the Prus coat of arms, basically do not exist in the history. At present are living, only about 7000 families singly bearing the name Prus.

However, in place of the Prusians appear "Masurians". Group which is supposedly to be the descendants from Masovian settlers in the Prusai region. These supposed "Masurians" strangely, are identical with Prusia habits. Live according to the Prusian principles. Hunt as the Prusians. Fight like Prusians. Cultivate the land like the Prusians. They live in the same areas as Prusian refugees. Despite these facts, the history of Prusia dies and developing on to "Mazurian" - remains not known and why they are Slavic settlers. With them (the so-called Mazur) "evolved" the Kurpii and apparently Polish-speaking Prusians. Whoever they were. It begs to ask the question: who invented it and for what purpose, and why it's so breack-neck.

Any historical analyzes based on open and logical inferences are worthy of study and discussion.

Andrew Prus 2014

THE KURPII GENESIS

Over the time a number of researchers were engaged about the origin of Kurpii population, and to no avail attempted to solve this riddle. Pedigree of Kurpii is still surrounded by mystery, but it does not mean that one can not make an explanation of this secret. It does not need a big effort, but only fair and in the name of logic piecing together current facts known to us. Approach to Kurpii ethnos by far remained in dismissive tone, they were treated as the "inconspicuous" people, have never been of greater interest in the circle of Poles, but by other inhabitants exploited and cheated.

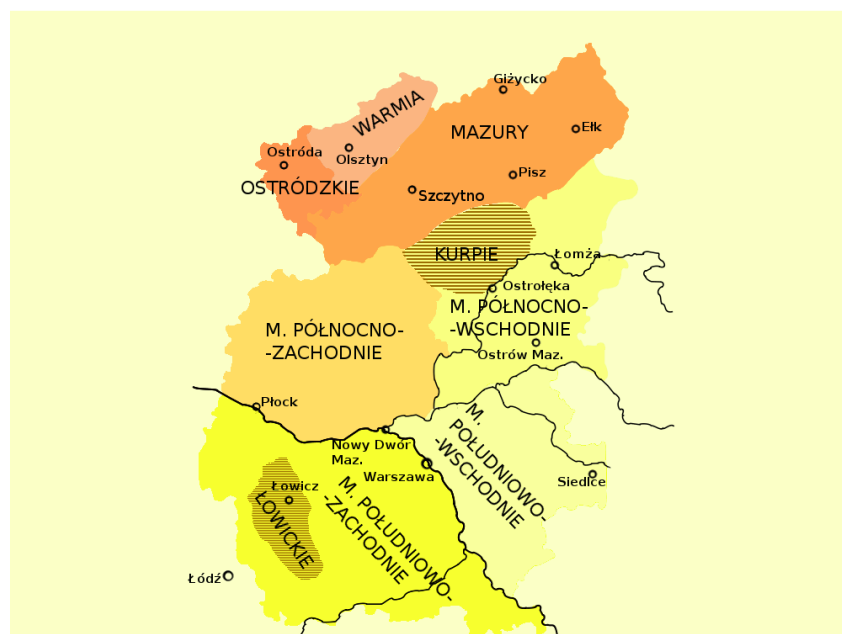
Over the past two centuries Kurpii ethnos researchers, many can count, they were very careless, rather hobbyists who perceived in Kurpii: the remnants of the Sudovia survivors, the population of the Carpathian mountaineers, Mazurians, Prusians, Highlanders, Tatars, Masovians, newcomers from other parts of Poland, foreigners, peasants fleeing from serfdom and various Polish families hiding in front of the royal judgments. But this is not the end, because most of them say that they are a Slavic nation. In addition, the name Kurpii associated with the Carpathians carp tribe. This situation smacks of jokes, and is duplicated in serials for over two hundred years. A lot of time was wasted, when the research could be carried out in the period of time when they were not yet dispersed and not polonised people.

Currently the strongest theory, that the Kurpii are Slavic nation, and at this point there is no proof nor a reliable reason of justification. It remains to

assume that it is a theory only on a prescription of long settlement within Poland border. Today, the term, being a Pole automatically associates that you are a Slav. It may be that there is some other sense of this association, belonging and connected with spirituality to the Polish culture. Polish culture is multinational and not only Slavic. Kurpii on a daily basis cherish their own rich culture, and have it without Slavic threads.

There are many distortions in terms of territorial belonging, as it was with the Culm land, considered to be indigenous Slavic land, however, was different, it was the native land of the Prusians. The same is with the Green Wilderness or Forest, that can be classified as the Galindian wilderness complex extension. Their inhabitants, the Kurpii in this wilderness been there ever since, and as it happened luckily for them, thus were able to escape the destiny of the Prus people.

The boundaries if not determined by the king, without cartographers, were often if anything by some prince with his military team. To this day no one knows, how the border, its limits and accuracy became established of conquered Prusia. In the XIII century after the conquest of Prusia there was no treaty between the Crusaders and the Crown. Galindian land was taken by the Teutonic word, without resistance as the Galindian population was not there, with the exception of Kurpii hidden deep in the forest, about whose no one had any knowledge.



Kurpii location near Mazury former Prusia

The Kurpii lived in the primeval forest, swampy isolation, not being subject to any law, especially feudalism and serfdom and had no need to prove that they are free human beings. The same characterized the Prusians of not recognizing any sovereignty, and though Kurpii lived in harsh conditions, that

required a great fortitude, they lived in freedom and without supervision, in the harmony with the nature.

In their closeness it never been reported they had any conflicts, as well as between themselves. The destiny of Prusian refugees living near by the Kurpii was much different, they succumbed in dispersion.

Some write that Kurpii people convene the settlement in the Green Forest aura in the XIV - XV century. And if that was going to be, exactly the same durable time the Prusians were escaping from the Teutonic barbarism and enslavement. When exactly Kurpii settlement really started nobody knows and probably that never it was. Naming them Kurpii, is associated with the Prusian word curpe, which means wooden sandal with a bast braided around the calf. This type of footwear was worn in Prusia and as well by the Kurpii.



Typical Kurpi ethnos

The Kurpii just as much as the Prusians lived in harmony with the nature. They were building a separate houses in forest, lauks, which, individually had their particular affiliation in the Green Forest wilderness. So it was the same, like with the Prusian lauks. For a long time village was not assumed. Their way of life was in complete symbiosis, and was dependent on the nature. Like the Prusians reap its benefits to satisfy all of life's needs. The main employment for Kurpii was bee-keeping, hunting, fishing, wood crafts, weaving. Worked as tar makers, charcoal burners, floated tree, ironworkers, mined and processed amber. These events have not been

brought or borrowed from any other areas of the Crown, but well-known and grown among the Prusians. Kurpii were considered to be a very hard-working honest people from once given word they never were retreating.

Kurpii did not come from nowhere. Although there are legends about their origin, they are without justification and only the fantasy, fanciful conjecture. It was enough that few centuries before, someone announced and printed them, they are Slavs, so it stuck to this day. Polish ethnographers usually as it happens if they do not have the answers, say that they are a Slavic nation, but among Kurpii long to seek such a evidence, any relationship to the community of the Slavs. In the way of Kurpii life, this evidence is missing. They lived in isolation, alienation and not in consistency with the Slavs. On the other hand, there are many indications, and it may be affirmed, that the nation Kurpii derived from the Prusians. Wherever we read, everywhere is avoided any mention of Prusians, and if, then only that they are extinct, but extensively it is being written about Mazurians. And here comes the Polish science, writes with the great generosity about Kurpii similarity to Mazurians. At the same time writing, that Mazurians are Poles therefore Slavs and again we have no word about Prusians.



Kurps in combat readiness

What has happened to the Mazurians, no one knows and no one dares to explain, and no one wants to talk. Mazurians using the "magic wand" disappeared in the Polish People's Republic. Today's presidents only shout "Wonderful Mazuria" or "God gave Mazury to us." Who gave it, it gave (and it was, inter alia, Stalin), but from whom took it, no concern and lack of knowledge. Letting go for a joke, Mazurians being called Polish or Prusians Mazurians and generally called Mazurians, finally got upset. Not knowing who

they are, migrated to Germany and now they became German Mazurians. As it is now, remains only the name Mazury, but no one knows anything about their former inhabitants where they are, who they were, and if at all they were.

Unanswered question that science by passes because can not deal with it. The land, Forest Green wilderness, since ever, always has been inhabited by Kurpii, in other words many tens of centuries ago was inhabited by Kurpii.

The Kurpii did not relocated during the conquest of Prusia, they have lived in the forest in their lauks, with their traditions, customs and with all their culture that they had with them. Their folklore was not being imported and nothing of it is similar to the Slavic culture. The land which they inhabited is a Galindian province who in turn as the ancient historians wrote were Goths. In Mazovia among Kurpii (those who worked for serfdom) they commonly were called Gotias, in relation to their Goths ancestors. Goths the proto-Celtic population. The same people lived in the province of Pomezania and Pomezania. Kurpii were and are Prusian natives, living in the Green Forest from immemorial time, and it is their land, which to some extent is also an extension of melliferous Bartia.

Their safety and survival was due to the hidden settlements in the Green Forest in the thicket they remained invisible. During the Poland' partitions, Russians could not cope with them, therefore began the depletion of forests by felling of trees.

If today we are talking about Kurpii, is above all, about their wonderful folklore, music, keeping the old customs and traditions. The church for a long time was not interested in Kurpii, but when it was they became eager Catholics. They adopted a new faith and their culture, traditions and customs enriching the church rites.

One does not meet any other similar community as Kurpii that over the centuries living peacefully, but always been in combat readiness. Having right by the border neighborhood the barbaric Knights, their population had to be always on guard for their habitat of the constant danger.

According to chronicler records, during the second Prusian uprising Pomezania leader Linka together with Barths in 1273, had struck at Elbling, and despite heavy losses set on the Teutonic Knights, because of fresh reserves arrived from Germany, did not allow him to get the fortress. One year later, the European knights struck at the Pomezania fortress - Warmian Lidzbark. The defenders with the insufficient forces were unable to mount a resistance and had to leave. In 1277 Master of the Teutonic Order, famous for his cruelty, Konrad von Thierberg attacked rebellious Pomezanians with massive killings, taking into slavery and expelling the population from the province. Linka a capable Pomezanian leader, was not captured by the enemy and did not die, but without a trace behind him, disappeared. It would not make any importance in the further discussion, if it was not known that part of Pomezanians fled from the Crusaders and moved to an empty area of

Galindia. Their further fates are not known. Pogezenians were a very brave warlike people, and often from the Crusaders met a very cruel repressions. The hypothesis that their flight ended in Green Forest and that their descendants lived in such a compact organized ethnos as Kurpii can not be anything but considered. In vain to look for this thread in the literature.

The disappearance of Linka with many warriors from Teutons, veterans of the fighting could be attributed to the inhabitants of Green Forest.

Noteworthy, including asking, why Kurpii settled in such a difficult surrounding, which was the Green Forest? The choice was the result of the escape from German barbarians, they had to settle in such a difficult environment, that did not give opportunities for the invaders and was excellent for the defense. In life, nothing happens without a reason.

Murders made on Prusian, remained not unnoticed with them and certainly remembered for generations. Not natured with possessiveness, did not fight for territorial gains, the same as it was with the Prusians, and if anything, fought for the family protection and their freedom.

Musicality and Kurpii spontaneity is well seen not only in their songs. It also echoed in another, an important element of musical Kurpii folklore - in their dances. Dancing or just stomping to the beat of music or songs have become part of every celebration. Traditional dances and dancing figures have been preserved in the majority - some have changed, but the style of performance remained the same. The greatest variety of dances can be seen during the wedding. It should be noted that some of the dances, danced today only in the course of festivities, in the past were associated with rites.

Music, singing and dancing are inseparable parts of Kurpii life. This is what we owe to them that many of the old content and forms have survived until today.

Without any doubt, the artistic soul lies with Kurpii. Surely this wealth of folklore was with them, and the same as the Prusians pompously celebrated every occasion with music and singing. With not an easy life in primeval forest and struggles with a hardship, for sure their folklore was not created in the Green Forest, neither arrived from the import. It is a centuries-old heritage, with origin from Prusia. Folklore treasure held by Kurpii, held for more than seven centuries, no where else has equal.

Gathered by Slawomir Klec Pilewski

THE PRUSIAN BABAS - FACTS AND MYTHS

The most characteristic material monuments associated with the ancient nation of Prusia are so called "Prusian Babas". For centuries, combines them with today almost unknown culture of this ancient people.

First, some facts ...

Generally it is believed to be made by the Prusians to express their local deities, distinguished warriors or priests. Many scholars claim that the victims were folding in front of them, others believe that they were placed on the graves of mortals to facilitate contacts with the deities. Still others argue, that, represented defeated enemies or others, they were sculptures of penance. We also find the sentence proclaimed by the other "scientists" that they served the function of boundary stones. In contrast, folklore person sees in them persons enchanted in stone for their sinful life.

Many scholars claim that the Prusian baba migrated to Prusia from Asia via Ukraine, Podolia and Pohucie.

Most anthropomorphic statues of similar size were found on the Eurasian steppe. However, this trail is completely blind because Prusian baba have actually almost nothing in common with the Asian and Ukrainian babas. The differences are much more than the similarities. As well, they come from different times.

Nearly every ancient culture produced stone statues. We find them in Egypt, the Inca and Aztec cultures, Easter Islands, among the artifacts from the Neolithic period.

Most theories of pseudo science on Prusia proclaimed by the so-called historians, generally repeated for centuries, and already sounding like a mantra, and not supported stories, that these Prusian baba are the images of some Prusian unspecified ancient gods and were made for their worshiping.

Prusian baba considered to be tombstones or presenting the dead whose graves nearby never been able to find. The most common is the view which recognizes baba for presenting local deities. No information provided by medieval chroniclers describing the Prusians beliefs for the preparation of their idols of any kind.

There are also no other written or material evidence to support these too! However, it is recognized, that this same phenomenon of multiculturalism stone statues are in the nearest Slavic neighborhood, where similar monuments unquestionably are considered of deities, it seems as if prompting of their functions. (!)

Pseudo researchers should put the question, on, of any other Slavic culture influenced on the culture of the Prusians.

Yet, everyone knows that the Prusians were already in this area for at least 1,000 years before the Slavs, and the Slavs arrived in the vicinity of the

Prusian culture, that since long has been formed. So who would take over from someone patterns ?!

The fact is, that it was just the opposite, many beliefs and Slavic cults drew from the Prusian culture already shaped.

As others like "scientists" want to, that Prusian baba be a cult statues exhibited often at the burial place or burial, in honor of the fallen warriors on the field and unaccounted for, to provide their likeness.

Thus, the theory of local deities, which were supposed to be the Prusian baba, according to them, falls out as well that statues depict deities, but not people!

So, as we can see, each of the "scientist" with different explanation.

These theories differ not only in the evaluation of individual statues but also in the general sense, and even mutually exclude each other. The funny thing is, that none of these experts provide any evidence for their story and announce it as the only truth.

However, to avoid embarrassment another "researchers", they invented such nonsense about statues as being of leaders who died in the unknown place. It was not in custom among the Prusians placing funerary statues (there is no any evidence), so why to craft them for the missing chiefs or those who have no graves? Next to nothing, unsupported theory!

Then, why found scarsly only 21 statues and all derived from the same period of time?

As we know, the creation of the Prusian babas are dated to the Middle Ages, but somehow none of the Teutonic chroniclers detailing their history, traditions, beliefs and customs of the Prusians, did not write even a word about such a worship or custom, and alone the production of stone statues.

Are leaders of a measure Waidewuta or Herkus Monte lived to have a stone likeness?

No! Why then honor smaller and almost unknown chiefs or heroes to form their statues?

This theory also does not explain anything.

In recent years, new theories of another group pseudoscientists - talking about Prusian baba relationships with Ukrainian babas, Turkish, Romanian and Siberian.

Firstly, they come from a completely different times. Romanian baba is the creation of statues which dates back to the era of the Neolithic or early Bronze Age. The nature of these sculptures is also very different. Romanian baba fit into the type of Neolithic carvings and nothing special to stand up.

Many scholars claim that the Prusian baba migrated to Prusia from Asia via Ukraine, Podolia and Pohucie. Most anthropomorphic statues of similar size were found in the Eurasian steppe. On the Ukraine territory emerged with trypils culture. However, they are a very different sculptures and also been made for completely different purposes.

• Prusian baba is only roughly hewn stones, which with the help of a simple concave relief has details or sketch of the face and costume items, weapons.

- *Ukrainian baba is a sculptures in the full sense of the word. They are spatial sculptures.*
- *Prusian baba only sometimes have scratched relief of the hands or faces ,a Ukrainian baba throughout sculptures, they form spatially carved legs, heads and full shapes of the head and hair.*
- *Ukrainian baba or steppe sculpture of women with clearly marked sexual characteristics (breasts) and Prusian baba are men. Despite the simple relief, readily recognize that these are the male characters - usually have a mustache, and his belt knife, a short sword, and very often the horn.*
- *The Ukrainian baba or steppe tomb sculptures, were always erected on the graves or burial mounds. There is no evidence on the nature of the Prusian baba to be a tomb.*
- *The Ukrainian baba origin is very well documented and their production involves no secrets. Known who and for what purpose performed. They are part of the Slavic cult and a religion headstone sculpture, Scythians and Slavs confirm the religious meaning of their production. Who and why Prusian baba made still is not known and the Prusians religion had nothing to do with them.*
- *The Ukrainian baba were produced over many centuries and Prusian baba only for a short period of time and that was during forced Christianization by the Teutonic Knights.*

Dr.Janina Sokolowska outstanding Polish archelogist in 1928 drew attention to the differences between the above mentioned groups of statues. Dr.Janina Sokolowska worked at the University of Lodz and the Archaeological Museum in Warsaw. Dealt with the early Middle Ages of the central Poland and Gdansk. She wrote a pioneering work on interested topic of "Castles of an early middleages Polish settlements."

In this work, she writes: "... Statues of stone that is found in Polish lands (now Ukraine ed. N.), are included in either the representations of deities, which are found in the annals of the message of the early Middle Ages, or the so-called figures. Baba ,, stone ", scattered across Siberia, south - European Russia, former Galicia and also seems to be reaching in Kielce, Kalisz, Pomerania and the Bawaria. Opinions on this matter are very divided, as it often can not be in the absence of clear and accurate evidence, to decide on the nature and meaning of the figures. Uvarov, Demetrykiewicz, Srezniewski, Leger, Conventz (Pomeranian), La Baume (Pomeranian), Niederle (Pomeranian) - include these figures to the group of so-called. ,, baba "; Weigel, however, S. Muller, Niederle (partially), Antoniewicz (Lopuszna) to representations of deities. Specifically the appearance of the Slavic deities figures have been noted in the historical sources. They were wooden statues, huge in size, sometimes decorated with richly and elaborately, eg. with a silver head, mustache gold, with golden eyes - unusual and for their importance in multihead visualized, especially in Pomerania. Whatever, different looks group of Baltic figures. The difference can be seen also in the

shape of the vessel, namely, the latter figures wield the horn, and are only men ... "

As you can see from the above quotation already in 1928 has been seen a clear difference between the Ukrainian and Polish baba and Prusian baba. Unfortunately, today's researchers in the service of propaganda do not go so far in their knowledge (or rather ignorance).

The researchers gathered information about 21 "baba" and find them to cluster in two distinct clusters: in the area Ilawa and Bartoszyce. This prompts the question why only these two areas?

In the Prusian days the castle Bartoszyce belonged to Barths people who lived in the historic land of Barth. They possessed, in the bend of the river Lyna fortified castle with ramparts. The Teutonic Order in its place in 1240 erected castle one of the first in the Prusian territory. Erected fortress was on the left bank of Lyna and the name given was Bartenstein.

Similarly, in Ilawa Teutonic Knights built a castle for the prosecutor's office, subordinate to religious komturs from Ostroda. Probably it took place about 1305 year, when the city was invested. The fort was in the south-eastern part of the city fortifications, between the church and the Lubawska Gate, on the peninsula of lake Jeziorak and was coupled with the city walls.

Both Bartoszyce and Ilawa were among the first strongholds of the Teutonic Knights in Prusia.

Upon the completion of the Prusia conquest in 1283 year the Teutons crusade was in the crisis, ended the influx of European knights helping Teutonic Knights in their conquest. Prusian lands were considered chrystianized and further crusades lost their sense of more expeditions against the heathen for their conversion. The Teutonic Knights were faced with a big financial problem, to create a mercenary army lacked with the funds and it was not attractive any longer to serve the law for free.

Order ran short for the conversion. What could be done to remedy this? The answer is obvious. It was necessary to re-create the myth of the Prusa pagan, who again raised their heads and started to bite representatives of the only correct religion.

Then Teutons with their chroniclers began to write, of paganism relapse among the Prusians, about washing their baptisms, about making blood sacrifices, etc., etc.

There was no evidence for that, so it was worth it, do it yourself to ... All we know that the stone Prusian baba come from that period of time and the fact finding them later in the vicinity of the Teutonic headquarters speaks for itself. To prove it, they invited to the headquarters of the Teutonic knights, influential Europeans to show several Prusian baba, and it was enough to convince guests of the Prusian relapse into paganism, using them as the evidence of the Prusian worship their idols again. There was no reason for a crusade - so the Teutons had to try to get over it! It was done by the Crusaders and they made these Prusian baba for propaganda purposes.

The old Roman proverb says: IS FECIT CUI PRODEST - one who done it, one who benefited! Simple!

To show their hatred for the paganism, Teutonic devised in those days special tournaments called the Jerusalem hills acquisition (Jerusalemberg). Gaining at the hill, pagan idol, ended in its overthrow. Is it not a logical explanation for the theory, on the baba performance by the Teutonic masons?

This view is shared by Jerzy Marek Lapo archaeologist and historian with the Museum of Folk Culture in Wegorzewo. He says that the Prusian baba had been created and commissioned by the Teutonic Knights.

On this subject, other theories most probably will rise. This work is the layman questions, who is looking for logic in the scientific mess.

In the summary should add a little of bitter realism and say, that at the present, polonizing ancient history of Prusia, one has to live long to see the objective and fair treatment of this very interesting and wonderful subject.

S.K.Napiórkowski November 2014

THE ARCHEOLOGY

The archaeological knowledge from the excavations provides an extensive informations how our ancestors lived, how the human civilization flourished, its achievements over the years, centuries.

The degree of civilization development depended on the climatic conditions in which humans had to live. There is no evidence that homo sapiens differed in the development, as well the differentthe ethnic groups had no genetic impairments. Terms of everyday life depended on year' seasons, played an important role in the needs of daily life, and the whole human life appropriately was shaped, depended on its natural living conditions. It is clear that the Greek when relocated into the harsh northern Europe conditions, would not manage so easily with the Baltic sea envirement - in the reverse and for sure would be much easier for the Prus.

The knowledge about the Prusai ethnos is insufficient, all branches of science are needed to identify their origin, existence, customs, morals, and who were the inhabitants of the Prusai land.

The archaeological excavations draw attention only to the Prusai physical knowledge of their culture. Excavations carried out in the various geographically distant places from each other, findings are appropriately analyzed, arranged and finally described as the cultures. In those by gone days, people lived without established borders, there was no definition of a nation or a state, the only identity was their culture, it was the demarcation line, the boundaries of each ethnic group.

On the Prusai territory two specific cultures are determined, the pre - II war excavations at Oksywie - "oksywska" in what now is Gdynia - Oksywie, followed by Wielbark - culture "Wielbark" place near the present day Malbork. Their characteristics include the area of Pomezania and Culmn land. Cultures, Wielbark and Oksywie are attributed to Celts, their influence on the Europe civilization compared on the equal footing with the cultures of Greece and Rome. The era of this culture, its origin is attributed to the short time before the onset of AD.

To the east of Wielbark culture, remain small territorial emptiness followed by the north of Mazovia, Mlawa heights, to the Suwalki region, ending in Sambia (today's Kaliningrad region) the culture of Western Baltic Mounds. Traces of it are met in Russia, river Dniepr and attributed to the fifth century BC.

About culture of the Western Baltic Mounds ethnos, not much can be said. Generally being said to be of the Indo-European origin - the same shows the genetics, remains only question whether they could be the Sarmatians from Scythian formation, Aesti, as said by the ancient historians.

It is much easier to speak about the Celts. According to the Gothic historian of the sixth century AD, Cassiodor, Goths were already present at their settlement of the lower Vistula and on the island at her mouth, in the year 1940 BC. Maps of the time of this period were not available and the geography of the region has not yet been known. The closest, distant island in front of the Vistula mouth, and as the name suggests, could be Gotland. In consequence, it is being said, became overcrowded and Goths left the island. In fact the reason for leaving the island was not the over population - but the lack of food, they returned to Pomerania, present northern Poland, to their Gothiskandza. Scandinavia has never been a land of milk and honey, and on the contrary - has always been very poor. In contrast to the Pomerania, where food was plentiful and easy to acquire, and so important was not populated.

These two archaeological cultures, although its existence started separately, but their territorial proximity decided on their common interests.

The numerous settlements on the coast of the Vistula lagoon, resulted that their inhabitants were called Widiwarians, the Prus people ethnic mixture of them all. In between them, fishing was their secondary occupation, they were involved in the craft and trade - along the coast was the amber route to the ancient southern Europe. These settlements already existed at the turn of our era, at that time, both in Greece and Rome, not only the knowledge but the great desire, demand, was for the yellow amber.

The Prusai the inhabitants of the north eastern Europe, throughout their period of stay, they were second to none in the trade dealings - they were the vanguard of the commerce, not only with the then the ancient world, but also with its nearest neighbours on the land and at the sea. This in turn made them the wealthiest people in the region. Despite the harsh climate, nature

gave them great diligence, which secured them against hunger in agricultural crops, vegetables and animals farming. They lived in the land that was rich in game, the forest fruits and the lakes were abundant in fish. Nobody was starving and there was no beggars.



Bone needles. Truso. Length of 4,8-8,5. IX - X century AD.

The richest Prusai province - Sambia, possessed at that time most of the desirable amber, which in the ancient Europe made the Prusai land famous. In Greece, amber was called the electron and of this comes today's name of electricity. Not only that, until today remains unexplained the legend of Jason's expedition for the golden fleece. At that time, all the ancient gold mines were very well known. Was his journey into the unknown, for the gold of the north - yellow amber?

Falling not far behind in the lust for amber, was the Roman Empire and it is through these settlements on the Vistula Lagoon, the Prusai amber routes were passed to Rome itself. There was a great demand, the Romans themselves as Jason personally organized the trip after this commodity. In return, the Prusai imported goods and products from the world of antiquity - unknown to them and at the same time Prusai learned the new and different Europe culture. Amber trade route ran along the lagoon by the current Poland, then still not Slavic, through the so-called the Moravian Gate and to the south of ancient Europe.

The second commercial Prusai trail led from Sambia along the water course of the river Niemen in the direction to Rus and the Black Sea, to Byzantium and thus to the ancient world of Arabia. All of this is documented by the archaeological finds.

Sambia with the port settlement of Wiskiauten - a commercial center, located at the mouth of the river Niemen to the Baltic Sea. From the port Wiskiauten by land went caravans of the traders into Rus, followed the waterways toward the south, the Black Sea to the arabic world. In front of the

port at the bend of the river Niemen towards the Baltic sea, recently was discovered the settlement Kaup with graveyard of heavy arms. The settlement was a protection for the port Wiskiaten by Prus vikings against the Baltic Sea pirates.

To authenticate Prusai activity, to this day in Novogorod, in the heart of the ancient city of Russia, is a street named Pruska - and it was there in the first millennium AD. The city was not set up by the Prusai, but street name is a strong evidence of their exceptional trade position with Rus.

Important to underline for the attention, the Prusai never ran aggression, expansionary policies in relation to their neighbours, their territory stayed unchanged or augmented.

The travelers, merchants, spies, missionaries arriving in peaceful mood, by the Prusai were always received with a great hospitality. Their merchant offers were always rich in goods of quality, their arrival at the Baltic ports attached with the great attention. Traded in leather, furs, which were provided not only from their native land, but also brought from Rus. The same merchants when they saw novelties in other Baltic ports, brought them to their workshops, as well they encouraged talented artisans to come and settle with them by offering them incomparably better living conditions. Not like it was in the Danish port of Hedeby where all were fed only with the fish. The newcomer in the tenth century from the Spanish Tortozy made of Hedeby: "The main food of its inhabitants are fish, because it is a lot of them out there," and life itself "poor in goods and riches."

The Kaup cemetery, with discovery of numerous arms indicates that the place was a stronghold for the defence of free trading Wiskiauten.

The Baltic Sea at these times was a very dangerous sea, because of the marauding Curonian pirates.

In the addition to the numerous weapons a granite stone with the trident engraving was found at Kaup, this finding is of great significance, dated for VII - VIII century. Thus proving the fact that Kaup settlement, port Wiskiauten and Truso were established much earlier, and much earlier than any other ports on the Baltic coast. Neither the Skandynavians, the Vikings did have anything to do with them setting up. This is contrary to the scientist.

The Kaup trident finding has for the Prusai a monumental history value, providing a great deal, it is their oldest known symbol, additional proof of their active presence with Rus, as a similar discovery was unearthed in the region of Smolensk and Czernychowo, dated much later X - XI century.

Following this, at the end of the tenth century Vladimir Rurik after the conquest of Kiev, struck the gold coin with the trident, becoming the emblem of Kiev, today it is an emblem of the modern Ukraine. The trident pedigree comes from the Prusai land, the Scandinavian's or Vikings origin of Ruriks family is abolished, genetics researcher, with greatest care indicates that Ruriks are of Jatviagan origin. Therefore, shaping the Rus state was with the Prusians assistance.



English pence from Rochester mint of the Wessex Ethelwulf king. Silver, years 845 - 848th could have been left by some English merchant. Truso.

Right through the Prusai land, not only in the ports, in various places, very distant, least expected, countless collections of coins are found, from different parts of the ancient world and with various dates.

The port Truso was the most versatile craft workshop: discovered were there metalwork, weights, jewelery making, glassmaking, amber craft, marks loom, the flat-bottomed boats of wooden belts combined with iron rivets.



The Sasanid Drachm, times of Chosroes II, king of Persia. Silver. Year 591 - 628 AD. Truso

All sort of scientists, declare, that these two Baltic ports were allegedly established by Scandinavians, based on totally unpreserved buildings, but on darkened in the ground spots from rotten poles. Such a fragile hypothesis, to this day is a common practise and many other false theories are about Prusians.



Abbasid Dirham. Year 815-16 AD. Silver. Truso.

The Prusai wealth, their contacts with the south of Europe and beyond, have been very well known to the people of the Baltic basin.

Among numerous finds at Truso are Prusian ornaments in amber their natural treasure, especially done for women, amber necklaces and beads of semiprecious stones. Dated from the period of the ninth - eleventh century.

At the time of Truso discovery, in a close distance and almost simultaneously was made a discovery of the cemetery at Weklice dated II - III century AD. Both of these places are very close to each other. The very interesting tomb assigned to the Gothic princess, also others. Items found there are similar to those in Truso but in time distant at several centuries.

The Truso finds shows similarities with many others, in distant places and distant time, some of 500 to 1000 years. How one can explain the scientist, archaeologists theories, that these findings belonged to Vikings or Scandinavians but never the Prusians?

Naming the grave the Gothic princess does not opposes the truth, and that is only that much, further scientists knowledge does not go. Knowledge of Goths (more precisely, the Gepids case), as the Prusai ethnos they remain to them an abstraction, closer to them are the Scandinavians or Vikings, Slavs as well (they have not yet arrived), but never the Prusians.



The Princess' tomb in Kowalewko

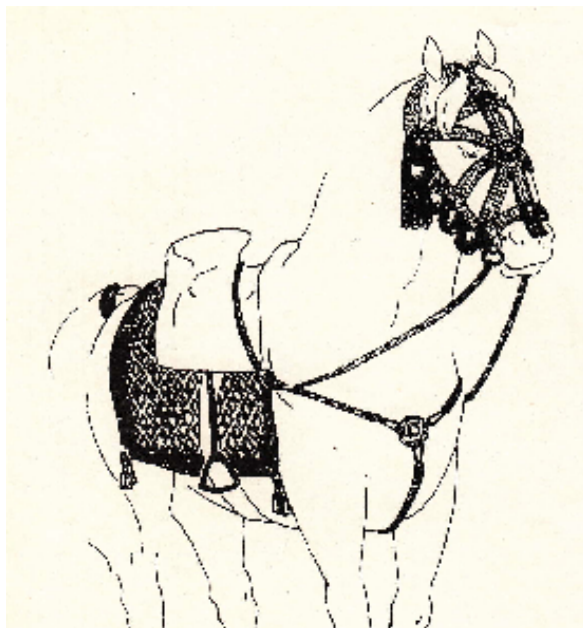
During the excavation of gas pipeline through the southern Pomerania, discovery was made of Gothic cemetery in Kowalewko near by Naklo at the river Notec. Again, everything indicates that the lower Vistula and Pomerania was the Goths Gotiscanza. Discovery is dated at around of the second century A.D. The Gothic princess grave, in between many items such as those

of the household, similar to those from distant places, as well from much different times, Roman imports another necklace was found.

Attention should be paid to numerous clothe breastpins. Clips and other items manufactured by the Prusai artists, uncovered in hundreds all over in excavations, these artifacts are spread over the time and places.

The Prusai dresses easily can be noticed as attractive one, for women decorations, dressing up clips, necklaces were essential. The taste and aesthetics were of the highest standard, thus the compliment to the Prusai men, who cared for women appearance. The Prusai girls were famous for their beauty and often this was the reason, that Danes were invading and kidnapping them. Jewellery gave them greater beauty, and for sure they were very well aware of this. Among the Prusai neighbours, the Scandinavians and others were much poorer in their dressing up. Without hesitation can be stated, that fashion with the Prusai also had no equals. Nowhere in Poland are known such archeological discoveries, the Prusai wealth was above and had no equals in this part of Europe.

For centuries Prusians were not only described as pagans but also as the barbarians invading and robbing their neighbours !



The Prus horse harness, reconstructed in accordance with the archeological unearthing

Therefore, who plundered for who's wealth?

Slawomir Klec Pilewski March 2013

THE ARMS AND THE WAY OF FIGHT

Many historians notoriously write about Prusia, due to their barbarous paganism, the absence of their statehood, chiefdoms, lack of unity, attributed they have lost their independence and were wiped out. In fact, the Prusian structure of their society was over the limit of the time. The brain washed present societies, can not see that there was an other way of life. Against them stood up the whole Europe under the German leadership. An example without the precedence. The Prusai were unconditionally forced to defend their freedom, lasting more than half a century and finally their resistance collapsed.

Despite the fact, that they were conquered, Prusians never surrendered. Many times in later centuries continued the struggle for their dignity and freedom. Frequently were alliances with their neighbours, but at the end met only with their treason, their bravery for centuries terrified them. That obtaining their independent status will not abide anyone. All of them were free people, such a status did not exist with their neighbours. Prusians never had the army, and yet were too strong for the Slavs and insurmountable. Their leaders, did not need political organization, enjoyed among the Prusians highest respect and in the case of emergency they in defense mobilized all people to fight for their sovereignty, and were ready to lay down with their lives.

Since when on Prusia the invasion began?

First information, that in the year 635 Sveaking Yngwar of Uppsala invades Prusia. Supposedly from the year 650 to the eleventh century, notoriously do the same the Vikings. Here, using Wikipedia it should be clarified to define the word Viking; "The word is derived from the name Viking seafaring with arms: " viking "word is initially combined with Old Norse vik (bay) or Old Germanic vik (port village). Later, however, noted that the word was coined in the eighth century (before the period of Viking attacks on the coast of England, Ireland and France) in the form of the Old English "wicingsceada" and antiquated "witsing". Since then began to combine the Viking name with this particular area of language, pointing to the Old English "wic" which means trading camp. The first time the term was used long before the era of the Vikings, to the Saxon settlers (Saxon).

Viking Norse feminine noun means a trip overseas. Appeared in runic inscriptions Viking and medieval later writings (eg. A fixed expression fara í Viking "embark on an expedition"). In later texts, as Sagas of Icelanders, the phrase "go on viking" means the part in the expedition plundering or piracy. Inferred from the Old Norse masculine noun víkingr, referring to sailors or warriors participating in expeditions overseas, appears in poetry Skaldi and rune stones, found in Scandinavia. Before the end of the Viking Age did not bring a negative connotation. Regardless of etymology, Viking was used as **a determination of the activity and related persons, without regard to ethnicity or cultural.** The word Viking for Polish science is equivalent to the Scandinavian, in fact Slavs in sothern-western Baltic were among very brutal Vikings. Without doubt this also concerns Prusai, they must have been in this business

The two Prusian ports were very well guarded and any the arrival of the intruders could be quickly spotted. Port Truso was located in the depths of the Vistula lagoon. Intruders before they could reach the port previously would have been spotted by a number of settlements along the coast. About there the many settlements we know from Wulfstan the English traveler in the year 890. The Prusians were not only excellent sailors, but also in marine craft expert boatbuilders. Well known example or event, the Prusian merchants escaping from Curonian pirates chase.

Wiskiauten second port, on the meander of the river Niemen with the defense of the Kaup fortress, protecting from intruders and pirates of the Baltic Sea. The Scandinavian chronicle never had enrolled, that any of these ports was ever captured.

The noteworthy Ruthenian manuscripts says of clashes with Prusians, in this case most probably were with Jatviagans, for them in those days there was no strong enough power.

For 200 years, fourteen Polish monarchs plundered Prusia, always under the pretext of their paganism.



The Prusian warriors at Gniezno cathedral door. About 1170 year.

The work of Kazimierz Ascik, footnotes "On military Prusians in the V-XIII century" author cites A. Kaminski, "is of the opinion that before the period of armed party to convert the Prusians, the wars Polish-Prusian and Polish-Jatviagans, was the aggression on the Polish side. The reason for this phenomenon sees itself not only in the political dispersion of Jatviagan and Prusian people, but also in the benign nature of the Prusians ".

Slavic process in conflicts with Prusians initiated Boleslaw the Brave, and he was credited with the first expedition to Prusia in the year 1009. The Prusai in combat, fought with from the ambush. Infantry or if one prefers militia, as at the door of the Cathedral of Gniezno, year around 1170, warriors were with oval shields

and spears. Single blade or double swords were used, decorated, inlaid with copper, silver, also happened with gold. Infantry raged short clubs, tipped with bronze knob or bloated lead. Warrior had about seven clubs empowered at the waist. From the early youth, boys practiced throwing with clubs. This was the prototype of today's grenade with dynamite.

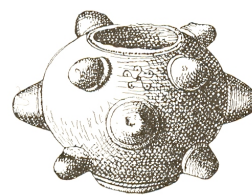
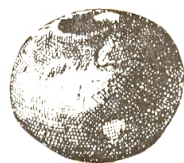
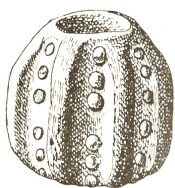
Tacitus in the first century AD describes the Prusians with words: "Seldom use iron weapons; mostly clubs. They cultivate fields more diligently, than ordinary lazy German. Also rummage in the sea, and they all are finding through the shallows, indeed at the very edges, amber, who they call glesum "(P. Cornelia Taciti, *De origine et situ Germaniae*, ed. E.Fehrle, c. 45, translation AS Naruszewicz, Warsaw 1804. ".

Spears, long rods with the completion of a club, fan-axes on a long handle. Melee each have a long or a short knife, worn at the waist. Helmets were conical, mostly from the east of Kiev imports. Were in the use the arches, in battles against the Teutonic Knights used a crossbows. Prusians did not fight an open battles. They did not fight a wedge formation tactic, as some say, because the lack of their numbers Also used the tactic of siege.

The Prusai arms and their way of fighting differed little from neighbours, was adapted to their densely forested land in which they lived. Arming depended on wealth. Each Prusian, it was his duty to care for armour equipment. For fast movement in the forest were without heavy armour and armoured horse. The armour was made of thick leather, and sometimes in the appropriate places strengthened with metal blades. Riders were mostly commanders and their closest entourage. The riders in the thicket were of little efficiency. Different during the uprisings when had to move to the distant places. To bridge the gap, agility, tactics change, Prusians riders participated. Weapons did not deviate from the invaders, did not lack horses, horse breeding was common among them.

With the work of Kazimierz Ascik, will end the 53 years of continuous struggle with the Teutonic Knights aided by the whole of Europe, from which constantly for murdering Prusians flowed hungry armed forces:

"Besieging brick Teutonic castles like Kreuzburg in Natangia, Bartoszyce and Wiesenburg in Bartha and Königsberg (Tuwangste), Prusians quickly took over from their enemies siege tactics, using storming towers, moving to the walls, machines tossing stones and fire and battering rams to tear down the walls. From trips of besieged castles crews, defended themselves in the field reinforcement, to protect the unexpected counteract from the locks and allow for better control of the entire area. Thanks to that the besieged could not contact other castles and bring food or help. Of course, that such a powerful fortresses as Königsberg, Elbing, Balga, Rehden, having a group of walls, numerous crew and large supplies of food, even a few years durable siege would not allow to be captured by the Prusians. At the siege of Königsberg Prusians used the latest in the contemporary art siege, realizing that getting a fortress can determine the outcome of the conquest. In order to obtain Königsberg Prusians from the north and south belted castle with strong fortifications. At the mouth of the river Pregel (Preglis) Prusian ships patrolling the river were blocking any supplies, pick up food from the sea.



***The bronze heads fixed to short Prussian clubs. grenades More dangerous than arrows.
Throwing them boys trained from an early age.***

If the Prusians were not taken by surprise, women, children and elders were quickly moved out of their homes to the defensive places hidden in thickets, while adult men with youth hunted invaders until they removed the threat. The role of the place in the thicket settlements was to protect families.

The Prusian contact with Slavic Piasts dynasty also had a completely different character of tactical alliances. The Slavs alliances concerned with western Prusian. The twelfth century, concluded an alliance aimed at the Mazovia and Pomerania. Another time, the Prusians took part in the war waged with the German emperor Frederick Barbarossa.

S. Klec Pilewski

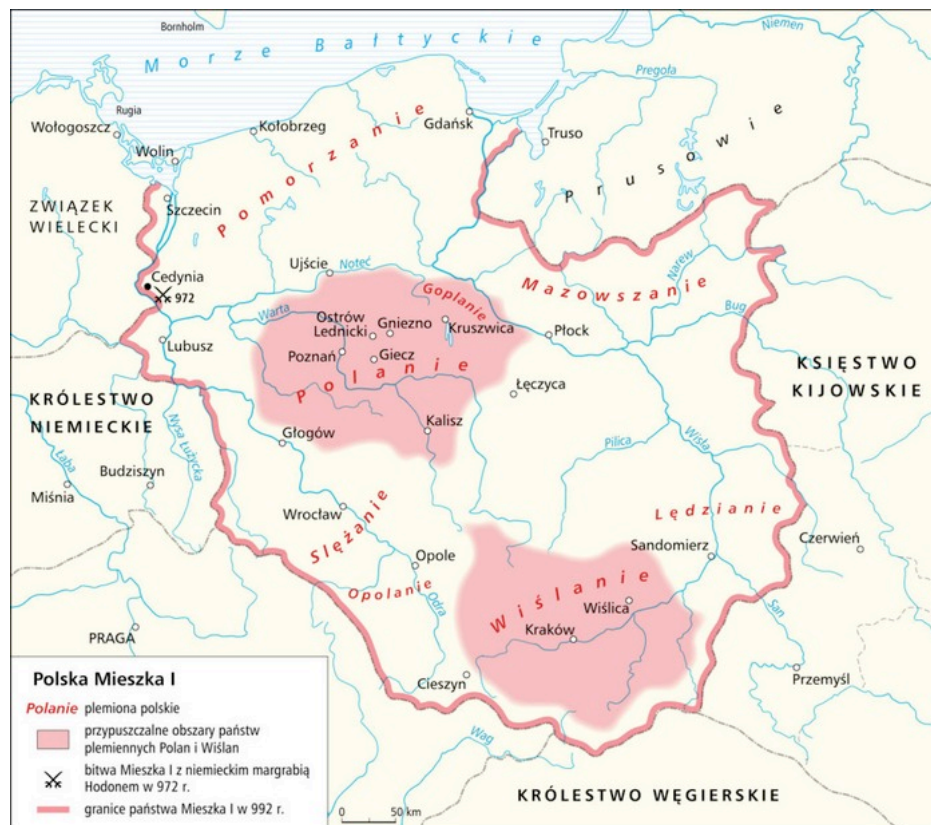
THE CONFABULATION OF ST. ADALBERT MISSION

In light of the foregoing text, let's get to the historically recorded events. The murder of a missionary Adalbert became a great disaster for for the Prusians. Where and by whom it was done, this is not known. Boleslav the Brave announcing that immediately he paid for his body with the precious ore, knew exactly where to go after. But he has not allowed to know where it was. The whole matter of missionary Adalbert is very intriguing, considering how great benefits Polish king reached with the missionary death. Knowing in details the Prusians customs, assigning this to them is highly unlikely and false.

An early Christianity among the Prusians was known and perhaps it may have been even flourishing despite the historical hypocrisy. What kind it was, and in which provinces, that we do not know.

The German Knights, as we know, during the conquest killed everybody without exception, without asking whether was a Christian or was not. Prusians between themselves were not forced to any faith. They were a truly free people. Stories about their idols are unreliable and so far there is no evidence of their existence. It was normal, and in fact even today, that hard-working people belief in all sorts of superstitions and there are many of them at each province different.

Today we call them superstitions and they form a folklore, derived from a very old pagan culture. So the same it was among the Prusians. Superstitions and beliefs varied from region to region. They did not carve idols, because they did not have them. Did not put up the temples, because the nature for them was the temple. Not so long ago, respected nature, instead to cut the Christmas tree, a decorated sheaf of straw erected in the corner of the room. In contrary to much later arrived Slavs, for many centuries lived and remained in deep paganism, when in the east, south and west, Christianity had already taken place, they worshiped idol Swiatowid. The Christianity adoption, by the king Mieszko did not mean that the Slavs lived as Christians - Catholics. For centuries, they were far from it. The missionary Adalbert and his team arrived to Boleslaw the Brave in help with the conversion of the Slavs, and so it started with the inhabitants of Gdansk. Not far away from Gdansk, ethnos called Widiwarians in the Prusian port of Truso were already familiar with Christianity. Therefore, after Gdansk conversion, remains unknown who and where to was Adalbert directed to convert the pagans,. West from Prusia, Gdansk and Pomerania were well known to remain pagan. Without any doubt, somewhere there was the place to look for the murder of a missionary Adalbert.



Mieszko I Poland

Someone from the king group, well knew where is the body and how to bring it, Prusians had nothing to do with the murder of Adalbert, it is stitched with thick thread. This lie does not stand the time any longer.

In the year 997 missionary Adalbert arrives for the Gdansk and Pomerania christian conversion and there was no word of doing so in Prusia.

In Gdansk St. Adalbert Hill was a place supposed to be where the missionary started evangelizing unbelievers. After this, he went on a mission to convert the heathen Pomeranians. In unknown circumstances loses his life, the loss of which is not right at the all time assigned to Prusians. There was no association between Gdańsk and Prusia. On that hill is the redemption of the missionary body from the gentiles. Totaly naive and false symbolism that the Prusians had come with the body to Gdansk, never such Prusian behaviour noted. Further, at this hill Adalbert was buried, originally it was a graveyard. Not until 999 the unknown Pomeranian carries the body from the hill grave into Gniezno and that is two year delay. So, we see that in confabulation about Adalbert mission only the Prusians are known, everybody else remains incognito.

The above map illustrates the legacy of Boleslaw the Brave he received from his father. Germany colonized and pushed Polabian Slavs. A large part of them fled and settled in Pomerania, which for a long time remained pagan. It's for their conversion that missionary arrived. The fact remains, in year 1147, Pope Eugene proclaimed to undertake a crusade against the pagan Slavs inhabiting Pomerania at west coast of the Baltic Sea. This confirms that Christianity still in the middle of the twelfth century, was limited to a small group, ruler his entourage, princes with their surrounding. The missionary Adalbert started his mission from Gdansk. There, after the conversion of the Gdańsk people, had to continue it in Pomerania. In the unknown circumstances loses his lives. For Boleslaw the Brave Adalbert death was a great embarrassment. The Christian ruler of a supposed to be united Slavs and in his kingdom christian missionary becomes killed. The Polish king turns the whole event up side down and charge this with Prusians. But until this moment, there were no contacts, no problems, and nothing in common with Prusia for Boleslaw the Brave. He had no interest to convert them. His problem was with the Pomeranian Slavs, who were not only far from Christianity, but also from the reunification. The cult of the missionary Adalbert was created solely by the Boleslaw the Brave. He becomes the saint and patron of the Crown with the Cathedral of Gniezno. It was a great achievement for the Polish king.

Knowing the fact that Slavs were not only unified, but also were without any social structures, and armed acquisition of their sovereignty was rather short-lasting. Converting them into the religion, faith, posed such structures. They included a bishopric and parishes from which ruler could control population and thus solving the problem of land structures.

The Brave to confirm the guilt of the Prusians and to camouflage this event of the missionary Adalbert death, organizes meaningless expedition against Prusians. Completely ineffective military expedition, only raiding the

neighbours. The pagan Pomeranians were for him the real problem. Prusians were neither the threat or interest for the Brave. Taking control over Pomeranians, thus gaining access to the sea and cut the process of Slavs germanization, which was underway with colonized Polabian Slavs. That is, what is all about it.

Slawomir Klec Pilewski

THE EUROPE JOINTLY AGAINST PRUSIA

Why so harsh judgment has been issued, the extermination of the Prusians?

The executioner is very well known, but so far no historian-researcher has ever tried to solve it in full honesty, the hypothesis put forward by us. Ever since the extermination, it has remained without any research and explanation, the reasons, the thesis, why ? Prusia received, such a brutal christianization mission. The theory based, on the chronicles written by the invaders, who wanted to justify the extermination and the centuries Old Prusian land occupation. Chronicle written in 1320 by Peter von Dusburg "Chronik des Prußenlandes". Relying on such a "source" is not worthy of a true historian. Peter von Dusburg wrote on the needs of the Teutonic Order propaganda work, on the history and religion of the Prusians from the third century.

At that time, also in modern times conquests, enslavement of peoples or even whole nations, has been the norm. However, the extermination to the extent, that resulted the Prusian land becoming a desolate area, lacking even in slaves to work, so that they had to repopulate them with new settlers, belongs to the events reminiscent of the Indians extermination of the conquista and the Crusades.

Today's researchers relying on the Teutonic Knights and Polish chroniclers written since the XIII century, became programmed and mindless, and without insight and outlook, duplicating forgery. The history research, on the knowledge about Prusians, is quite shocking, how far science can go, as to such outrageous nonsense, writing all sorts of the confabulations.

With Peter von Dusburg chronicle, Prusians appeared as barbaric, savage and cruel pagans. The real purpose of his chronicles was not the truth, but to show the purpose and need for the invasion on Prusia, and the Teutons mission as their christian and civilization purpose. On the contrary, none of the early chroniclers does the Prusians describe as wild and cruel. Adam of Bremen the XI century chronicler and German geographer, writes stories related by the merchants returning from Sambia, by which, there lived

"the humans of the most human". And this was written by a Christian, where Christianity represented itself as the only human social trend. If so, the Christian wrote about a unfamiliar nation, the conclusions from the application of the "humans of the most human" comes to mind: the Prusians were the most Christian of the Christians.

Peter von Dusburg describes the specific events of the fourth and fifth century, that is, the period preceding his life 800 - 900 years, and his "revelations" not relying on any source. Today's researchers find it very hard , the facts relating to a time before the baptism of Mieszko I and the rise of the Polish state. It is also about 1000 years!

It seems, so absurdal, that Peter von Dusburg describes real events without even knowing the Prusian language, without having any specific written materials or other communications likely speaking about the history of almost a unknown people with less than a thousand years before.

Around the year 1217 Henry the Bearded with Leszek the White and Wladyslaw Laskonogi in consultation with Conrad Mazowiecki agree in cooperation, and 1222, 1223 year, are finalizing the expedition against the "pagan" Prusa (but not to promote Christianity, to remind in 1216 Prusai were baptized by Pope and had their own bishop). However, despite the large financial and military effort, no lasting success could be reached. At that time, most likely Henry the Bearded, with contacts in Germany, came with a proposal to bring to Poland German Knights expelled from Hungary. The aim was to secure Polish lands from Prusians. These and other cliches we read today, are written by historians. Both princes were under German influence, bishop Gunter was a German adviser to Konrad Prince of Plock, Henry the Bearded also strongly related with Germany. Married to the daughter of Prince Meranu relative of the emperors of Germany, also with other relations in Germany.

Prusian, grave findings, clearly prove that they believed in immortality, in the eternal life and existence of the soul. There was no need for them to build political structures, the faith alone was a determinant of the high level of spiritual and moral life. All were to each other alike, the defence of the family and their liberty was the most important that they defended with incredible courage. They were farmers, breeders, fishermen, also traders with distant lands.

As the first of the amber possession came the Greeks living in Asia Minor. The amber route in Asia Minor crossed also the silk route. All of these routes pass through the famous city of Kios (gr. Κίος / Κείος, kiosk or Keíos, Lat. Cius), the name was changed by the king of Bithynia Prusias I (Προυσίας, and in Latin Prousius Prusa or Pruss) on Prusias ad Mare and it was about the III century BC. This is the first and most distant record of a written Prusia word , this fact is difficult to ignore without commenting. The need by the ancients for world amber, allowed the Prusians via trade to be in contacts with the contemporary civilization, learn and observe the events occuring in the world. Travelled by only to themselves a well-known trails, the

amber was distributed from the Black Sea to Rome. With Asia Minor about year 484 begun the trade, Greek Herodotus knew it, and called it the *electron* as a natural, valuable product from the north. Another who writes about amber is Aristoteles in 340 year BC. The dates of these information can be compared with dates of Prusian archaeological findings, specially of the glass beads, some in the necklace form that were discovered in a number of the women tombs. The glass beads discovered in the excavations are assessed to be brought in the commercial exchange, at the period from the second century BC to the subsequent centuries. That is a prove of an ealy trade on Prusai side.

The art of glass beads comes from ancient Egypt, Syria, later was known in Asia Minor and the Black sea.

It was not Byzantine, Asia Minor that discovered the amber, but the Prusians themselves discovered the ancient world, moving around in great freedom.

The Asia Minor and the Byzantine Empire remained then, the center of world civilization, and the Christian faith, and was known to the Prusians long before the advent of Christianity.

A interesting event is that their last visit with amber is reported, around the year 523 AD, to the ruler of Rome, Ostrogoth Theodoric the Great. Ostrogoths with Galindians left Pomerania to the aid of Visigoths in their conquest of Rome. The visit was a successful, evidenced by the letter written in Latin by Theodoric the Great, its content is below, guaranteed by a scholar Theodor Mommsen.

"After arriving here your ambassadors learned that you are the most zealous to our meeting, in the hope of obtaining our favor to your people living on the shores of the ocean. Your desire for us in the second instance we sent our representatives to you, because these have not yet been, sending ambassadors will take care with interest. Now that you have been introduced with the man (ie. the king), for whom you searched with interest, giving him your love. Taking a trip through so much land was not easy. That's why we greet you from all our heart, and rest assured that the amber you have brought has been recieved with great gratitude "

The letter ends with these words:

"We see this as an opportunity to get acquainted with the details, so that we were not considered ignorant as to your faith, your personal secrets. Please visit us so often, along the roads that your love has opened. The friendship with rich kings always pays off when they satisfy even with small gifts, always want to reciprocate with larger. We authorized your ambassadors, word of mouth, we give you the order in which you have to be happy to give. "

Rome was then the center of the Christian religion and the Prusians "amber delegation" contrary to the claims of researchers, was not just on a marketing visit. It had another, very deep meaning and of other purpose. No

one else, but Gepids, emperor kinsmen had a meeting with the emperor of Rome, and from him received instructions "mouth to mouth" in which direction to go in order to follow the contemporary world.

The same year 523, in the fortress Honeda (later Balga) the Prusian ethnos meet under the leadership of Waidewuta.

From an old German literature, is known and without doubt, that Waidewuta was a Goth, he had to be the ambassador of Theodoric the Great who along with the brother monk Bruteno arrived together with a group of Prusians, returning from Ravenna visit.

Bruteno after arriving to Prusia named **Kirie Kirieito**. The Teutonic Knights claimed that it was the title of high priest of the pagan Prusia religion. It might have been that one of the oldest Christian prayer phrases, turned up by the Prusians with Latin unfamiliar. Since the beginning of the Christian prayer, very important were the words addressed to God, asking for forgiveness, **Kirie Eleison**.

These words mean "God have mercy ...". The Prusians not familiar with Latin in Bruteno prayer heard the word "**Kirie eleison**" (or Kyrie) could call him **Kirie Kirieito**? In the science of etymology origin of words in such cases are a common lot.

We have all the 17 commandments supposed to be Waidewuta, they happen to be a Teutonic fake. It was constructed by Rome and published by the Teutonic Knights in order to document Prusians paganism.

In those days, it would be illogical that the newcomer Goth, of Christian Arianism, who was undoubtedly addressed to Prusia, Waidewuta, proclaimed paganism. New faith can only be introduced "by their man" who could be Waidewuta, otherwise it can only be imposed by force, and this was doctrin used by Rome. The reason for extermination of the Prusians by the Poles and the Teutonic Knights was not fighting the remnants of paganism, but **Arian Christian communities existing in Prusia since the Waidewuta**. The mere fact conquest and extermination of the Prusians, giving by Pope the rank of crusade is talking about something completely different than the version of the Christian mission and civilization.



Fragment of the Truso cross, in addition its reconstruction. X - XI century. Height 2.5 cm, width 1.5 cm.

It escapes everyones attention, that in Truso dug out amber cross dating from the tenth-eleventh century. Prusians enjoyed religious freedom, and the Christian religion among them, had its place. Such evidence is the discovery of a amber cross in Truso coming from IX - X century and perhaps from a much earlier period. Surely this was the period of the Roman influence, because it is a Catholic cross. Cistercians were present in western Prusia at Prabuty in the year 1159. Further to that two Prusian leaders Warpode and Surwabuna with a missionary Christian travelled to Rome in 1216 and by Pope Innocent III were baptized. One may ask why a missionary Christian took Surwabuna and Warpode to Rome to be baptized at the hands of the Pope. Being of the Christian faith and to be a Christian you must be anointed, and should be therefore baptized. The adoption of Christianity by the two leaders at the hands of the Pope meant Christianity for all Prusians. The very special case, because they were already baptized in Prusia.

The question remains, why continously Prusian paganism is being talked about.

Is it, to cover up the XIII century Prusian people holocaust ?

S. Klec Pilewski

THE PRUSAI ENSLAVEMENTS

The second millennium has ended and the Europeans now are at the beginning of its third. It is evident, that they still cannot take the time and reflect on their heritage of the last two thousand years, that were extremely barbaric. One would think that only a beast would do what a human being did in these times to another human being and to the humanity in general. Like animals one generations is enough to start all over again.

Statistics of these acts, for sure would make it possible for Europe to discover that it was one of the most barbaric parts of our globe. But a research leading to these statistics neither in the past, present nor future will be conducted, as this would bring attention to nations that had committed the greatest crimes and human disasters in the history of Europe.

One would like to believe that history would perform this duty and write its past accurately, but in fact it is the opposite. Each nation falsifies its past by writing what is convenient for them to hide the truth of their murderous deeds against humanity in order to protect their influence and national interest.

Eliminating people and nations through the centuries became a discipline for Europe. Now, this behavior is being compensated with propaganda about European achievements in the field of economics, culture, education and social development.

The memory of human sufferings in this hellish bucket of horrors called Europe, the dreadful deeds human beings did to other human beings, whenever possible is being set aside.

In their discoveries, did Leonardo da Vinci or Nicholas Copernicus needed to exterminate and subject human beings to sufferings to achieve their discoveries?

I am asking, who authorized or under what law, that barbarism became the European trade mark? My question is how it can be explained that a nation which performed extermination and destruction of another nation without conscience and scruples adopts that people's identity and creates a false state in the name of the eliminated nation. Yet, in the 21st century the inheritors of this barbarism claim that they were actually the Prusian victims.

The victims, the authentic Prusians, are not related to the Germanic race at all and have had nothing to say for seven hundred years. These people were laid as victims on the altar of the Christianity as interpreted by the Teutonic race, which appropriated themselves to Christianity.

Today their descendants are sowing seeds of revisionism, conquest, crime and hate. One can only see what has transpired in the past, through what they did, and now is history as the Second World War. Their actions in that world war, which was not too long ago, remind us of what they did in the First World War and seven hundred years ago to the Prusians.

The Prusians, a Baltic nation a thousand years before Christ, as past historians tell us, lived on the territories of present Warmia and Mazury (Poland), the region of Kaliningrad and some in Belarus. In this part of Europe they were the oldest inhabitants and were known to ancient Greeks and Romans from the first century and before. The Prusians were well known through the trading of yellow amber, and to this day their roots are tied to amber.

What characterized them was their love for their home, independence and freedom. Their trade mark was hospitality and the assistance to lost travelers on the Baltic Sea. Unfortunately, circumstances changed circa in the 10th century when Slavic people started arriving at their borders. It started from simple skirmishes. Then, at the end of the 12th century the skirmishes developed into fiery battles. The main reason for these battles was foreigners infringing their borders. The ambitious Polish Dukes tried to gain control over the Prusian territory. Numerous battles by Polish Dukes did not give them victory and the Prusians continued their independence and freedom. The Polish Dukes also tried to conquer the Prusians under the guides of Christianity, and that also failed. Whenever disagreements started with the sword the Prusians were able to meet the challenge and were able to turn their enemy away without being conquered.

Unfortunately, the Prusian victories created an illusion, they did not see what the Europeans had in store for them.

The unemployed Christian Teutonic Order of Knights, in other words Germans, were called upon the Prusian border for the purpose of turning Prusians from paganism and enforcing them to accept the faith of Christ. The purpose of this was to turn the Prusians into the next Christian nation in Europe. Even the Roman Pope had not foreseen the murdering and degrading tactics that German knights used.

It is noted that the butchered Prusians murdered by this Order were buried without crosses. The German Order sowed death and destruction on the innocent Prusians and their land. They were not interested in spreading Christianity, their goal was to totally defeat the Prusians and claim their land. The Prusian people together with their Dukes fought heroically in the defense of their homeland, independence and the freedom. These brutal, bloody battles lasted for over fifty years during XIII century.

The Teutonic Knights were able to add other countries to their ranks against the Prusians. These countries were Francons, English Nobles and knights of the Netherlands. These countries quickly recognized the real intentions of the Germans, that it was not their goal to turn the Prusians into Christians but to get the hands on their land. Because of the barbaric and brutal treatment of the Prusians by the Orders Knights the other countries abandoned the Teutonic Order of Knights claiming it was against their honor and human code.

Conquering of the Prusian people by the Teutonic Order consisted of different elements of battle. After they had won the battle they would murder everyone or they would send the defeated to other areas. The goal was that the defeated Prusians would lose contact with the remaining Prusians, and would not lead their people to regain lost liberty and freedom. Actually, what was left of the Prusian people the Order used as slaves to build defensive castles, which were often built at such distance that smoke signals could be seen from each castle.

There is no other place in Europe where there are so many castles in such a small area. The Prusians were superimposed by the Order to pay high taxes. This did not allow them to lead a good and honorable life. The Prusians began to escape but were quickly captured and extremely punished. Punished were also those who gave them sanctuary and a place to hide. The women were not shown mercy, they were raped repeatedly.

Regardless of pacifications and extreme persecution the remaining Prusians organized uprisings some of which lasted as long as ten years. Unfortunately, the Germanic military reserves and strength were much more powerful than the Prusians were able to overcome. Because of the Prusian uprisings the German Order performed bestial acts for those times. Their methods were murder, burning of homes, and their possessions. Can you call this Christianity when the Prusians were murdered together with their

children? Only women and very old people were left to live. The Order's goal was to eliminate the Prusians.

You can easily make an analogy of this to what happened in World War II: concentration camps, executing professors, government employees, and people of culture, sportsmen, pacification and execution of Poles for harboring Jews. We all were witnesses to these atrocities in the 20th century. The same people performed the same acts seven centuries ago on the Prusians.

This indicates that what the knights of the black cross had done seven centuries earlier was not forgotten and was applied in the 20th century.

Many battles and unbelievable blood baths cost the Prusians 50% of their population. The remainder of Prussian people fled. Most of them escaped to Poland, smaller numbers to Lithuania and the land of Rus. The remaining Prusians, who were tied to their land, were used as slaves without any rights. They could not emigrate and were used for labor.

Over the next several centuries the Prusians were relegated to the lowest class of humans. At the same time there was an intensive colonization of the Prussian land by the Germans.

The facts which follow will prove that the above statement is authentic. These statements were taken from historical annals. The material is overwhelmingly frightening and if it was not based on facts it would be unbelievable. This material also summarizes the character of the Teutonic Order of German Knights and one can reflect that they used atrocities and murder to achieve their goals.

It can be summarized that the 21st century, so called, German Prussians who claims that they were victimized and preaches revisionism, and asking compensation for lost land, and resettlement of their citizens needs to deeply reflect on the truth, and anyone that sympathizes with them must also look at the real facts.

TEUTONIC CONQUEST

The Teutonic Order started the conquest of Prusia in 1230 through 1283, a total of 53 years. The description of their wars with Prusians was scenes of flowing blood, hangings and burning alive. There were cases where complete villages were eliminated. Historians write that overall through these wars and emigration, the population of Prusia dropped from 20% to 50% depending on conquered districts. It is estimated that from 170 000 Prusians that were living before the conquests at the end of 13th century there were only 90 000 left. The above information is concrete evidence of planned extermination of the original Prusians by the Germanic Order of Knights.

HORRIBLE MURDERS, ROBBERY AND DESTRUCTION

1. During the conquest of the land in Chelm the Order caught Pipin, a Prusian leader. Despite being borne a noble he was treated horribly. He was tied to a horse's tail and dragged to Torun where he was hanged on a tree. However, before that, he was horribly tortured. His insides were torn out and nailed to a tree, he was beaten and forced to run around the tree until he fell. It is worth adding that Pipin's castle was totally destroyed and his followers were murdered. The same happened to his uncle and his followers.

2. The Pomezanian land of Resia was frequently invaded by divisions of the Order and supporting German regiments destroying with "robbery, fire and blood bath", as the Order's chronicler honestly describes.

3. They behaved exactly the same way when conquering the land of Warmia later called Balga: "they invaded villages, destroying them with fire and robbery". They conquered the castle "taking part of the people as slaves, and murdering the rest".

4. A short time later the Order took the Prusian fortification of Partegal which "they burned to ashes; all of the defenders were executed, to the last one".

5. During the first Prusian uprising 1242-1249 the Order took over the fortification in Old Dierzgon where they "caught the inhabitants and killed all of them" unarmed men, women and children.

6. Also in the battle at Dzierzgon the Order not only killed all the Prusians they also took "their wagons with horses (food and arms) and pulled them to their castle".

7. In about 1254 in the process of the conquest, the Order entered the richest Prusian land of Sambia. First they destroyed the neighboring land of the future Lochstadt castle by burning, "killing Prusians and taking many people into slavery".

8. During the expedition to Sambia in 1254 by the Czech king, Ottokar who supported the Order, a Prusian leader, Gedune cooperated with the invaders. As a reward he was given a secret sign to be used by him to save his people when attacked. However, Gedune was late in arriving to his village, and found "his domain and relative's land burnt. His servants, relatives, and brother called Ringele, and all his cousins were murdered".

9. During the same expedition Ottokar together with knights of the Order "burned everything that could be burned, many people were taken into slavery and many murdered". In general "such a slaughter was performed on

the Sambians that the elderly seniors offered them hostages so the whole nation of theirs would not be extinct”.

10. The next goal of the Order’s conquest was the land of Wohnsdorf which was defended by the castle of Kapostete. This fortification was completely devastated and its surroundings destroyed, robbed and burned. The people were captured and killed. The same thing happened to the conquest of the territory called Ochtolite”.

11. Soon after one of the masters of the Teutonic Order from present Kaliningrad invaded the land of Natangia “devastating it with robbery and fire”. Murdering their leader Goduke, “as well as taking two of his sons, and many others, his wife with servants, women, children and booty” as theirs.

12. A brother of the Order by the name of Wolrad, commander of Natangia, invited many wealthy Prusians from the nearby of the castle of Leptenburg, “and when he got them drunk [...] left them, locked the castle with all the nobles inside and set it on fire, burning it to ashes”.

13. A brave Samb named Nalub for a long time did not surrender to the Order. Finally, he was forced to abandon his domain. The Order “murdered all of his servants and completely devastated his land”.

14. The greatest Prusian uprising was in the years 1260-1274. In the beginning it was successful but eventually the German oppressors won. Especially, heavy battles took place in Sambia, where some people were forced to run away, some were caught and enslaved and who remained was killed. The Order’s chronicler bragged how they defeated the Sambians with the sword and took their women, children and burned their homes down.

15. The district of Rinow in Sambia resisted the knights of the black cross the longest. It surrendered only when the Order “killed all the men, took women and children with their possessions”.

16. During the uprising the Prusians several times tried to win back an important castle in Bartoszyce. One of the most horrific episodes of these battles was when the Teutonic Knights “on prepared gallows erected in front of the castle gate hanged 30 Prusian hostages, who were kept as prisoners”.

17. In the second half of 60’s the district of Solidow in Natangia was “devastated with fire and robbed” and as Peter from Dusburg praised “many killed and taken as slaves”.

18. Land of Natangia was frequently devastated by Teodoryk from Meissen, who "three days and nights [...] was crossing Natangia, devastating with fire and robbery".

19. A famous leader of Natangians, Duke Herkus Monte caught by the knights of the black cross was killed in the manner, not practiced even in those days, not worthy of a brave knight "he was hanged on a tree and when he was hanging in addition he was pierced with a sword".

20. An identical method was used to murder Glappo Duke of Warmia.

21. Tremendous devastation during an uprising went through the land of Pomezania when the Order's army invaded "devastating from one end to the other with robbery and fire. Men were killed, women and children taken away into slavery". They took over one of the most important castles in Lidzbark "all caught people were murdered".

22. The next land destroyed with "robbery and fire" by the Order was the district of Lethowis in Nadrowia. After the seizure they "killed or took into slavery many people, [...] castles and surroundings were set on fire and burnt. They stripped the land of horses, cattle and valuables and with difficulty could carry them away".

23. Similar things in the district of Nadrowia-Kathow, where they conquered the castle Otolichia "and murdered all men, took into slavery women and children and the castle was completely burnt down".

24. The same destiny met the people of Nadrowia, inhabitants of the Kaminiswika castle.

25. After defeating Nadrowia next in line was Skalowia. Similarly as in previous cases killings, slavery, robbery, devastation with fire of places like Ragneta, Ramige and Labiau.

26. Conquered Prussians once again stood up to fight for their freedom and in 1277 Pomezans started an uprising. So it happened that again the victors were knights of the Order who "invaded the land of Pomezans, killing an unaccounted number of men, devastating territory with fire and robbery, kidnapping women and children and taking them away".

27. The final act in the bloody conquest of Prusia was the people of Jatviags. First they intruded the district of Kimenow "many men were killed, [...] thousands of men were kidnapped, taken away as slaves".

28. Afterwards, the district of Meruniska underwent destruction in which 800 "men of great honor" were killed, and 600 "of both sexes" taken into slavery. The rest was murdered, the district was ransacked and burnt down. It is worth noting that in contrary to Nadrowia and Skalowia some men were saved. The Order started to worry about the shortage of labor.

29. In the conquest of Jatviagans the Order was supported by volunteer bandit knights, who raided villages and their inhabitants "caught and murdered", men, women and children, robbing what was left. In another case of an assaulted village "ten men were murder while taking a bath [...], horses taken away, cattle and other booty together with all women and children".

30. Step by step the Order with murder, fire, sword and slavery took into possession the districts of Jatviags - Pokima , Krasima , Silia, Kirsnowia and others.

31. The conquest of Prusia had its end in 1283. At least twice Prusians tried to recover from above atrocities by taking arms and fighting for their freedom. In both cases they suffered from a defeat and participants themselves "found death from different tortures".

BLOODY BATTLES AND POGROMS

1. During the conquest of Pomezania by the river of Dzierzgon an enormous battle occurred (ca. 1235) and is described by the Order's chronicler as "a blood bath of Prusian people, 5000 were killed that day". Numbers in the middle ages were often exaggerated by the chroniclers, but it does not change the fact that in battles Prusians were not salvaged.

2. In the battle near Balga Teutonic Knights murdered all Prusians "extermination was complete, so that not a single one was saved who could carry the news of what has happened to their next of kin".

3. In the year of 1263 in a bloody battle in Bartoszyce 1300 Prusians were slayed ("hardly anyone survived").

4. In the second battle at Dzierzgon, during the second uprising of Prusians, the Order "killed so many of them that never before were so many people killed in one day".

5. In the battle of Bezledy, in the end of the uprising, the army of the Order murdered over 2000 people of Jatviags".

FORCEFUL RESETTLEMENT

Besides destruction and losses due to wars, the depopulation of Prusian people was caused by resettlements forced upon them by the conquerors into other Prusian regions. The people of Jatviag, Nadrowia and Skalowia suffered the most. They were placed on the Lithuanian border. The above examples of battles for Prusia prove that sufficiently. By resettlement of these people it was obvious that the Teutons formed an empty natural defensive region. This is how a Jatviag noble, Cantegerde together with 1600 natives was settled in Sambia. Another noble Russigenus arrived with his family to Balga. In the south similar resettlements took place in the territory of Galindia and Sasinia. This resulted in those territories being deserted as indicated by Peter from Dusburg in a chronicle titled "Grosse Wildnis".

This was not a small resettlement, for example settled on Sambia Prusians were called Jatviags, they were living there to the 16th century and there was a distinct enclave which was called "Sudauischer Winkel" (Jatviag Corner). The Barts underwent another resettlement in Pomezania and even tried to uprising in the year 1286. The people of Galindia in Warmia we know from the Plastwich chronicles and the Teutonic Order also performed a massive resettlement to Sambia, Pomezania and Natangia on them.

Attaching great value to resettlement from bordering lands by the Order may indicate the case of a heroic Jatviag noble, Skomand Younger, who could not fight the Order any longer and voluntarily, emigrated with his people to Rus. However, he did not find this situation to his advantage and quickly returned to his fatherland. The Teutonic Order immediately ordered him to move with his family and followers westward in the area of Gorow Ilawecki.

HOMELESS PRUSIANS

The next contribution to depopulation of Prusian people was by running away from the Teutonic Order. The places of their exodus were Poland, Lithuania and the land of Rus. Poland testifies to the names of Prusian origin and their coat of arms. An example is the Prusian Teodoryk castellan of Bydgoszcz known from Great Poland Chronicles, or the palatine of Tczew and Gdansk, Wajsyl and his brothers, Glabune and Sadyk and his descendants Dziwana or Ramot. In the year 1257 the sons of Prusian Letauda ran off to Mazowia, however the Order later asked the Prince of Mazowia for their return. In the land of Rus researchers confirm by archeological and onomastic discoveries a strong group of Barts and Skalowians who settled in Grodno, Lida and Slonim. In this area and in Lithuania the Prusians from Jatviags settled and they numbered at least 5000. An example of this emigration was their leader from the Prusian Kymenow, Skurdo and his people. One can hypothesize that the emigration of the Prusians contributed to their defeat by the Order, because the ones that fled were the active, and wealthy, the ones capable of fighting. Taking into account the ones who emigrated (ca. 10 000), there were at least 1000-2000 men capable of carrying arms.

PRUSIANS SERVANTS OF THE TEUTONIC ORDER AND THE PRINCIPALITY OF PRUSSIA

A definite amount of Prusians stayed on the territories conquered by the Order. However, only a small, mainly prosperous amount of Prusians found themselves in a new situation and made a career. The remaining was grouped together in villages ruled by the Order. They were subjected to high taxes, hard labor, and were exposed to a dominate role by the Order until the 15th century.

The social life and laws discriminated the Prusians even more than the new Polish and Lithuanian settlers, not to mention the new German colonists.

Internal changes and the weakening of the Order in the 15th century made it possible for the Prusians to ask for improvements in laws concerning them. First the Grand Master of the Order Conrad von Erlichshausen, in the year 1441, confirmed that widows and their daughters would receive under Prusian law half of the mobile possessions, the remainder together with the land was taken by the Order. Later, in 1441, the Grand Master agreed that the land taken by the Order in the area of Elbing and Dzierzgon will be given to the daughters of the deceased, provided they marry a man that the Order accepts. However, when the Grand Master Henry von Richtenberg in the year 1476 issued the so called Sambian Privileges, he allowed in the case of Prusian knights to keep everything that belonged to them. The remaining (Prusian serfs) were left out, with no hereditary laws. At the same time, their responsibilities to the Order were very high, they had obligatory military service, corvée and had to give levy.

Much is said about the Prusian situation in the successive edicts (called Landesordnungen). One can recall suspicious edicts from 1310, at the time of Grand Master Siegfried von Feuchtwangen in which the Prusians had to attend Holy Mass, and the attending Mass German's duty was to watch that they were not using the Prusian language and force them to use the German language. Furthermore, in this edict it was forbidden for a Prusian to hold office of influence or to hold office of significance under the German jurisdiction. These significant offices were not to be held in the cities, suburbs, villages, courts, taverns and public houses. It was not allowed for Prusians to serve beer, but they were allowed to settle and work on abandoned lands. This was limited only to a certain group of Prusians and not to the total population. In this light this type of order seems to be understandable because it was feared that if all Prusians received some land, the German settlers would be exposed to the Prusian way of life, and this was feared the most by the Order.

The next edict pertaining to the Prusians came in the year 1406 during the rule of Conrad von Jungingen. It concerned settling forest areas, mainly the south east areas of Prusia and stated that whoever wanted to settle in German villages must ensure no Prusian would settle on a German possession. It was forbidden for Germans in the cities, German villages and

taverns to accept service of Prusian laborers or servants. If for some reason they found a Prusian employed in that service he would be subjected to the Orders court.

Moreover, no free Prusian could employ a Prusian laborer or servant without knowledge of their parents. The parents had the right to make them return. If the parents agreed they could serve. It was also underlined that no Prusian woman or man was allowed to serve in German cities or villages and operate a tavern. It was forbidden for Prusians to settle in villages under the German law. It was further forbidden to take Prusians into service. It was prohibited for the Prusian people to leave their villages because they were serfs of the Order and the Order profited from their labor.

This decree happened to be unsuccessful and this is confirmed by the Prusians themselves. In the year 1427 there were a couple more items that pertained to the Prusian people - first anyone who had Prusian serfs had to make sure that they participated in the Holy Mass; it was also forbidden to accept men and women of Prusian decent to serve in cities, which really meant to work also in the villages, taverns, fisheries and in the sale of beer. Those who employed Prusians had to pay monitory fines.

It was also forbidden to sell German property to Prusians, agriculture land, and plots of land under the German law. The following point was again repeated that it was forbidden for the Prusians to work for the Germans without their parent's agreement. In theory these edicts were repeated, however this time disobeying these edicts resulted in fines. Repeating these decrees appeared to be contradictory, for example, accepting Prusians for work and even selling land under the German law. All the edicts for the year 1427 were repeated by the following Grand Master Conrad von Erlichshausen in 1441 . The only difference was the selling of German land to the Prusians.

In the same year 1441 the Grand Master issued another edict that forced free Prusians in the forestry to give horses during hunting season or other escapades by the Order. In the same edict it was directed that Prusians who owned land under the Culm Law inherited this land and the Order could not take it away from them. This last point indicates and demonstrates that despite the Prusians receiving these rights they were still treated differently than other settlers.

The following edicts in the year 1444 repeated the previous edict however, fines were added if the edict was not obeyed. If someone would hire a Prusian for service or work that person would have to pay half of a fine. Once again in 1452 the edicts were repeated. In 1482 it was forbidden to hire Prusians and teach them a craft and trade (only cities and suburbs). Here again a possibility was mentioned to sell land by a peasant as long as it was under the Culm Law, and with agreement of his master, and the right to live where he wanted. In the case of Prusians it was declared that the old law should be maintained. It was confirmed that there was a possibility of Prusians to leave their estate, however this applied only at the will of the

masters. If the masters (usually the Order) did not allow, the Prusians could not leave. In the following edict of 1503 it was reminded that Germans must teach Prusians and Lithuanians Christianity.

This subject was widely expanded in the year 1540, it was first confirmed the Prusians could settle in cities only with the approval of their masters. The next step was the question of inheritance by free Prusians and peasants. In the peasant villages under the Culm Law the son inherited what was the father's; if there were more sons, then the master chose one of them, and left him on the father's possession. The rest of the brothers were not allowed to leave that land without permission of the master; in the case where only a widow and daughters were left, the master chose a husband for one of them and he would inherit the land. Mobile possessions that were not connected with managing the property were distributed among the widow, children, and relatives of the deceased peasant. This was also the case when the land was inherited by the new owners (husband of widow or daughters). In case there were no inheritors, the deceased's relatives took care of the land, however, only those who were allowed to participate in mobile possessions. Among the free Prusians the estate was inherited by the son that was chosen by the local ruler, if there were other sons they were to be settled by the local ruler in other places. In the case where the chosen son who was to inherit the estate died with no children, the land went to the local ruler.

In the year 1550 during a conference there was a proposal to improve and add to previous edicts. The proposal said that after the death of a brother the remaining brothers or sisters would inherit the deceased brother's estate. Freeing the Prusians from service would also apply to his inheritors, they also would be free. In the case of mobile possessions it was proposed that the Chelm's Law would be observed by the inheritors (inheritors were sons and daughters). Free Prussian brothers were insured freedom in resettlement. This was simply a proposal however it appears that it did not become law. The enactment of a new edict finally came in 1557, and in the case of inheriting land under the Prussian law, new changes were made. The son continued to inherit the land as long as it was approved by the local leader who was German. The remainder, for example peasants were allowed to learn crafts and trade. The owner of the estate had to make sure that the sisters or widows were taken care of. The brothers (free) were to be placed on other free land. If that was impossible or if they did not want this, they could negotiate with the local authorities to leave (by buying themselves out). In the case of the inheritor dying and leaving only a daughter the authorities would pick a husband for her with her approval. In this case her husband became the new owner of the land. If there was no daughter the land was inherited by the deceased brother.

The Prusians could apply for a free status under the Culm Law if they served as pastors. Prince Albrecht ensured them this status in the year 1541. This status could be passed on to the next generation.

The above indicates that the Prusian people's rights were not consistent but were for sure deficient compared to other ethnic groups. The Prusians did not have profitable rights of inheritance, however they were profitable from the ruler's point of view. They were not allowed to sell land and acquire new land; they were not allowed to go to new villages as servants, craft or trade workers. Only after the second half of the 15th century Prusians were allowed to settle in German villages. All of this made it difficult for the Prusians to colonize the forest, basically, one can say that they did not have rights they could rely on, and they were relegated to being serfs. Characteristically, only the Prusians were under the Order's jurisdiction, no other ethnic group was under their jurisdiction.

DISAPPEARANCE OF THE PRUSIAN RACE

In the 16th century a critical moment arrived for the Prusians, in only several decades they lost elements which differentiated them from other ethnic groups living on their land. What happened? One of determining factors was the adoption of the Christian faith. Baptizing was not enough to take away the old beliefs and habits. The Order did not place much weight on missionary action. The burden of teaching Christianity was first taken by the Order and the Christian Church. The lack of deeper religious life of the Prusians was due to a language barrier. There were not enough priests who knew their language, there was a shortage of interpreters, and many times the elders had to go to children for help who easily learned the German language, even for confession. Only in Lidzbark children were educated how to help the priests. Therefore one can not blame the Prussians that even in 15th and 16th century they still gathered for pagan rituals.

The above situation changed reformation. There was tremendous pressure for religious education, three times the catechism was interpreted, three times into Prusian language (1545, 1561). There was big pressure to teach the Prusian language to a larger number of priests. The priests were given a scholarship of the University of Krolewiec today it is called Kaliningrad. However, immediately an issue arose from the candidates. This resulted in special care taken to get interpreters and schooling Prusians in churches, still in the German language. All of these changes were followed by ruling out pagan traditions and habits.

One of the last stages in losing Prusian identity was losing of their language. Even in the first half of the 16th century the catechism was interpreted into Prusian language. Prince of Prussia, Albrecht, of German descent, was still giving scholarships to the Prusian to learn the German language. At the same time, the Prince was complaining that in his time there were no priests speaking in the Prusian language. The fact is that during the visitation of a Christian church in Sambia in the year 1569 there were no interpreters in some districts, which only shows how fast the population was turned into Germanic habits and culture. During the second half of the 16th

century there was no discussion of forming Prusian schools, only German, Polish, and Lithuanian. In the 17th century the chronicler Christopher Hartknoch mentioned that only elder people knew some words of the Prusian language. He also said something very interesting before the twentieth year (that means the first half 17th century). Hartknoch mentions that he knew a man that knew the Prusian language, and even its dialects. He was bragging about this to a doctor in Königsberg. One can see the complete disappearance of the Prusian language within not even a hundred years.

Why did this language disappear so fast? There were many reasons for that. The process of forced assimilation, and equalizing Prusians with other ethnic groups, eliminating their engrained habits, and above all, forcing them to go to parish schools (a school in each parish, however in the German language).

This was the German final solution in eliminating the Prusian race with their language!!!

Slawomir Klec Pilewski

THE III-rd PRUSAI UPRISING 1397 - 1466

After the fall of the II-nd Great Prusai Uprising in the year 1283, there were a few more minor freedom uprisings, one can call them as armed rebellions without a well-organized leadership. The Prusai social structures were demolished by the Germans while they conducted the holocaust on them. Another important factor was the Prusai exodus to their neighbour's land, most of them settled in Mazovia, Cuiavia, Pomerania, and the primeval forest areas of the north-eastern Mazovia, today called Kurpie. The North Prusai, and Jatviagans, obtained asylum in Lithuania and Rus land. The Prus refugees were the active part of the community who in the frenzy massacres led by the Germans had lost any hope of saving their lives.

The arrival of German settlers after the Prusai second armed uprising decreased to such an extent, that in place of the murdered indigenous people, the Order began to invite their neighbours. Among the settlers were Slavic serfdom refugees oppressed peasants, but during the first period of colonization the polonized Prusai natives were returning to their land. The Prusai of northern Mazovia and from other neighbouring lands when returning, did it under a different identity, otherwise they would be threatened with the same treatment as the remaining on the Prusai land population which had been in total captivity. They were treated without any human rights.

The Pomezanian province since the Dzierzgon peace treaty, were a subject to a different law, thanks to the episcopate of Pomezania, because they became their vassals. Immediately after the uprising, Teutons did an "order" with the leading Pomezanian families, removing them from their ancestral land into other remote areas (8 centuries later the same was done by Stalin) away from the centuries-old neighbours, to avoid any contact with familiar population and the next any anty Teutonic uprisings. These were the families who resisted the Teutonic Knights and who with them settled down the peace treaty. The rest if they were well treated was due to the Pomezanian bishopric. Many of them later moved out from the Pomezania to Culmland to a less controlled land by Teutons. The Prusai landowners, many times without a real reason, bestowed his working fellows a piece of land, to provide them with the better conditions, greater rights.

Whatever, one hundred years had passed since the second Prusai Uprising, the Germanic barbarism by the Prus people had not been forgotten. The Teutonic chronicler Peter of Dusburg left the posterity description of this barbarity and described it with a great pedantry. Reading his chronicle, the reader will find out, that without any doubt the German culture was born within Prus land, today known as the Holocaust.

It did not escape the Prusai mind, and they were aware, that the next Germans aggression target will be Lithuania and Poland. Knowing that sooner or later it will come to a final settlement between Germans and Polish Crown, the Prusai were waiting for that as the moment for liberation. This situation was obvious after the Prusai conquest, and was maturing throughout the XIV-th century, the border region was at the boiling point. Not only the Prusai, but the Polish Crown was well aware of impending on its way the great armed conflict.

THE LIZARD SOCIETY

The Prusai knights oath to the Order was obligatory to serve with them, on the 24th February year 1397 they organized the "Lizard Society": started by two Rynski brothers, Nicholas and Hanusz and two Kitnowski brothers, Frederick and Nicholas. It was not a novelty in Europe, that the knights for different intentions and purposes created such societies, thus their real intentions escaping excessive attention and suspicion from the Teutonic Knights.

The Lizard Society document assumes in such a manner written in German as not to arise suspicion from the Teutonic Knights, the text below acquaints the reader:

"Let it be known to all present and future who have this letter will watch or read that we were four, Nicholas and Hanusz of Rynsk, brothers, and Frederick and Nicholas of Kitnowo, the brothers, we decided and agreed that the society minded and created in the so that we four, previously mentioned, and all who join this society to one another will help when needed, in honest things, in person and property, as is done allowed, without any infidelity, deceit, betrayal, and all the other craftiness, to be made openly or secretly, by yourself or by other people against each other that we or one of our own, (which) in the previously mentioned society is teasing, tormenting, bothering or wrong doing: whether it is on the body, to honor whether the property. However, except in particular sovereignty, more than else (except) paternal relatives so that if one of the relatives of one of us offended or

offend in the above cases, as it is on the body, honor or property that none of the associates do not work, but to silence, until the matter will work out, or to one another between relatives in question cares for the things done justice. Also in deliberation we ought to God, our Lord, truly served, however could be, that it was as if God had inspired us. As the oldest four will arrange the society will arrange or do, the others should be slow; or if someone in our society by the scourge of God, or by other matters impoverished. What the four oldest elected make good, then everyone else should accept it. Also we the four mentioned we decided to keep the prescribed articles, pretty, constantly and vigorously, with fidelity and honor, without any deception and opposition, and if someone in the society would make against it, or work, or revealed our secret, or contribute to, that will be disclosed before had been convinced of this, should be thrown out and pushed away from the society and be held without faith and worship, as convinced villain. This society created for God, our Lord, to the glory and service, to our right heirs to the honor and ourselves for the benefit and convenience. The sign to the said society is to be a lizard. The consolidation and strengthening of the previously mentioned society, so that it is completely and entirely decorated with written articles, we had to write this letter for our slung seals; which was given after the birth of God in the year one thousand three hundred and ninety-seven, on the holy day Apostle, Saint Matthew; also want, that all those who join the society, they have their seals attached to this letter."

The document intelligently structured, and basically not arousing suspicion, but one should carefully read it, the written text had hidden meanings;

"Or **disclosed our secret**, or contribute to, that will be disclosed before had been so convinced that he should be expelled and forced out of the company, and away to be held without faith and worship, as convinced villain."

We can ponder whether the four knights were elected by a larger group or was it their own initiative, or appeared as figureheads in the document not to arise any suspicion. The rest of the knights reading this document with God's objectives, became engaged in the association without arising suspicion. Not to forget that the Crusaders were masters of intrigue and had to be outsmarted, one must admit that the Prusai had not failed in this, with the agility of a lizard, no one else could have a better understanding of the Teutonic Knights than the Prusai. This usually happens in history that the student surpasses the master - in this case, the Teutonic Knights.

This view is also shared by Marian Bartkowiak: "Undoubtedly, the adoption of a lizard (agile and fast, able to hide) as the emblem of a relationship is very characteristic, also mentioned in the document of the penalties that threatened for revealing the inner secrets, testifies to this, that the company had, however, strived to implement some secret purpose. Reviews of Polish and German scholars are unanimous in this respect that Lizards had in mind the Culmland detachment from the law of the Order and subjecting it to Poland. "

The Lizard Society's document soon appeared with 26 overhanging coat of arms seals belonging to the Prusai nobility. Which were these families? We will never know because the seals have been destroyed, today only on the basis of families active operations can be assumed which of them could belong to the society. Nor do we know in which areas the Prusai Lizard Society had their supporters, but certainly can say, it was Pomezania and the Culmland.

The Prusai knights filled out their duties loyally to the Teutonic Knights, and could not behave otherwise, as by an oath they were obliged, and had to

participate in all skirmishes on the Crown border, and abroad. As it was during the Order expedition to the island of Gotland in 1398, later in the Dobrzyn land and other skirmishes. The knowledge of their participation comes out from documents when the knight had a loss of a horse, that later was compensated. The Prusai loyal attitude did not create any suspicion.

Modern German and Polish scholars are conducting an auction with the names of the knights and their national belongings, who were Polish and German, but not taking into account them being Prusai. The deciding reason often taken on what rights their land was bought, Polish or German, as well their coat of arms always led them to be Polish. Of course, that was not true. Recently our quick investigations noted that the same amount of Prus families name with the coat of arms Prus I, II, III (over 1000 family names), easily can be doubled with so-called Polish nobility coats of arms. Therefore historians of both nationalities are in solidarity, for both of them talking about Prusai people and bringing them into attention is uncomfortable, much more convenient to say as Poles or Germans.

At the beginning of the fifteenth century preparations were in full swing for armed conflict. This conflict ultimately had to determine who was going, not only to be the landlord of Prus land, but also in this part of Europe.

No doubt the Lizard Society in the greatest secrecy was in contact with the immediate environment of the king Wladyslaw Jagiello and may have been the sole and direct contact with him - was wary with Polish noble circles. The Prusai with Poles , did not share friendship and confidence, and in addition Poles were surrounded by Teutonic informers. Co-operation was so secret that none of its secrets have ever been discovered, only its fragments are known from the post facts, evidence from the Teutonic Knights.

THE BATTLE OF GRUNWALD

On the 15th of July 1410 the long preparations ended, at the fields of Grunwald the battle began. The Prusai Lizard knights, and others Prus lightarmed forces, appeared in a large numbers on the field at Grunwald, the greatest battle of the Middle Ages. Jagiello's immediate surroundings, and he alone, conclusively and beyond any doubt was in contact with the Lizards Society, the social structure of the Prusians. In the greatest secrecy this contact existed, showing their hostile sentiments in respect to the Teutonic Knights. This will be visible in the course of the battle. Jagiello was having one ally more, and they were the Prusians, who, as it turns out, had a great influence on the outcome of the Battle of Grunwald.

During the march to the fields of Grunwald Jagiello army was already in full combat, when the Teutonic forces from all sides still were coming to their own armed forces including the European guests coming to their support.

The guides of Jagiello's troops were Prusai, their leader was in direct contact with Lizards.

Teutonic hordes appeared first at the fields of Grunwald in all its maximal cast, with all the knights, from all the fortresses-castles, as well as a large force mobilized subjects of enslaved Prusians, leaving behind in the castles knights pensioners who's glory had been long behind. To them were assigned, the enslaved, local population, poorly assimilated to fight and definitely hostile to the Teutonic

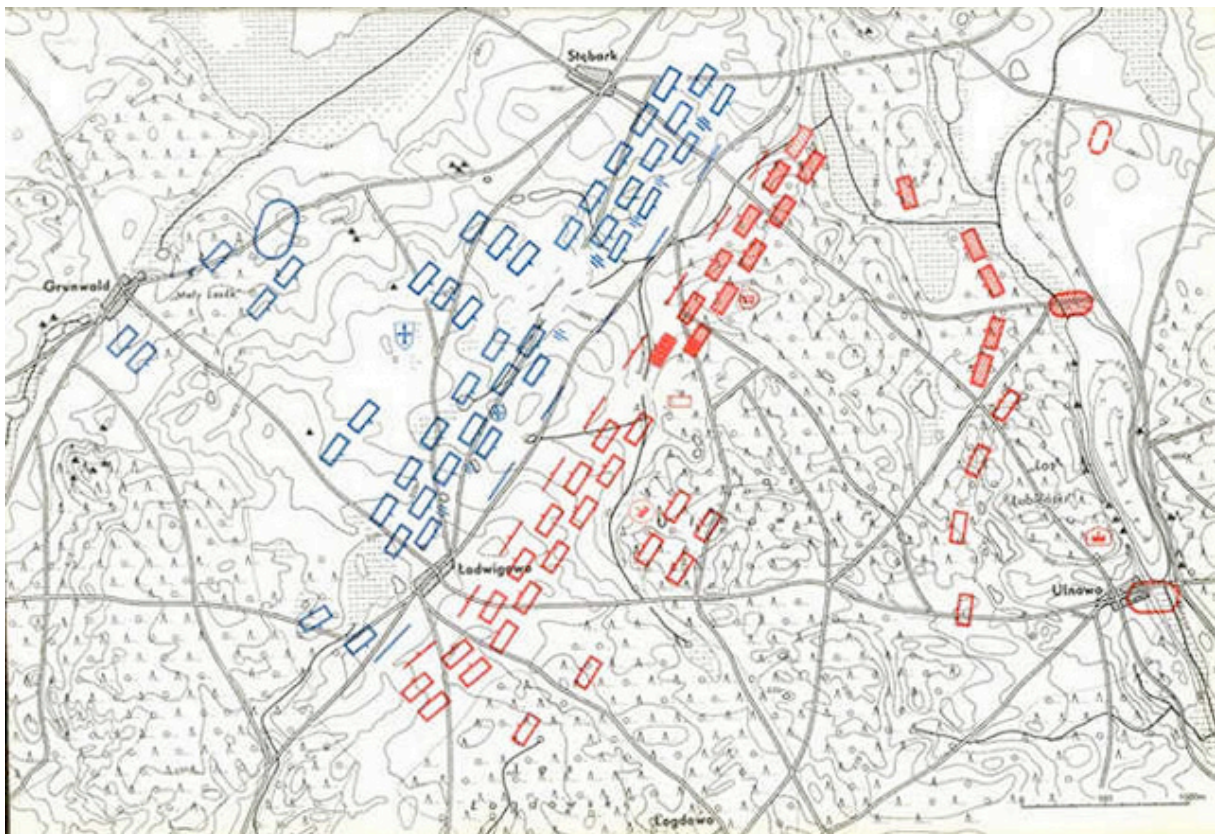
Knights. It was demonstrated by the ease with which after the battle, the teams of Prusian knighthood handed Jagiello the Teutonic castles.

The area which had been occupied before the battle by the Teutonic Knights was in the triangle, Stebark refers to as the Teutonic right wing, left wing Lodwigowo and Grunwald at the back of the wings, where the Knights encamped.

Lay of the land of the Teutonic Knights was that the area in front of the right wing stretched gently wooded and was visible from the Jagiello camp, and vice versa front of their left side, was wavy and ended the forest.

Distance between Stebark and Lodwigowo is about two kilometers.

Jagiello before arriving at the foreground of the battle or shortly after arrival, was informed about the situation in the enemy camp by the Lizard' trusted courier from the Culm Banner (under Teuton's command), with highest confidence of the Jagiello camp. It could not be anyone else, but a knight from Culm Banner Nicholas of Pilewice. He had all the necessary knowledge and information from the camp of the Teutonic Knights, as well had the highest credit trust of the King. Having all this knowledge of the Teutons arrived earlier to the battlefield, extremely important for Jagiello, its deployment, fortifications, numbers and so on. Otherwise one can not explain that in a few hours after the arrival, Jagiello possesses the knowledge of how to deploy his troops. This allowed the proper allocation of his forces and their strength. Light in front of the enemy light and heavy respectively. Acquiring this basic knowledge before the course and not during the ongoing battle was very important. Finding it during the battle even for an outstanding leader could have tragic consequences. For this reason, on the side of Jagiello this was fully justified to delay to start of the battle.





Teutons left wing

Teutons right wing

Red legend Polish Crown forces

Blue legend Teutonic Order forces

- 1 Polish forces
- 2 Lithuanians and Rus
- 3 Tartars
- 4 Watch guards
- 5 Polish camp
- 6 Lithuanian and Rus camp
- 7 Tartars camp
- 8 King's tent
- 9 King's position before battle
- 10 Prince Witold position before battle

- 1 Teutonic obstacles
- 2 Teutonic horsemen
- 3 Infantry
- 4 Artillery
- 5 Teutonic camp
- 6 Commander of left wing
- 7 Grand Master of the Order

The battle was to begin at the dictation of the Teutonic Knights, who in their defensive positions were to absorb the assault of Jagiello troops, counter them and carry out the deadly counter offensive.

The Teutonic Knights before the battle, during the night attempted to gain knowledge about the Jagiello camp, the Prus Hanko notified the king that the Teutonic exploratory surveys are very close to king's camp, the spying was confirmed by another scout and Teutonic spies were sent away.

July 15 start of the battle for the Knights began to lengthen and caused great annoyance of the Grand Master of the Order. The day was hot, the Order knights in their armor positions, horses without watering and they in any case were not allowed to leave their positions. It was a bizarre situation for them, of how long should they wait for the battle to commence.

Ulrich von Jungingen sends a delegation with two swords, urges and provokes Jagiello to start the battle. Very experienced, in many battles, the king of Poland is not caught on the cunning and primitive grip. Noteworthy, that during the entire battle King Jagiello showed a lot of composure.

The Teutonic Knight's right wing, lightarmed formation, was approximately 10000 to 15000 armed, out of them at least 5,000 were Prusai.

Can be attested to the ease with which they went in pursuit after the light cavalry Lithuanians, Ruthenians and Tartars when they ordered a retreat. Heavily armed men would not be able to go on such a chase, nor too long withstand it. Most of the artillery was positioned at the front of the wing with a large infantry defenses. Some sources say that before the artillery batteries dug pits, for an ambush on the cavalry.

The Teutonic left wing location started after a gap from the right, and ended up in a wooded area. This wing consisted of a German Order heavily armed chivalry. The use of the break between the wings was to smooth introduction of the reserves, to reinforce the right or the left wing. Break, also could be an incentive for starting the armed Jagiello to its depths, where for that waited the 16 reserve banners. To lead them on the battlefield would be the 16th Culm banner consisting of Prusian knighthood from Culmland and its adjacent provinces. Such deliberate positioning of reserve banners, with the task, depending the situation on the battlefield was securing the victory of the Order.

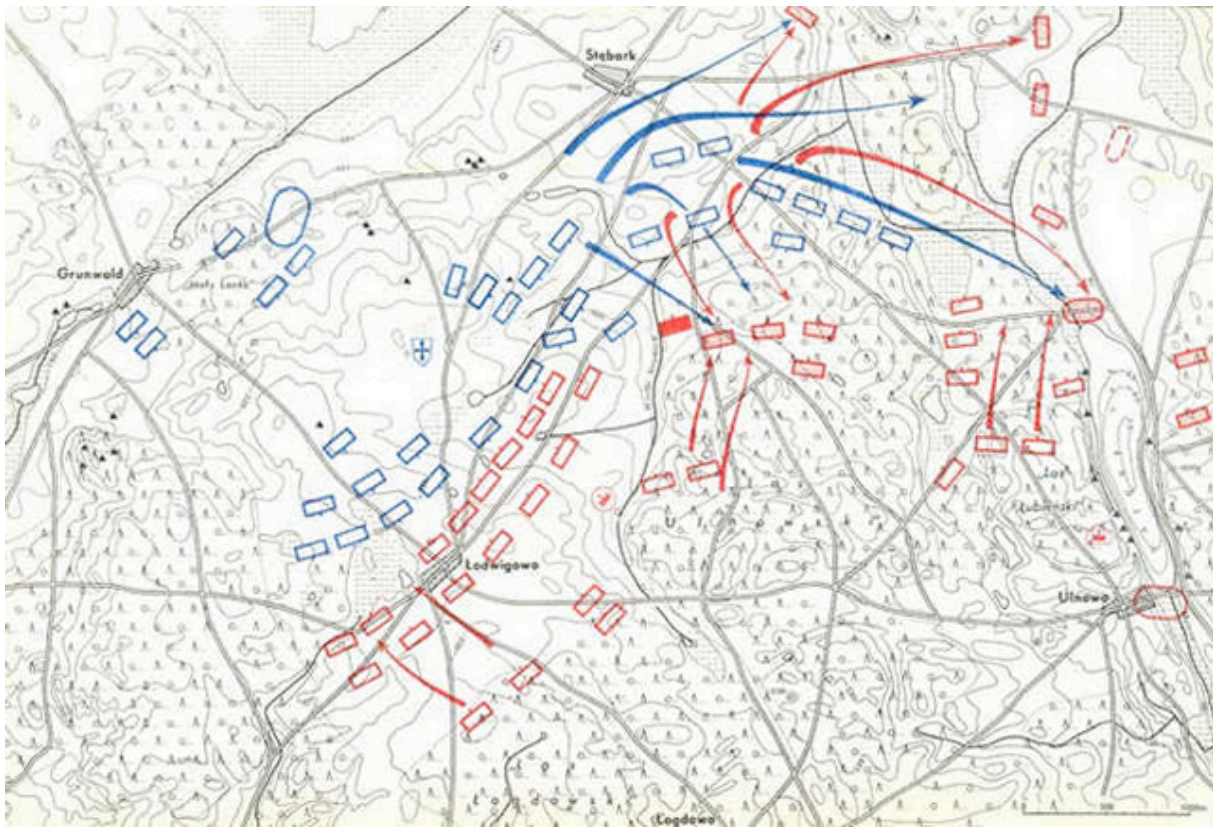
The Ulrich von Jungingen strategy against the Crown armies, was the appearance in the open field of his right wing forces with artillery. The calculation, was that the main Jagiello force will hit there with heavily armed knights. During the course of the battle, if Jagiello realised that these were not the main forces of the Teutonic Knights it would be too late to reverse his heavy forces. The Teutonic right wing was destined to become extinct, when their left wing from behind went into an offensive. In such a situation, it would be no longer possible to back up Jagiello heavily armed knights from the battlefield. The behavior of the Lithuanian lightarmed would be of no importance facing the Teutonic guest banners and the Lithuanians could not do much. They could not be used together with Jagiello against the heavily armed Teutonic Knights. On the battlefield it would be a real boiler, and if something in this case, Jagiello victory would be impossible. Such a scenario, provocation of the Jagiello heavily armed forces against lightly armed meant his armies destruction. This was the Teutonic battle scenario and the reason for exhibiting their left wing.

The Ulrich von Jungingen command position was at the back of his left wing closer towards the right. He seemed well aware of the fact that his knighthood on the left wing will determine the fate of the battle. Assumption of some that he lead the reserves have no value and are not correct. The main leader does not leave the command post, and his body finding amongst the highest dignitaries of the Order also testifies the fact that right to the end he remained with the command and kept watch over the course of the battle. There were even difficulties in recognizing his body among others.

However, all this have not been like that.

Battle of Grunwald, began in the early afternoon with the charge by lightly armed Lithuanians, Ruthenians and Tatars attacking the right wing of the Teutonic Knights. They defeated the pits, they cut the infantry of the Order, the gunners defense, clashed with lightarmed knights of different deployment. The task was performed with losses and therefore ordered a retreat in the dispersion in the direction of their camp. This was the tactic of the eastern style fighting and the army of prince Witold represented such a style of fighting, according to which, required

was to withdraw from the battlefield for the reconnection of the arrays to a secondary impact.



Map shows the Witold's warriors, after their attack on the right wing of the Order, Lithuanians departed from the battlefield, scattered, and ill-advised the Order were chasing them

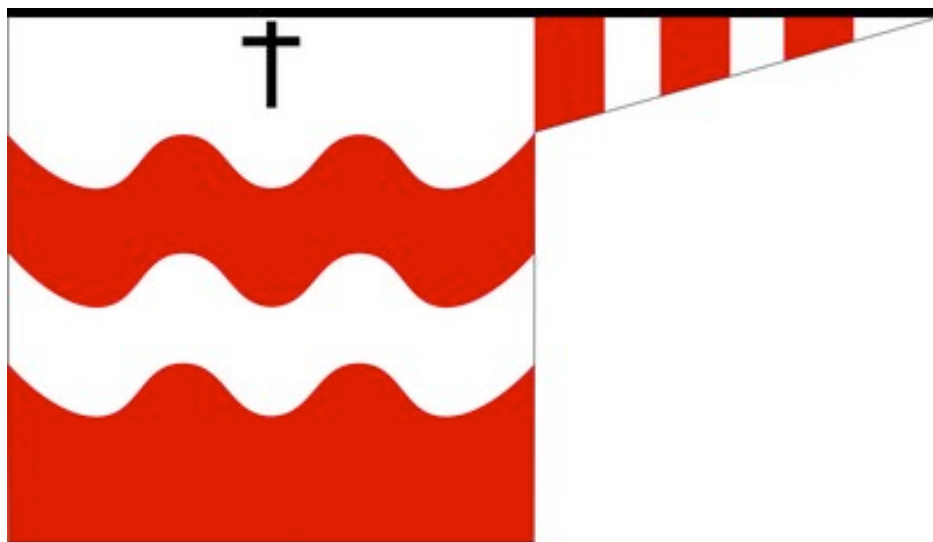
The battle started with the Lithuanians attacking this wing and soon afterwards they retreated from the battlefield. What has happened? Did they run away, or were they defeated? Could this be a deliberate maneuver, planned before? If Lithuanians fled from the battle of Grunwald and were chased off by lightarmed Teutons (approximately 50% Prusai) would bring total, or at least a significant depletion of Lithuanian army - but towards the end they had returned quite unharmed with a good fighting spirit !

The Lithuanians in the right moment had returned to the battlefield and the "chasing" Prusai did not? Maybe, who knows, all the Prusai were killed in pursuit of Lithuanians? Or maybe they just left the battlefield in the right moment? For sure when the Lithuanians ordered the retreat from the battlefield in their pursuit went the lightarmed. Never ever has it been said that the Teutons returned to the battlefield and between them there was around 5000 Prusai. Both, behavior of Lithuanian troops, their sudden almost panicky escape, alleged pursuit after them by the Prusai, and then the return of the Lithuanians without the return of "chasing" Prusai, clearly indicates that in the pursuit the Prusai left the battle and may have only stopped at their farms. Had they knowledge about the Lizard Society, this can not be excluded, but certainly had no spirit to fight side by side with the Teutonic Knights against the Lithuanians, was not in their interest.

However it may be explained, there is no official record of the battle, Teutonic left wing ceased to exist. There was no left wing, Teutons were badly injured, but they had a remedy for this situation.

The Teutonic knights after the battle were saying, that Prusai at the Grunwald were not fighting in their usual form. Definetly it concerned the lightarmed. To be more specific: they were fighters as much as they wanted to be. The Prusai guile not for the first time was ahead of the Teutonic mind. It should not be forgotten about the blood ties with the Lithuanians and the community hazard with the Order - the same for the Lithuanians as for Prusai. After all, as early as the Battle of Durbe, Prusai forcibly conscripted into the army of the Teutonic Knights and at the decisive moment had defected to the Samogitians leading to the defeat of the Teutonic Knights combined forces. This situation should not surprise anyone, the behavior of the Prusai lightarmed - it was predictable and constant since and over 130 years. Wherever could and in whatever manner it was possible - they were fighting the imposed rule of the Teutonic Knights.

THE CULM STANDARD

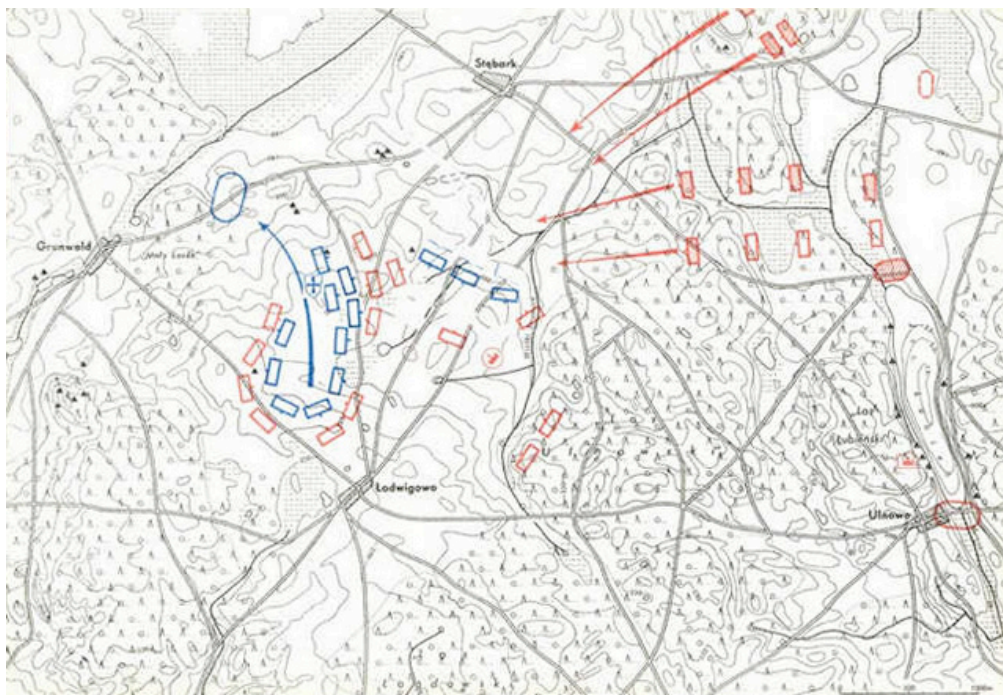


The Culm Banner

It was not until the battle flared up and towards its end, that the true intentions of the Lizard Society were revealed which was not a trifling one, today's historians, amazingly can not see their behaviour. The Culmland banner of the Lizard Society knighthood, in the camp of the Teutonic Knights remained as a reserve force, and went into the battle to lead the 15 - Teutonic geust banners in the final phase of battle. Their number approximately 6,000 -7000 armed, the Prusai knighthood in Culmland banner of about 600 armed. This Order' reserve force in the battle is ignored by historians, the estimated force to be as much as 25% of them all. To have a quarter of all their forces as a reserve used in battle finals, that is a dream of any commander. The only problem remains, when and how to use these forces strategically and for other side how to prevent them. Among them were flags from Germany and Western Europe. Grand Master Conrad von Jungingen

commander of the Teutonic Knights, with the strategy of throwing reserve forces for partial encircling the heavily armed Jagiello's knights, caused among them confusion, and finally the breakdown of the forces formation. Thus in turn it would mean the victory at the Battle of Grunwald. No need to be a military tactician to imagine the result to be different, if the action ended as Conrad von Jungingen has planned.

In the battles history sometimes things happen incredibly, the Culmland banner leader with all his reserves whilst approaching the battlefield to the apparent distance from Wladyslaw Jagiello rolls down the banner, thus giving a signal of their surrender. This resulted in total confusion of others, not knowing what's going on, three other squadrons acted similarly, without any agreed solidarity. Jagiello quietly looks at the upcoming Teutonic reinforcements and it does not escape him seeing the enormity of the approaching army - without fear and terror or with certainty to what precisely will occur, because all this has been already planned? This situation for the Crown forces could have been very disastrous, because the knights of the reserve were not dressed with black crosses and Polish knights did not recognize them as the enemies. The behaviour of reserve forces, right at the start those surrendered were 2,000 men, thus weakened 30% of their capacity. The rest of reserves acted in a great chaos, their combat efficiency at very low. At the same time some Lithuanians, Rus and Tatars started returning to the battlefield - back with vigour and courage, hit the reserve flags that still were in the formation. What exactly happened is not known, but instead the boiler to the Jagiello knights they found themselves in it. In the consequence of what had happened, Jagiello's heavily armoured knights gained an advantage over the Teutonic Knights and the great battle resulted in the victory over Germanizm.



The last phase of the battle. Three blue rectangles on the right shows the entry of reserve banners. Question remains if they were led out in the empty field?

Today, researchers in a spirit of Polish patriotism do not want to consider these obvious events, what they copy over and over, is completely different and false.

There hasnt been such a case in history that one banner could turn upside down the tide of the battle, and much more, without suffering a single loss. The Jagiello had known, that Culmland banner will be in the battle, and will not hit him, will not be against the Crown. It should be noted how a remarkable planning precision to outwit all the elements of the Teutonic Knights - with certainty and almost bordering with arrogance, that there will be no uncertainties and surprising. This certainty can only occur in the case of one family in which each member knows what trick his brother will do. For Poles remained the glory of satisfying their pride, for Prusai was waiting a disaster.

There is not another matched fact in the history, the knighthood oath perjury, it was on a par with the loss of knighthood honor. As this event shows that the ethos of honor and the obedience to the Teutonic Knights service, overuled these values in the interests of their own ethnos, to the Prusai people. The loss of honor among elite of such knights, could not have been and was not for privileges, private interests or a separate price for, as say a choir of historians. The Prusai and their freedom for Prus people was for them of the greatest value.

AFTER THE BATTLE

The Jagiello victory was not the final issue with the Prusai military effort, without suffering any losses in the battle, took immediately action against the castles remaining in the hands of the Order, and began to clean them out of their crews and pass them into hands of Jagiello.

Immediately after the battle, the castle Kowalewo became a prey of Prusai, two Lizard's knights Jan of Pulkowo, brother of Nicholas Rynski the Culmland Banner leader with Nicholas I of Pilewice "took everything that was there and the men dragged them out of the castle by their beards and released them with the castle to the Poles ". At the same time the knight Nicholas of Durag, cleans the castle in Osterode from Teutons seizing their belongings. Later trace of him gets lost, in unknown circumstances stabbed to death.

Local knighthood in Olsztynek confiscates the castle from the hands of the Teutons and hands it over to Jagiello.

Loyal with the Order, knight Dietrich von Spirau (from Dylewo) for the murder of a servant Heinemana Brock a faithful of the Order runs to Poland, after his return he is found stabbed to death.

Gunter of Dylewa opposition knight, fearing for his life, after the battle spends a few years for his own safety in Poland.

Albrecht Karschau a knight gets the castle in Balga driving out the Order's brothers.

The Lizard's member Jochart bei Rastenburg with Bardynem (Mayor of Ketrzyn) acquires Ketrzyn castle and expels the Order knights. Later for this offense both were beheaded.

Zbylut (vel Zębowski Szambowszky Pomian coat of arm) for an unworthy act at the battle of Grunwald, the surrender with a 23-armed alderman in Bydgoszcz, imprisoned, his life was not known anymore.

Nobody, risks loss of his life for castles - after all these castles were defended by the Order, not the mercenaries with pay, but the Teutonic knights from those castles lived and ruled. History once again repeated itself: after the battles of the Rzadz, and Durbe, Podkarvis and Fiugajki - the Order and their law was on their knees while only remaining in a few castles left for the attack and had only to finish them off and take over the imperial authority over the lands of Prusai. Willingness was short with Poles. Or else once again unknown Polish self-interest prevailed.

These battle episodes, illustrate the commitment of the Prusai at the Battle of Grunwald, because for them it was not only another battle but an another great revolt against the yoke of Germanizm and the hope for freedom with the Crown alliance.

The Prusai invested everything, trusting in the Crown, but did not know that the Crown was very weak and Poles were indifferent to the Prusai. This was Poland's foolishness and was going to cost the Poles very dearly, three hundred years later, the loss of independence for nearly 130 years, the loss of the state continuity, results clearly visible up to this day.

The German Order with the new Master von Plauen, begins after Grunwald's failure, started the revenge against the Prusai, the Lizard Society, they were declared the guilty party for the Teutons massacre at Grunwald.

The first to go was Prusai knight, Nicholas I of Pilewice (Pilewski) at whose property the Crusaders made a revision with findings. Why the suspicion fell on him is not known, one can only suspect that it was a denunciation. The secret had to be betrayed, on his estate were found written documents attesting to his cooperation with the Crown. Nicholas I of Pilewic was the Lizard Society representative for contacts and cooperation with the Crown. Found documents were a hostile correspondence against the Order and scraps of Polish pennants, most likely the Crown messenger's symbols in contacts, for the Order it was a sufficient proof who he was. His activities must have been much broader, but this knowledge is not available. The Teutons having sufficient evidence, imprisoned him, took him to Grudziadz, there at the beginning of October 1410 and without a court trial beheaded him.

Within a moment, this event would spread amongst the Lizards, many of them managed to escape seeking asylum in the Crown. They were Rynski Nicholas and his brother John of Pulkowo (he died later in Poland), Janusz from Szczuplinek (ancestor of General Jan Henryk Dabrowski), Frederick of Kitnowo, Gunter of Dylewo and many others had fled to Poland in the face of new threats.

The Thorn peace treaty was signed on the 1st February 1411 year, that included an amnesty for all who had betrayed the Teutonic Knights, but von Plauen was not going to give up the revenge on Lizards. He had falsly created a conspiracy of Wirsberg, which was supposed to have overthrown him and the Lizards were to participate in the plot. This trick authorized him to catch Nicholas Rynski as one of the conspirators, without a trial, and as Nicholas I of Pilewice was also beheaded in Grudziadz.

At the Culmland Banner leader's fate we end this topic, and move on to another, equally interesting period of Prusai for their freedom struggle is also very important.

It would be wrong to say that the Prusai knights alone achieved their success in getting most of Teutonic castles. The Teutonic Knights going into the Grunwald fields, left the castles defense in control of retired knights. However, the local population from the area was gathered at large, and completed the defenders. It is this population, that was a hero in the acquiring of the castles, knights at the castle gates, they served only a password, demobilize the Order's knights and open the gates, this could not be otherwise. Most certain, that the public did not know the secrets, the provisions of the Lizard Society, but they knew them differently, that the Prusai Lizard Society was created by the Prusai knights. It is a common knowledge, that the Prusai had a mutual respect for each other, regardless their wealth. Jagiello had acted with respect to Prusai, but his entourage "Polish Court" certainly without friendship attitude. The Prusai giving up the captured castles to Jagiello, had to withdraw their crews, and had been replaced with Polish ones. Why not leave the Prusai knights at these castles with their crew, in addition locals were the Prusai population around that area, there were no Poles only the Prus people, thus the castles could be the guarantee against Teutonic invasions and the Prusai themselves could easily manage to deal with them, at that time there were not too many ethnic German settlers. This state of the situation could also tame their settlers, as basically they were a cowardly people. To continue and look further at the core of this silliness has no sense, it has the same symptoms of Polish behaviour in the other provinces of Poland and also at different historical times, that finally led Poland to the loss of her independence.

After the Peace of Thorn the border between the Teutonic Knights - Poland was still torn by armed skirmishes. Jagiello won the battle, the war was not won and for that as a proof the Crown didn't have to wait too long, it was the partition of Poland and finally in 1939 year German Guderian's panzer divisions attacked the II-nd Republic from the Prusai land.

All of the spoils after the Thorn peace treaty were returned to the Order, as well as all the castles, the peace treaty was one big mockery for the Crown, the great victorious battle turned into a joke. There hasn't been such a case in history in a great decisive battle, that the defeated side, ended up becoming the winners As it was at the Grunwald.

THIRTEEN YEAR WAR 1454 - 1466

"It happens in the history, that a small affair, or purely private matter grows to a measure of symbol, becomes a catalyst for political social trends previously undisclosed and unconscious. In such cases, to cut it simply an average man and his average affair grows to historical significance. Such was the Skolimow case that roiled Prusian relations in the years 1443 - 1446 and became a link in establishment of the Prusian Union with events, that directly preceded and prepared the Prusian uprising in 1454. Neither its key character, or even the same the matter of it, has been noticed by previous researchers, even those who have trawled the resources of impenetrable Konigsberg Archive, as J. Voigt. " The start with a citation from the work of Karol Gorski " Case of Skolimow ".

This is an ambitious statement, but minor incidents in the history are known that have later changed the course of history. In this case with the assets of the international publicity, with all the Teutonic cheatings associated to harm the Prusai family, definitely kept the temperature of the Prusai spirit. The Prusai spirit, was all over the Prus land, although not everywhere with the same degree, experience, intensification, also its character could have been different, but one thing was for certain, there was not much needed for it to be aroused. The spirit of the Lizard Society remained even more, instilled with the peasants population of indigenous origin, it is not that easy, as it seems for the historians, their minds do not want to register Prus people, the Prusai have never lost their identity.

The Germans, predominantly in the Vistula delta colonized the Prusai lands, including coastal areas, and the most fertile areas. In these areas Prus people were denied admission. Interior was ubiquitous with the Prusai peasants as well as the Prusai nobility, it is known that the Prusai villages under German law have not been Germanized as written by K. Gorski "settlements of the Prusai are everywhere ". To regard them as Germans, Poles made a great mistake. The Prusai identified themselves and always had a sense of self being, and not with the Teutonic Knights. The turning point in their Germanization was the economic ruin, a result of the "Thirteen Years War" and later the reformation. As a slave labour, the Order have never tried their denationalization as well to reverse them from their so called paganism, it would be to the detriment of the Germans.

The natives in the Prusai Union were active in four provinces, this time divided into bishoprics, Culm, Pomezan, Sambian and Warmian, focusing not only on the Prusai ethnos, but also some Polish and German. In between the Poles were hidden many Prusai natives. The XV-th century is characterized by the increased Prusai escapes from the German yoke, they colonized their native land, empty Prusai areas such as Sasinia (Lubawski land) Galindia and Kurpie.

The Order fell into financial troubles, the times of the Prusai conquest, conversion into Christianity had ended. Also what ended was the, free coming knights and bandits from Germany, Western Europe for the glory, lust, desire for fame and fun to murder the Prusai. A new era started for the castles, they had to fill them up with mercenaries and pay them wages, for this reason cash with the Order was not always available. In return for the overdue pay to mercenaries, the Order bestowed with the Prusai land. Such was the beginning of the Junkers formation. The costs were burdened with peasants and townspeople. Thus began a multi ethnic discontent with the most numerous and significant participation of indigenous Prusai against the ruthless population's economic exploitation.

Further will continue only what was left of the Lizard Society spirit among the Prusai, their activity and the final result of their struggle. The study will not be considered with the dissatisfaction accents but only on the Prus people effort and their participation. The war soon to be started was a war of many interests, not just social groups, but also with an international character including clergy participation. On the initiative of the Prusai knights in the year 1440, a confederation was formed of landowners and all other citizens under the name of the Prusai Union.

At the head of the Privy Council stood John Bazynski of unknown ethnic group, in his early days supported the Teutonic Knights (truly or falsely?), members of the family supported the Polish King and the Order, thus protecting their estates. They beat a vast fortune by lending money to the King, and their close cooperation with

the Polish elite acquired for the family a great political standing. The family did not survive many generations.

The Prusai Union while adopting King Casimir Jagiellon authority refused obedience to the Knights. Polish Clerics were opposed to this Alliance, feared the Prusai uprising and the King had many difficulties.

On March 6th 1454 year, an act was completed of Prusai incorporation, confirming for Prusai people equal rights and kept their previously ones, acquired similar to the Polish residents, as a result it meant the liquidation of the Order in Prus land.

The Prusai Union army began its activities against the Teutonic Order and the Crown joined them on April 21st 1454 year, this struggle received the name of the Thirteen Years War. Keeping this war long and very costly, Polish demonstrated incompetence in the war conduct, so much different from single battles. The same applies to a far-reaching Polish national politics.

This war has very generous literature and we will not develop this theme, as it is not what we want, only what is the Prusai part, and also a glance at, how it ended for them. At first we take an example, the Prusai knight history a grandson of Nicholas I of Pilewic, Nicholas III of Pilewic, and some others.

The Pilewski Prusai family, often known as von Pfeilsdorf, never forgotten with all their members about Prusai identity, their memory of the ancestral roots were cherished for centuries.

Nicholas III Pilewski son of John II Klec a member of the Prusai Union, was growing up in a lineage in which the memory of their nation and the Prusai ancestors never died. He was knighted in 1457. In the Thirteen Years War he was heavily involved with the family on the side of the Polish Crown. The high position of his father, John II of Elbing district, where was the Pilewski estate, his role in representing Prusai had been gradually growing. Nicholas III, his honesty and integrity had led him to a great respect from the local population but not outside with the "Polish Lords".

In time, Nicholas III became one of the most trusted men in the Prusai Union as well as with the King Casimir. As a young knight he resided at the castle in Morag, later on behalf of the Prusai he became a commander at the Szczytno castle. In the year 1460, he was present at the surrender of Teutonic castle in Malbork. In the same year on behalf of the King he was nominated a deputy to Gdansk. That same year he commands mercenaries of Torun, sent by Vistula to relief the troops in Swiecie castle.

The 25th September 1461 he participates with the Legation of Prusai Union, and the same in 1466 in Piotrkow, with an appeal to the King, who at that time was in Bydgoszcz, to activate fighting in the eastern part of Prus territory. This shows the great far-sightedness of the Prusai, to end with Teutons and incorporate the Prusai into the Crown. As a Culm Castellan and member of the Prusai Council he was involved not only in military missions, but also in a number of diplomatic missions at the request of the King Casimir. The Prusai Council was established to manage the Royal Prusai as part of Poland. Important to emphasize that Nicholas III was not alone as a Prus, in his surroundings were many Prusai knights and they actively supported him, but on the contrary there was no support from the "Polish Lords". 19th May 1467, Casimir Jagiellon, Polish king as a token of great confidence appoints Nicholas III a Castellan of Gdansk and provincial governor of

Pomerania, such a nomination takes place in history for the first time. The Gdansk people at the start of the war destroyed their castle, because that they did not want the Teutonic Knights, but also did not yearn for the Poles. They were known for their own catastrophe at the Battle of Grunwald being on the side of Teutonic Knights, from their 1100 armed returned only 300.

The activities of Nicholas III, the Prusai knights and the local population in the Thirteen Years War, with all their efforts did not bring Prusai any benefits or solutions, but on the contrary a great impoverishment and ruined them all, did not matter that Nicholas was a signatory to the Torun peace treaty. "The Polish Lords" came out with financial benefits and land possessions, their self interest was prime, including all the ethnic groups, the only exception were the Prusai.

His merits to the Crown were very distinct, and in those times had no equal, more, he did not receive any pay for his public services, and was free of any charges, and proved they were free for nothing, and nothing for Prusai was achieved. Not only did the Order burn down his land in Lukta also Legucki mill, the cost of the war was so great that the whole family estate was claimed. King Casimir IV appreciated his merits as well as the state of his property, gave him starosty Tczew.

Much different was the behaviour of the "Polish Lords" to Nicholas III, he was the Senator of the Crown, systematically sowed intrigue around him, claiming that he works against the Crown. 4th June 1474 at the Dybowski castle, in the presence of the King he protested against the Crown masters, they accused him of dishonorable behavior and betrayal of the King interests. King rejected all suspicions to Nicholas III, providing full confidence in him and the Prusai Union. He additionally signed a support, signing on the 9 of June with a thousand Hungarian florins to the Tczew mill, and for the court in Zajaczkowo. To the rescue of "lords" comes Master of the Teutons, Heinrich von Richtenberg in 1476 in front of the King accuses Pilewski, that his activities in Livonia are harmful to the Order.

And so, in short, as it is not the saga of the family, Nicholas III received a lifetime financial support from King Casimir, and for the rest of his life was performing the King's diplomatic missions. His death was in unknown mysterious circumstances at the Congress of the Crown. The Jagiellonian's gratitude lasted for some time, family received financial support from the Kings John Olbracht and Alexander the Jagiellon, but for the Prusai, they were no longer relevant.

The brother of Nicholas III, Michael Pilewski 1st September 1462 year, in open conflict was personally attacked by the commander of Polish forces Piotr Dunin causing his and Gdansk reinforcement departure. There has been resentment to the Prus people and all was to the detriment of the Crown. The same Michael at the end of the war, participates in the battle of Starogard. 8th of June 1466 he staged with the Tczew Rota standard-bearer providing driving force of 60 horses.

But not only were Pilewski, Jan Kolda the Prusai resides in the castle of Nidzica and on the 28 April 1458 in defending the castle from siege of the Teutonic forces, finally applies them a mortal blow, and see the Order failure, at the same time weakenes their forces in Osterode and Olsztynek. Thus the threat of Olsztyn control by the Germans was also eliminated.

It should be noticed that most of the Teutonic forces consisted of enrolled indigenous people under duress, the power of the Prusai Union was peasant militia,

eagerly with Union because they were under command of the indigenous Prusai knights. They had a great esteem and respect among the local indigenous community.

If we go back to the past events, most of the Prusai nobility from Culmland, heirs of Lizard Society were determined to throw off the yoke of German from Prusai land.

On the 7th February 1454 the Unionists under the command of the Prusai knight Otto Machwic acquire the castle in Papowo, the later commander of the castle is another Prusai knight, Janko of Targowisko. It was the first prey before the surrender of Torun. Otto Machwic was not only known in this event, but also very active in many other missions.

The Pokrzywno castle surrendered without a fight, the knight Bartosz of Turznic Prusai from Culmland became in charge of the castle.

The Radzyn castle's defensive qualities led that the siege dragged on until 19th of February, the governor was knight Jakusz of Swiety, also from Culmland.

The Union forces took in control the city of Brodnica, led by Jakusz of Osieczka who took the command over the city. Later, he appealed to the Privy Council for reinforcements to come for taking of the Brodnica castle. After getting Brodnica, other minor castles reported surrender to the Prusai Union, including Lubawa, Kurzetnik, Lidzbark Welski and Bratian.

The Prusai knight Ramsza Krzykoski, was very active in the Vistula region.

Thanks to efficiency of the Prusai knights from the Culmland, the armed insurrection was over very quick and efficiently.

The Prusai Union, their successes in the Culmland greatly helped in controlling the Pomezania province without any military action. The great merit for that can be attributed to the diplomacy of Christopher of Klecewo (Klec) and on the 7th February he became the governor of the dominion. The Kwidzyn castle, the Chapter and its land were with a governor, knight Nicholas of Wroclawek a Pomezanian, soon in his association was reported to be Gardei, Prabuty, Susz, Kisielice and Biskupiec. It all happened in only few weeks. More could be written about how massive this movement was, but too tiring for the reader.

The Order's knights lived in constant fear and panic, within their ranks were forced Prusai recruits, at all times afraid that they will lead to a general uprising. Among Prusai the discontent was growing, that was never noticed by the Crown. It was obvious, when Polish mercenaries landed in Sambia and "rebuked Order's knights", mostly they were against innocent Prusai. This landing was without any effect or any final result, with one only exception that the Grand Master in fear and seeing the growing discontent between the Prusai people, fled, leaving supplies of food and siege equipment, quickly withdrew from Frombork. The Prusai were present everywhere, and the possibility of their total uprising the Germans feared most, the memory of Grunwald defeat perpetuated it further. It was the last chance to eliminate the German disease from this part of Europe.

It is not possible to mention them all, but about Jan of Jani, a prominent Prus, should be a separate study.

It was an open, active last Prusai military uprising that had been undertaken, this time not alone but with the Polish neighbour to further their political interests. In the next centuries, indigenous ethnos started to be terminated under the name of Masurians, and as before Prusai, so the Masurians were used and manipulated for

various political purposes by the Germans and the Poles until their complete and with deliberation dispersion, they always said "we are not Germans, but also not Poles, we are the locals ". Never in the history of mankind, has been any ethnos, that over the centuries was so deprived of their identity and without any respect and general justice.

The King Casimir Jagiellon can be considered as an intelligent ruler, but in fact the control of the Polish Crown was with the clergy, "Polish Lords", the royal army commander Piotr Dunin, himself was mediocrity, demoralized middle class, in half-hearted and large military defection, resulting in a fictional costly war, won by the Crown, for the Prusai it did not bring anything but total economic disaster. If only a few weeks was needed for the Prusai Union knighthood to master Culmland and Pomezania with their flanks castle Nidzica, Szczytno plus Olsztyn and other areas, could easily be taken under control. Determination, wise strategy, blocking admission of supporters from Germany, equitable cooperation with indigenous Prusai, were not considered. Negligence after the Battle of Grunwald was also in evidence.

Next to be noted, there was a small presence of native Prusai in the Privy Council, self-interest combined with the "Polish Lords", indigenous people were not able to accomplish much. This war lasted for too long , for some bringing money, when simple strategy was sufficient by pushing the Knights towards the sea and to Konigsberg and decorate them with another Grunwald.

None of the historians considered these events to be the great Prusai's people last uprising. For obvious reasons, continuation of the existing historical hypocrisy. Never in the Prusai history, Poles were interested to help the Prusai people, and if ever there was something, only manipulating with those people as it was in 1920 Plebiscite. The result of such a policy Poland paid the highest price, and continue to pay. It was not only the "Polish Lords" policy, above all, it was the papal clergy and therefore also Polish. The Prusai with Poles as thier ally gambled their future, the alliance did not work.

The "common" people, never knew what's going on behind the political stage, when the power is blowing stupid, it is always the case in manipulating and inciting patriotism, until the time when they do not need them any more. **Slawomir Klec Pilewski April 2013**

THE FAMILY TREE OF THE ENGLISH ROYAL HOUSE

(Similarly Royal House of Norway, Sweden, Denmark, Belgium, Greece, Russia and Spain)

Prince of Resia

Circa 1190 - 1235



Prince of Resia commander of joint Prusians forces against Teutonic Order of Knights, Poles and Pomeranians. Suffered death in one of the bloodiest battles by the river Dzierzgon in the year of 1235.

Dumel

Circa 1220 - 1289



Descendant of Prince of Resia, family forced to part with their land of Resia. Teutons idea to separate them from their people receives land at the lake Kucki, after him was named Dumele. In Prusian language Dumel means the one who causes conflagration.

Klec

Circa 1240 - 1300



Klec inherits after Dumel land at the lake Kucki, which from then is called Klecewo. Father of three sons- Otton I Pfil, Simon I and Stefan Klec colonizer of Ostroda and Lubawa land. In full confidence of pomezanian Bishop Henry, often is assisting him as a witness in documents signing, years 1289, 1291 and 1294.

Otton I Pfil

Circa 1265 - 1320



Otton I Pfil departs from Klecewo and settles in Culm land, and thus becomes a founder Pfeilsdorf - Pilewskich family. Klec family vanishes by the end of XVI century.

Szymon II von Pfeilsdorf

Circa 1290 - 1350



In chronicles was mentioned in the year 1348. His son was Otton II.

Otton II von Pfeilsdorf

Circa 1315 - 1375



He is noted in chronicles of the year 1365. His son was Hugo I de Pfeilsdorf.

Hugo I von Pfeilsdorf

Circa 1335 - 1380



First known as the owner of Pilewice. Hugo on the 13 July 1379, is a member of commission to solve border problems between Masovia and bishop of Chelm concerning land of Lubawa. His position between Chelm district knighthood was distinguished and had special relationship with bishop of Chelm. Hugo was a father of Mikolaj I.

Mikolaj I von Pfeilsdorf

Circa 1360 - 1410



One of the most distinguished knights of Culm land. Member of secret anti Teuton Lizard Society. Participant of Great Grunwald Battle in 15 July 1410. After the battle together with Jan from Pulkowo took over the castle of Kowalewo and handed to Polish King Jagiello. He is active in misinforming Teutons about movement of Jagiello army to the land of Grunwald. Imprisoned and without court executed by Teutons. Left by him sons are; Otton III circa 1380-1421, Jan (Hanusz) a knight circa 1380-1435 wife daughter of Filip von Wildenau, Hugo II (Hoyko) a knight circa 1380 - died after 1446 Piotr (Pietrasz) circa 1385 - 1421, 1426 wife daughter of Filip von Wildenau, Mikolaj II a knight died after 1423.

Hugo II (Hoyko) von Pfeilsdorf
Circa 1380 - 1446



Hugo II, together with his brothers resides in Pilewice. He is very active in administration of Culm land. Hugo II sons were: Jan II, knight, circa 1400 - 1453 called himself Klec, Arnold a knight died after 1458.

Jan II von Pfeilsdorf



Circa 1400 - 1453

Jan II , knight , returns to name Klec. Inherits Pilewice and also owns other properties. He is one of the signatories under a document establishing the Prusian Union against Teutonic Order of Knights. Remains very active in Union. His second wife was daughter of Sperling from Morag. Jan II dies after year of 1453 leaving sons, Mikolaj III knight, circa 1420 dies 03 1478 at Brzesc, Michal knight circa 1425 - died after 1446, daughters, Anna wife of Hektor von Machwitz and of unknown name wife of Kethel.

Mikolaj III von Pfeilsdorf Pilewski
circa born 1420? died 03.1478 - Anna Machwitz



NICHOLAS III von PFEILSDORF- A SENATOR OF THE POLISH KINGDOM. HE WAS GREATLY TRUSTED BY KING CASIMIR OF THE JAGIELLON HOUSE . A VERY ABLE DIPLOMAT, STRATEGIST AND KNIGHT. HIS WHOLE CAREER AND FAMILY FORTUNE WAS DEDICATED TO THE PRUSAI INTEREST.



Elizabeth von Eulenburg (1605-1675)- Meinhard von Lehndorf (Mgowski family von Lehndorf their roots since XIV century from the family von Pfeilsdorf Pilewski, Nobiles from Pomezania ancient Prusians ethnicaly proto celtic Goth.)



Ahasverus Gerhard von Lehndorf (1637-1688) - Maria Eleonore von Donhoff



Marie Eleonore(Hrabianka)von Lehndorf (1723-1800) - Leopold Karl(Count)von Schlieben-Sanditten



Friedrich Karl Ludwig (Duke) of Schleswig - Friederike Amalie(Countess)von Schlieben (1757-1827)



Luise Caoline von Hesse-Cassel - Wilhelm (Duke)von Schleswig-Holstein-Sonderburg-Glucksburg (1785-1831)



Christian IX Oldenburg Król Danii (1818-1906) - Louisa WilhelminaFredericka Carolina (Princess) of Hesse-Cassel



Alexandra Caroline Marie Princess of Denmark, Qeen of England (1844-1925) - Edward VII of Saxe-Coburg-Gotha
King of England



George V Windsor King of England - Mary Princess Teck



George VI Albert Windsor King of England - Elizabeth Angela Marguerita Bowes-Lyon



Elizabeth II Alexandra Mary Windsor Queen of England - Philip Mountbatten Prince
of Greece and Denmark

THE GERMANS JUDGMENT

Seven centuries have gone since the conquest of Prusia, seven centuries took the absolute servitude, land control, seven centuries of absolute destruction of the Prusians and their culture. The German stealing their national dignity, the creation of the beast called the German Prussia, that led to the numerous wars, causing the extermination and infamy to the people, who historically were robbed of their name the Prusia.

The very telling quote by the German historian von Koetzebe, determining that from the very beginning of the reign in Prusia, started by the Teutonic Order "giant without faith" with power built "on the ruins of battered humanity".

Ten years investigation over the Prus history engaged the Prusians, plunging over a numerous works and into various languages, to bring out the truth about this vanished and extraordinary nation for its presentation to the general public.

Germanizm, despite such a long reign over Prusia, never had taken care that conquered nation retained its identity, in contrary they stole their identity, today resurgent of German Prussianism write about Prusia as a prehistory. Never taken care of their language, in the contrary, Prusians were always forbidden to communicate using their language, which in the end yielded to the historical destruction. The Prusian culture was totally annihilated, during the conquest with

German typical feature, and well-known one, all that represented any value was plundered. What they have been not able to take was burned, destroyed and the land levelled. Runaway population had nothing and nowhere to return to. Not only the burned houses, crops were burned, and the live stock never remained.

The biological extermination of Prusians, an act of genocide, German barbarism, to-day the full responsibility lies with Germany, right to the end until World War Two they continuously reigned over Prusian land, sufficient and undeniable proof of their responsibility. The final result, after the Second World War the remaining survivors of the Ancient Prusians stayed on their land, were treated as Germans, persecuted, murdered, if not deported forced to leave their ancestors land. The responsibility for this lies with Germany. They never secured them with their own identity. The Germans with all their crimes, using the term Prussia, hiding themselves under the Prussian name, after the First World War Allies forbid them using this term. The purpose for this was because of the Teutonic aggressions, but it did not work, Germans proved that they never learn.

The moment is approaching, the crime does not expire, Germany for these seven centuries will receive the bill from the Prusai. Seven centuries land exploitation and transforming the indigenous people without the precedence to the total enslavement. It has to be punished and be an example for Germany and humanity that such a behavior as practised by Germans, must stop and be a warning to others that the repetition will be severely punished. Seven centuries eternal occupation, profits drained with Prusai blood, wasting all that belonged to these people, demolishing their culture, taking away their land must find its satisfaction. As yet, the last word Prusai has not been said.

It must be believed that the time will come when the Prusai will be able to worship the memory of their ancestors, and resurrected ancient Spartans and Athenians will not only applaud, but also will drop their faces in front of the Prusai for their bravery in defending humanity. The Prusai descendants should not expect miracles, at present times white race is controlled by financial manipulators who in their program have many disasters, poverty, continuous bloodshed, reduce the world population. The battle for world domination is going on, and on much larger scale than ever before, humans on credit enjoy the fun. All that will end, and we will start all over again.

Time heals all wounds, the memory is erased, but the truth in the end comes out always on top - **demons prowl, but God always has the last word.**

THE PRUSAI LANGUAGE

The Prusian language represents, even for some Prusians, mainly a slow and heavy spoken German dialect and not a Baltic language which had been spoken by its original people before they had been conquered by the Teutonic Order in the 13th century. This is not really surprising, because centuries of prohibition of using the Prusian language (which nowadays even some historians ignore), a prejudiced teaching of the real history of Prusia, mostly mixed up with the

later „Brandenburg-Prussia“, have led to a nebulous picture of this native population and its Baltic language.

The language is a vital part for all people. It reflects their way of life, shows their cultural achievements and contributes to the changes in their history and leaves traces. Even if the language seems to have disappeared, personal and local names, customs, special food products and others remain in the original language if the communities can live in their homeland. In the case of Prusia (East Prussia since 1773) the destruction of Prusian expressions and pushing their culture to oblivion has been and is still today a continuous process, beginning with the Teutonic Order not tolerating the original Baltic idiom, changing of masses of topographical names which were considered to be “un-German” by the leaders of the Third German Reich when in 1938 more than 1.500 locality names were Germanized, up to the Allied Forces after 1945 when Eastern European states were allowed to expel the Prusians and renamed their villages. Not enough with these illegal actions banned by the Law of the People there were also followed by campaigns in Germany to falsify personal documents in reference to the birthplaces of the refugees. Identification marks like for the Prussian capital Königsberg which always needed the distinction (Pr.) = Prussia, because the name of Königsberg appears in Germany quite frequently, were not shown any longer and in other cases people’s personal documents were registered with the new ahistorical name given after 1945. The data of the famous philosopher Immanuel Kant would show his birthplace as Kaliningrad if he would have needed a certification now.

In spite of all this hampering many expressions taken from the Prusian origins and culture had survived in Prusia and thereafter. We know the Prusian tradition of „Schmackostern“, derived from „smagoti“, equal to a tender whipping with fresh branches which was used in springtime and later at Easter time to wake up friends and to push them to go looking for the spring season. Poems about a popular dance from Pillkallen, written in 1888, show glimpses at the typical shoe-dress „Paresken“, made from the bast of linden trees: „Dat mine Frau nich danze kann, dat moakt dat loahme Been, denn teh eck mi Paretzkes an, on danze ganz alleen.“ (That my wife cannot dance is because of her lame leg, therefore I put on my “paresken” and dance all by myself.) Many Prusian words have Baltic Prusian roots, like „Marjellchen“ from margelis = young girl, Kaddik = juniper, Glumse = curds and so on. To-day there is no serious movement to revitalize the Old Prusian language for various reasons. After World War II almost all Prusians were expelled and dispersed all over Germany and the world. The new communities had more important tasks like accommodating the approximately 14 million refugees driven from their homes in the German East provinces than to preserve an old “non-germanic” language. The Old Prusian language is one of the oldest languages in Northern Europe, but was hurt badly by conquest and hostile rulers. In order to teach this tongue properly a scientific program would have to be established to collect the entire linguistic heritage and to reorganize the various dialects to a high Prusian language. Teachers are needed as well as students of Prusian origin or a population living in a common area to provide a basis for a meaningful Prusian future. This task is very hard to achieve. But in times of modern technologies there might be still hope that one day computer programs will be able to resolve these problems and lead to a general high Prusian language which could be used by people appreciating this Prusian treasure.

During an International Congress of minorities in Bautzen in May 2006 a hopeful project was discussed where the Swiss people of Räto-Romans who live in some ten different areas speaking in addition various dialects decided to create a high Räto-Roman to be taught in Kindergartens incorporating their parents and to be shown on radio and television. Their efforts supported by the Swiss Government have been rewarded with success.

To lead people to their origins including teaching of an old difficult language is possible, but as in most cases the beginnings are very hard and have to be thoroughly explained.

I am quite convinced that also among us the wish to find out more about the Prusian language is alive, to know the words lost during centuries, listen to the sound which sometimes distinguishes our special pronunciation even in another language or to see the construction of the individual words and sentences and to be surprised that sometimes Prusian words and expressions have entered into other languages.

No matter what age, what background or fears not to be capable to learn Prusian anymore, some words like: „Labban deinan“ – Good day or „Dinkun“ – thanks , „Etwinusna“ – Sorry, Kails“ – Hallo will stay in your memory, hopefully followed by others.

For those who show even more enthusiasm we suggest f.e. to utilize the collections of books, articles and documents which are mainly written in German, however there are others in English, Italian, Lithuanian and Russian as well. The Gallery-Museum “The First Prusians” in Am Neuen Markt 9d, D-14467 Potsdam, Germany will be helpful during its opening hours on Saturdays and Sundays.

Learning another language usually starts with searching for some useful words in dictionaries. Already here difficulties arise because the Prusian language does not follow the rules of simplicity as successfully shown in the English language. Prusian dictionaries are scarce, they are either giving wanted words only in the Prusian language with its counterpart or vice versa in another idiom. The dates of their issuance are either very old thus not really qualifying as dictionaries or they are modern being published by persons wanting to arise attention without passing the process of being checked out by others.

Another hurdle lies in accepting the various rules of the Prusian grammar which have been corrected in the past in other languages to modernize them but not in Prusian. Due to the fragmentary delivery of textual documents and the later attempts of the 16th century by Non-Prusians to hastily push through a tool to include the native population after three centuries of neglect, mainly the three catechisms by Martin Luther were taken as a basis for future use. Nonetheless some knowledge of the Prusian language can be useful for travelers to other Baltic countries. Lithuanians and Latvians use words which are identical or slightly different from Prusian expressions. Lauks – square, Alus – beer, Tauta – country or people are common Baltic words as well as proper names or topographical marks which are widely spread in the entire Baltic.

Unfortunately Baltic words used in Prusia are too easily labeled to be Lithuanian because the knowledge of the Prusian language, once forbidden and later purposely neglected, has reached a very low level.

Another somewhat entertaining way to look for Prusian words can be taken by studying the so-called „Prusian“ dictionaries which in their early editions although not explicitly intending to point out to the Prusian language of the early inhabitants, bring many typical words which have survived the ravages of the conquerors. The explanations give a good look into the culture and way of life of the Prusians

To learn a language must not necessarily be painful, especially if there is no urgent necessity. Instead of reading a novel, a newspaper or a brochure it can be rewarding to look once in a while into a Prusian text or dictionary, reading it loudly and a couple of times in order to feel surprisingly that the words do no longer seem to be strangers.

The importance of an own language can be seen in preconditions required by the European Union which will support minorities only if the minority language is still being used. In case of the Prusians who were dispersed after WW II losing their country and all their cultural treasures new ways have to be found. At the beginning of the 21st century there are still no legislative means to furnish those minorities, who have been hardest hit when losing almost everything guiltlessly, with help and funds. Thus the stand of the Federal Republic of Germany to refuse the Prusian application for help on the ground that the Prusians no longer live in their original homeland is very questionable. For Sinti and Roma and for German refugees who had to leave Prusia as well, no such hindrance has been built up and they receive financial support. Only the Prusians are pushed back to their early day's status of being second hand citizens.

After the application for the status of a „National Minority“ according to the agreements of the European Union in 1995 the Prusians were accused of separatism although the Prusians are a “non-germanic” nation without a state and should rightly have the right and means to preserve their special culture. As a Baltic people with a non-voluntary German passport they pay taxes without receiving any benefits for their own culture. The last seven centuries of common history when Prusians and Germans lived peacefully together are not considered. This period is presented as a solely German period although the natives counted up to 1945 proportionally for half of the East Prussian population. Thousands of years of Prusian culture impressively shown in the „Prusia Collections“ of Königsberg are forgotten. Accepting the mixture of two cultures and making it accessible would make the past of Prusia more vibrant and interesting.

„The recognition of a minority is not the attempt to separate but a contribution to show the variety of the people“ was the result of the Congress of Minorities in the year 2006 in Bautzen.

The high proportion of Prusians in the province of East Prussia disproves the claim the Prusians have been exterminated. The Baltic family names show even today a vivid proof that the Prusians are still alive.

In the parts of East Prussia annexed by Lithuania, the Soviet Union and Poland after 1945 where native Prusians are now rare subjects some non-Prusian groups try to revive a pseudo Prusian culture. They have no contacts to the real

Prusians and try to underline their efforts by communicating in Old Prussian. Their e-mail contacts are filled with pages of Prussian phrases, many of them contain peculiar creations. Unfortunately there is no forum to discuss or to correct mistakes. A scientific counseling could possibly bring these attempts to a broader basis and might receive thereafter some support from the European Union.

The 16th century was the time of Prussian liberation but certain restrictions remained. Martin Luther encouraged the Highmaster of the Teutonic Order, Albrecht von Brandenburg, to dissolve the Order State and to establish a secular duchy in order to finally grant the same rights to all subjects in his territory. However some laws still included disadvantages for the Prussian population. The official Land Order of 1577 (Landordnung) shows clearly that equal rights still had a long way to go.

There were decrees especially written for the Prussian natives: „About Prusians who enter the cities“ (Von Preussen, so sich in die Stedte begeben) or „About the heritage of free Prusians and farmers“ (Von Erbschafft der Preuschen Freyen und Pawren) or „About sorcery and offering to pagan gods“ (Von Zauberey und Bockheiligung). Even in printed matters written in Prussian language which had been promoted by Martin Luther, like the „Short catechism“ (Kleiner Katechismus) there are notes to distinguish between the indigenous population marked as „un-deutsch“ (un-German) and the German settlers. It is regrettable that after three centuries of total discrimination the differences still continued. However these papers are now precious documents and give scientists ample material for the study of the Baltic language and history.

During the Nazi period party officials were checking the workers in organisations for persons with „un-German“ names which as a rule came mostly from the Prussian population. They were removed from their positions. The German Interior Ministry criticized in 1995 the Prussian representatives for not having earlier established a Prussian organisation and stated that with the conquest of Prusia the people of Prusia had ceased to exist anyway. The knowledge of continued suppression of the Prusians, knowing the entire history of this conquered land and a sense for morality seemed to be absent in this ministry.

The reasons for the decline of the Prussian language have not been sufficiently analyzed. After its renaissance in the early days of the duchy of Prusia the Prussian language lost its importance. Young Prusians who were now allowed to live in cities and to obtain education, realized that only the German language was a guarantee for success. Why so few other documents in the Prussian language have survived has not been cleared so far. There were reports that during the reign of the Teutonic Order the burning of disagreeable papers had been ordered f. e. in Braunsberg in the year 1416 by Order official Michael Kuchmeister. The following governments never showed any interest in looking back to the „un-deutsche“ past. When these governments needed more settlers they looked for them in neighbouring countries and showed more friendly interest by now printing decrees in Lithuanian and Polish.

The Prussian and Lithuanian languages can be understood in a similar way like the German and Dutch languages thus any Baltic word (if Prussian or not) is considered now as Lithuanian, because Germans hardly know any Prussian or even worse they do not know that a Prussian language ever existed.

The Teutonic Order is still operating in Vienna. Applications for research projects in their archives are advised that almost all documents are now being held in Berlin, Göttingen and Thorn. In addition one should consider that at the time of the christianisation in Prusia only few natives were living in this large territory. An answer for the question why the Order had to fight 53 years to conquer this small population was not given. The Prusian land, approximately as large as The Netherlands, is as near from Berlin as Frankfurt or Munich but overseas distances have to be covered and at least three foreign languages (Lithuanian, Russian and Polish) have to be known by the Prusians traveling or looking for their cultural treasures.

The best known Prusian language monuments are "Elbinger Vokabular (Elbing vocabulary) with 802 Prusian words, the list of words written by Simon Grunau with approximately 100 words and the translations of the "Kleiner Katechismus" (short catechism) by Martin Luther in three versions, two in 1545 and one in 1561. When using the „Short Catechism“ it becomes difficult to know which of the words were taken from which dialect of three tribal areas (Sambia, Natangia, Bartia / in total 12 tribes).

V. Maziulis has studied thoroughly the three versions of the Prusian catechism of Martin Luther and published them in two versions in 1966 and 1981 in Vilnius under the title "Prusu Kalbos Paminklai" (Monument of the Prusian language).

A Prusian toast of the 16th century has been found in Basel some years ago. Marks on a Prusian war banner show alien letters and letters on spinning tools are puzzling. They contradict the declaration of Order officials that the Prusians had no knowledge of writing.

The fact that they were using the runic letters was proven by the Prusian word „runais“ which indicates "writing" or communicating. Communications with each other took place also by canes (Kriwulenstöcke) marked with signs to bring news to other communities and by knot bands.

Already in 1759 the „Entwurf eines Preußischen Wörterbuches“ (Draft of a Prusian dictionary) by Johann George Bock was published in Königsberg. Many works about the Prussian language followed in the 19th century.

We refer to some of them:

J. S. Vater, „Die Sprache der alten Preussen“ (The language of the old Prusians), 1821,

Dr.G.H.F. Nesselmann, „Über die prußische Sprache“ (About the Prusian language), 1843,

„Über altpreußische Ortsnamen“(About the old Prusian local names), 1848, „Der preussische Vocabelvorrath“(The Prusian stock of words), 1873,

H. Bopp „Über die Sprache der alten Preussen “(About the language of the old Prusians), 1854

W. Pierson „Altpreußischer Wörterschatz“ (Old Prusian word treasure), 1875.

Dr.E. Berneker „Die preussische Sprache“ (The Prusian language), 1896,

Dr. Martin Schultze „Grammatik der altpreußischen Sprache“ mit dem Zusatz: Versuch einer Wiederherstellung ihrer Formen mit Berücksichtigung des Sanskrit, des Litauischen und anderer verwandter Sprachen.“ (Grammar of the old Prusian language with the annex: Attempt to restore its forms considering the Sanscrit, Lithuanian and other related languages), 1897

In the 20th century:

R. Trautmann „Die altpreußischen Sprachdenkmäler“ (The old Prusian language monuments), 1910 and „Die altpreußischen Ortsnamen“ (The old Prusian local names), 1924.

Dr. G. Gerullis „Die altpreußischen Personennamen“ (The old Prusian proper names), 1922

J. Endzelin „Altpreußische Grammatik“ (Old Prusian grammar), 1944

V. Maziulis „Prußische Sprachdenkmäler“ (Prusian language monuments), 1966 and 1981

W.R. Schmalstieg „Eine alte prußische Grammatik“ (An old Prusian grammar), 1974,

1975-1980 in Moskau five incomplete volumes of “Prusski Jassik“ by W.N. Toporov (Prusian language),

The next century offered further works:

Matzenauer “Beiträge zur Kunde der altpreußischen Sprache” (Works for the knowledge of the Old Prussian language), 02 W. Smoczyński „Lexikon der altpreußischen Verben“ (Dictionary of the Old Prussian verbs), 2005

Jenny H.Larsson „Nominal compounds in Old Prusian“, 2010

T. Mathiassen “Old Prusian”, 2010

Pietro U. Dini “Le lingue baltiche” (The Baltic languages) 1997 and “A li let oes cur: linguistica baltica delle origini” (Aliletoescur : Baltic linguistic from its beginnings), 2010.

This is only a small selection of authors and works of present day scientists. Others are W. Euler, P.W. Schmid, Prof. Dr. Eckert, Günther Kraft, Palmowski and more which show that the Prusian language is not forgotten. As a precious cultural treasure we are happy that other than the political situation the scientists and the Prusians are searching and collecting all relicts that future generations will find that the Prusian language has not been buried completely. We also hope that other friends will join us and support our work in the future.

DID PRUSAI WRITE ?

The nation living in iron oppression, for centuries not allowed to cultivate anything that belonged to their culture, with demolished social structures, lost thier identity, it is obvious that not for too long and their language was destined to be forgotten.



Prior to their conquest, living in the habitat of forest intervals for 1500 years, which certainty used some form of writing to communicate between themselves, especally with distant settlements. Being in continuous contact with the Europe southern civilization, were familiar that they used communication by writing words which was well known to them. If Prusai used the runic writing, this could have been done by burning messages (signs) on leather. Such document had no chance of survival. In what way the communication was organized,? did the local leaders possess such knowledge?, were they obliged to it and in what form is not known. Therefore at this stage of investigation not much more can be said.

The hope that more information about the language and its writings will be discovered, only remains with the secret archives of the Vatican. The secret they are not any longer. To penetrate them and finding unknown chronicles of the XIII century requires incredible effort and at this moment it is an impossible task. They, as yet are not catalogued, and reaserchers sifting through many differant types of materials is a impossible task.

In the early fifteenth monk Simon Grunau wrote a chronicle on Prusia, and among other things, presented their runic writing. Generally the monk, by scientists is considered to be unreliable, rightly or not, still seems to be unbelievable that he concocted Prusian runic writing. These days, scientists, historians are programmed that, for them what is inconvenient becomes unreliable. Whatever, if he invented runes that are not confirmed, he must have had the knowledge about them that in fact they were. Confirmation of this, would be in contrary not only to the Teutonic propaganda, also to the present scientist and historians, that the Prusai were able to write with the mysterious heroglyphes that are not similar to any other already known.

A	Π
B	
C	
D	Δ
E	Ε
F	
G	Γ
H	
I	Ι
J	
K	Χ
L	
M	

N	
O	Ο
P	Π
Q	
R	Ρ
S	Σ
T	Τ
U	Υ
V	
W	Φ
X	
Y	Ψ
Z	Ζ

Above, is reproduced Prusian runic writing by Simon Grunau. S. Klec Pilewski

WHAT HAS HAPPENED TO PRUSIANS ?

If anyone wanted to write a screenplay about the fate of the ancient Prusians and their total disappearance, one would have to wrestle with the period of time since their conquest of the thirteenth century until the time shortly after the II-nd World War. The 700 year period should be divided into two chapters. The first, the Prusians present under the yoke of Germans. The second, their escape into Poland from the submergence, and their survival to this day in the Polish community.

The short description, tracking the Prusians fate, should start from the Pomezania invasion by the Teutonic Order together with Polish princes. The

battle at the year 1235 in land of Resia by the river Dzierzgon, where Pomezans bravely fought against a significant number of the invaders. Prusians led by their Prince suffered a crushing defeat. Winners did not take anybody alive, defenders fought right to the end, no wounded survived. Prusian losses were so substantial that this battle almost meant the Pomezania conquest. The Knights have shown their tactics, total ethnic pogroms among all the Prusians.

In the year 1242 began a conflict between the Teutonic Order and the Gdansk Prince Swietopelk. This gave the Pomezans hope of deliverance from the Germanic yoke. Their uprising started the same year, joined by the Pomezania province. In this combined military conflict, Order hardly could cope. German robbery, ravage, burning Prusian villages with their crops, exterminating all the survivors regardless of age and sex, in the year 1249 forced the Prusians to the conclusion of the uprising that ended in the Peace Treaty. The Treaty established numbers of the back downs in relation to the Prusians, that never have been respected.

The Knights subjugation of the defeated Prusian society liquidated their social structures in the absolute manner.

Remnants of the Prusian population were used to build churches, fortresses, castles, for the newly recruited Christian knights coming from across the whole Europe.

If there was no support, help from the Popes, the whole process of crusade the conquest would not have been possible.

For Popes the Baltic Crusade, had the same status as the crusade to the Holy Land. Many privileges including religious were received by German knighthood.

Together with the progress of Prusia conquest, grew the Order cruelty combined with bestiality, much greater, those that occurred in Pomezania. These details, descriptions of the atrocities in the very pedantic style, are with the German chronicler Peter from Dusburg.

In the protest of these atrocities and vast extermination of the Prusia people, united Prusians in the year 1260 initiated a rebellion against the invaders. The leader of the uprising Herkus Monte, to stop Prusians extermination sends a letter to the Pope offering the complete subjection of all the Prusians to the Christian faith. Papacy ignores the letter and calls the Knights to continue their crusade. Prusians stood up in the fight against all the knights of Europe, as well as the Czech king and his retinue. At one time it was even possible, that the uprising could end to be a success.

The conquest lasted 53 years, at the Prusians cost of loss about 50% of their community, ended in 1283. The rest of them who did not escaped to their neighbours became slaves in the name of Christianity.

During the conquest approximately 80 000 of Prusians were exterminated, about 10 000 has fled to Poland, 5 000 to Lithuania and Rus. It is estimated that on their land no more than 80 000 stayed alive.

These losses are given objectively, could be bigger.

The fourteenth century, continous wars instigated by the Teutonic Knights, first with Lithuania later with Poland, at the great cost of Prusian people. They were forced to take an active part in their armed "adventures". Adding more to that, were forced to a slave labour at the Knights and the bishops estates.

The XV century a period of great wars. Battle of Grunwald, the Thirteen Years' War, Prusians forced to military service and with their continuous economic degradation suffered the most. Restricted by the Germanic administration, they did not have any rights, Prusians reached the bottom of humanity.

Sixteenth century is the century of continous German Prussian wars not only with Poland but against all their neighbours. Without any care for Prusians rights, education, culture, language or teaching christianity. The total humiliation, exploitation and persecution continued.

Seventeenth century, the emergence of German power under the name of Prussia. Along with the class of Junker landlords began building the German absolutism. Remnant of the indigenous peoples of Prusia, have fallen into economic disaster. Miserable living conditions, starvation, frequent onset of various diseases, reduced the population of the indegenous Prusian people.

In the early eighteenth century an epidemic plague was brought from Germany that decimated the poorest parts of Prusia. The Prusian villages were decimated by 50%, most the Prusian population did not survive this epidemic.

The nineteenth century first napoleonic war, later under the Bismarck leadership formed the great conglomeration of Germanic Prussia, with a great number of offensive wars. The remaining population of Prusians suffered it most, language disappears, and their identity.

Remains the twentieth century. This century gave them the death sentence, without fear the ethnic Prusians on their native land remained while the Red Army front in 1944 of the Second World War was coming on.

The German colonizers being aware of their committed crimes, in fear and mass panic depart from the East Prussia before the Soviet oncoming front.

In December 1943, during the Tehran Conference, Winston Churchill proposed a permanent separation of Prussia from Germany and harsh treatment of the inhabitants, the Prussians. There was no mention of indigenous Prusians. Further said, "other Germans are not so savage and cruel". Saying "let them live in tolerable conditions. As one generation passes completely change its nature. Southern Germany are not aggressive enough to start a new war. We have to make sure that the oblivion of Prussia come

out in favor of them." With these phrases is obvious that after the war remained on their land residents Prusians were treated like Germans and not as native Prusians, were deported or forced to leave native land. But not limited to, statements imply, this statement is obvious that the German settlers are genetic descendants of the bandits in other words, of the Teutonic Knights and their settlers. The whole German Prussia were considered to be the cradle of the Germanic abomination. Across Europe, the word Prussian was disgusting. Name of Prusia once relating to indigenous peoples, ceased to exist after the conquest.

Today's Europe remains without knowledge, is not the least aware that there can be anyone, like a descendant of the ancient Prusians, if at all such people existed. Without a doubt, the great merit of this belongs to the Germans.

And what has happened to the Prusians, who saved their lives by refuge on Polish soil?

To this day the evidence can be seen of their presence in Poland, simple example, the surname Prus scattered all over Poland, about 7000 people bear this name, and many other names derived from, such as Prusik, Prusikowski, etc.

Another evidence is the coat of arms Prus I, II, III in the Polish heraldry. Since XIV century under the motto coat of arms of the Prus live to this day over 1000 families most of them with polonized surnames. Another 1000 surnames with private or with unknown coat of arms. Statistically, this allows to estimate that Prusians with their coat of arms are 10% in the Polish Armorial, it means that if Polish nation is 38 millions then 3.8 of a million are Prusian descendants.

The Prusian settlements most frequently occur in northern Mazovia, regions of Pomerania, Kujawia, Kurpii and all over Poland, being themselves free people without prejudice were adopted into Polish gentry.

Without discrimination, they had access to education, and over the centuries a significant number of them and noticeable were in their contribution to the science culture and military, not only to Poland but to the whole World.

Whenever Poland in the need of military service, Prus people served it with the greatest distinction. At all times, and to this day are present in every discipline of Poland's life.

S. Klec Pilewski January 29, 2010

THE PRUSAI HEROES

THE PRINCE OF RESIA

The Prince of Resia was an outstanding personality amongst the Pomezans, bravely stood up against the Teutonic Knights and the whole knighthood of northern Mazovia, Kujavia, Pomerania, Silesia and Gdansk, together with 16 500 plus 5000 of Teutons against 5 000 Pomezans, farmers, animal breeders, fishermen inexperienced defenders. In spite of this Pomezans fought with the greatest courage, in the most bloody, merciless battle in the whole conquest of Prusia. The battle lasted all day, forces proportion 4 to 1 indicating Prusai fighting valour.

HERKUS MONTE

The heroic, unequal knight in the contemporary Europe and later. The leader of the Natangs from the prominent family of the Montemids, led the II-nd Prusai uprising. He was fearless in pursuing the Teutonic forces wherever they went, giving them no respite or chance to re-organise. Often, disguising himself as the Knight of Order mobilised them to expeditions against the Prussians, leading them into carefully prepared traps by his warriors. The Order Knights never returned from these expeditions, so could not warn others about their fate and Herkus Monte tactics.

AUCTUME

The elders amongst Pomezans chosen Auctume to be their leader. Under his leadership they gained several quick victories, conquering some smaller Order castles. The siege of Elbing and seizure of this most fortified castle on Pomezan land failed. After this last event, traces of Auctume disappeared.

LINKA

The Pomezans leadership passed to Linka. He turned out to be a very able and dynamic leader of his people. Together with Barths carried out an expedition to Culmland and inflicted on the Order defeat in the battle at Pagastin. 12 Teutonic knights and 500 other Germanic invaders were killed. After this victory, Linka with his forces made a rapid turn about and attacked the fortress of Dzierzgon, against a numerous and well armed garrison. They were very near to sacking the stronghold, the arrival of reinforcement from Elbling forced Linka to announce a retreat. The greatest danger remained from the castle at Elbling by Order which was very heavily fortified. Using the Orders tactics, once more started a battle of Elbling. Unexpectedly, he led the garrison of Elbling into a trap. He inflicted very serious losses on

them, which for a time did stop the Order to send attacking bands. In 1274, the Knights with doubled forces, wanting revenge, attacked the Pogezan stronghold of Lidzbark Warminski. The fort was taken and the Pogezans had to flee. It is not known what happened to their leaders. Some sources say, Linka led his people to the unknown safety.

GLAPPO

The Warmian leader, Glappo, struck at Braniewo. In an ambush he killed 40 of his enemies, the rest not waiting for events to unravel in haste fled Braniewo. Glappo, not having sufficient numbers of warriors to fortify Braniewo, totally destroyed the Knights fortress and without any problems retreated.

Help arrived to the Teutonic Knights in 1266, with very numerous reinforcements coming from all over the Europe, particularly from Brandenburg, led by the rulers Otto III and John I. On the borders of the Warmia and Natangia lands, the Order built the castle of Brandenburgia, today Uszakowo (Kaliningrad region). Glappo utilized the moment of the exit from the main Brandenburgia garrison on an expedition against the Prusians to attack and sack the castle. The Order forces, when they returned, had nowhere to go, as the castle had been destroyed.

Finally Glappo was attacked on two fronts by superior forces and had no chance to retreat. The captured Glappo at first was tortured, then executed on the hill surrounding Königsberg. How significant this event was to the Knights demonstrated by the naming this place as Glappenberg, or the hill of Glappo.

DIVAN KLEKINE

The leader of the Barths, who were not a numerous people. Little is known about them. However we do know, that during a bear hunt he was badly mauled, and after this he carried many scars. Because of this he received the nick name Klekine, which meant "the bear". Until 1266, because of their small fighting numbers, in all the expeditions against the Teutonic Order Divan Klekine took part in conjunction with his neighbours.

The year 1266 for him proved to be a tragic year, in the fierce battle at Kowalewo against superior forces of the Order, Divan Klekine, the leader of the Barths, was slain on the field fighting in the glory for the freedom of the Prusai people.

The Barths did not choose another leader to replace Divan, but continued to play an active part in the Prusai uprising under the command of their neighbours.

GLANDE

The Sambian noble Glande until 1265 led the Sambians during the Prusai uprising. It was the Sambians who, under his leadership, destroyed the Teutonic Order's fleet during the Prus siege of Konigsberg.

The strongly fortified Konigsberg castle, built at the site of Sambian fort Tuvangste, in spite of the destruction of the Order's fleet, proved too strong to be captured. The name of Konigsberg is linked with the double arrival of the Czech king Premislav Ottokar II and his horde of knights who pillaged the Sambian lands with fire and sword. They behaved with greater cruelty than other European knights in their treatment of the Prusai inhabitants. Against these forces in the battle Sambian leader was killed in 1265, with him was slain his deputy, the knight Swayno.

DAWID

Dawid, the name indicates that he was the escapee from the Teutonic slavery, of Jatviagian origin, he was born and baptised in captivity. In the first quarter of the XIV century, with his warriors from Grodno region, was regularly visiting Teutons. During these expeditions, without mercy would exterminate the Teutons, at the same time freeing the Prusai from thier slavery. David was extremely stubborn and notorious, regularly smashing the Teutonic Knights. Their chronicler writes about the "brave" Teutonic Knights when Dawid and a few of his companions defeated 55 Teutons. He did not take them into captivity, and setting on fire all their properties and possessions. His achievement against the Teutons made him a person of legend.

CULTURE VERSUS CIVILIZATION

Currently civilization touches all corners of the Earth. Grew slowly from approx. 5000 years. Even in the twentieth century fighting continued between regular armies of civilized states and the indigenous population of their land. The longest struggle proceeded in the rainforest (eg. In Darien in South America and the North Borneo). Dense jungle protected its citizens, poor visibility in thickets, swampy ground, venomous creatures - effectively weakened the aggressors. The original forest was giving the possibility of setting multiple ambushes by the people defending their land and to facilitate the disappearance without trace, and mask after a sudden attack made. Forest has always been hard to come by.

Even 800 years ago, the Prusian forests constitute a favorable conditions for life and the defense of its indigenous people. To the XIII century, Prusians not threatened live happily in the land who do not know civilization. Unfortunately, at

this time civilization stretched out to reach even after these lands. Destroying as a roll the old culture of Prusia. Black Cross robbers aided by various sorts of "Christians" showed Prusia for their own eyes how looks the hell. Preachers of the new faith and a new rule succeed. Hundreds of years later, the same fate civilization had in store for the of the Indians of the Americas.

In the short term civilization fell over on the culture. But let's see if this is permanent victory? Civilization needs a huge amount of resources to create production and number of people working for her day and night. Offers "beads" which are the catch: television, press moving 100 times the same topics, computer, car, sometimes a trip abroad. In return, expects full compliance with the imposed rules from above and continuous work for the "system". Civilization leads exploitative economy of all resources - also "human" (what a figment of man to so determine), and therefore will fall to the lack of raw materials, lost by the greed. The order by which run out of resources is roughly this: uranium, oil, gas, coal. They produce fertilizer for farmers. What shall we eat if sterilization of the earth and from whom buy this material, if will not be to? You can not live all the time on credit from future generations. Blind faith that the scientists "invent something "must be hard to collide with reality.

Let's go back 800 years back to the Prusians land and see what they eaten? High-protein foods, meat from deer, bison, aurochs, and many many other animals also breeding stock. We can now visit the Prussian lands, deprived of their native inhabitants, and look into the kitchen to see what a "meat" they are there now eat: the chicken stuffed with growth hormones, meat-free sausages, and sometimes ham, unfortunately, injected water and chemicals. People who eat THIS I confidently can call civilized, they will insist that there is nothing better than civilization. I will defend it because I do not know anything else. Our ancestors approached different to eat, not only because it sometimes hunger looked them in the eye (thus know its true value), but know that our body is made up of foods that we eat. So the better the food, the better will be the man (I mentioned about food because I was several times in establishments producing meat and after the first visit, all the meats in the refrigerator contained threw in the trash).

Culture is the opposite of civilization. People are not forced to work and then the majority of its fruits are not take them to (eg. In the form of taxes). There are also craftsmen, professionals, teachers "health" and all the units required for the proper functioning of society. There is also sustainable development: the more advanced tools, clothes, instruments, as well as a variety of homes, more and more effective weapons.

Developing Culture Societies is not based on extreme exploitation of humans, animals and the wasteful economy therefore is slower (because they have to meet the aforementioned requirements). But thanks to that people happines do not turn on the proverbial "beads". Does not poison the environment or the place where they just live. Does not destroy the entire species. It takes only a minimum of just how much need. People Culture know how to live with each other in a group - to assist in the construction of a house or dance the cluster. The man in this society is

the highest value, if necessary, will help everyone. It is a proud and dignified creature. Culture is also ensuring the most vulnerable: children and the elderly, the ability to share with others, including his time.

What offers us a civilization? Slogans such as: "not now", "I do not have time", orphanages, retirement homes, animal shelters, poisoned rivers, 5 000 years of continuous wars, diseases of civilization (which previously unknown dies now more than 70% of the population), continuous stress , hypocrisy, constant sense of danger, setting us one on the other, the secret services and so on.

In the days before civilization - CULTURAL - almost every resident was armed and would not allow such wickedness. Civilization confiscated people' weapon, turning them into "cogs" of the system, citizens listening only to orders, thinking is weaned onto side tracks. Each rebellion easy to suppress, knowing that power with and only the obedient lackeys are armed.

Do native Prusia could answer that? Can one be surprised that they took up arms to chase the invaders carrying their civilization?

FOREST SOURCES OF WEALTH

From the economic point of view, a model forest is a renewable asset, which skillfully must be used. It provides a cheap and durable building material for all structures and models. Primeval forest trees was not fried by human hands, wood from the forest was massive, stronger and healthier than that now can be purchased at the sawmill. Without human intervention nature has its own rules much better than the best foresters. It does not create monocultures, does not need to spray the trees lived hundreds of years. The fittest survive. Between living there beings prevails an excellent balance.

Prusians deliberately left the wilderness for nearly 90% of its area. They could in mass cut them out, or burn or graze their animals too (damaging young plants) to recover the land to farmland, but instead took care of forests. Forest was a supply of natural renewable resource - many different types of wood. With this material were built houses including their surroundings and defense system. Wooden boats and ships were. Many ship builders roamed the forest in order to select the desired shapes branch on frames. Nobody bent them. Nature came out ready. Towering pines were converted into masts. Easily sculptured lime tree. Slow-growing yew trees were used for the production of arches. From wood could perform almost all farm tools, toys and furniture.

At the mid-forest clearings could be easily gathered medicinal and poisonous plants, depending on what was in that moment needed. Hunting of wild animals - provide a huge amount of meat (adult bison can weigh a ton and had to confine close to the village that needed not far to carry a ton). The young boys hunting replaced sport and shopping.

With thin branches and twigs could knead baskets and other braids. Herbs growing in the forest were used not only to treat ailments, also to repel insects (marsh), washing (Saponaria, wood ash mixed with animal tallow), taking the spices. Many fruits were fit to eat. In the forest grew a variety of spices such as Juniper. Incised conifers provided resin, birch juice. In many hollows lived wild bees (now very small species) supply of honey and wax - from this was known Barthia. With hardwood charcoal needed in metallurgy. The refuse branches served as fuel, rot gave to convert to kindling. Obtaining these products required knowledge and skills.

From the economic point of view, the forest was a strategic asset for the Prusians.

How Prusians worshiped forest? Many parts of the forest was considered particularly unique - the holy places. There Waidelots the then interacted with the spiritual world. The rest of society, of course, also participated in the ceremonies. Holy forest from the "normal" was not separated by a wall blurring the boundary between them. And if there was no clear difference the "sanctity" was given to the whole forest (That is, taking care of the forest was also a religious order). I wondered why the Prusians (and other nations) chose to place the sacred oak. I visited many times old oaks - a powerful but they were already become very lonely and mutilated by time. Not too especially influenced me. In June 2014 I visited the century-old oaks - their branches at the bottom looked like dozens of hands with fingers spread ascending into the sky. I remembered that our ancestors prayed upright with their arms raised up tilted slightly forward and disconnected fingers. Real forest of hands. So it was, at least until the arrival of Christianity.

Prusians areas today without any national park. Unfortunately, none of the countries that have divided the lands of Prusia not bothered to put it on the project and take care of him. There are many areas suitable for such a project, eg. in Galindia where as a child I tried to embrace centuries-old pine trees. Probably they still standing there. Mach might be said. Tomasz Zieliński - Esej

PRUSIAN DOUBLE BROKEN CROSS

The question asked most frequently, is where does the Prusian double broken cross come from, there is no simple answer. The Prusian coat of arms symbolizes a double broken cross which prevails in most of them. Despite the fact that since XIV century in more than 1,000 Prusian families without any connection, this heraldic symbol is widely known amongst them, till now no one has found the explanation for this phenomenon.

A few thousand years before the cross was already well known, it consisted of two perpendicular lines. It is found in many European circles as one of their symbols also used in the Egypt by the Pharaohs as a T-shaped wheel on top, which has been found in Carthage decorated buildings. In the Aztec period it meant god sun. During the reign of Alexander the Great it was seen as a symbol of cruelty in where in the year 333 BC 2,000 inhabitants of Tyre were crucified. Also known among the Celts and many other people.

After the crucifixion of Christ, the cross became a symbol of Christianity, the victory of life over death, resurrection, God's love, salvation and sacrifice. Since then, with the two crosses Byzantine and Roman, we have the third one, the Prusian double broken cross.

The source of the double cross is Byzantium, from there it made its way to Russia, Slovakia, Hungary etc.

So far the archaeologists in their excavations have not dug up this symbol so we could learn and declare in what period it was used, as it was with the trident, symbol of the ancient Indo-Europeans in Sambia.

In the year 523 from Rome to Prusia arrives the Gothic ambassador Waidewuta with monk Bruteno. Both were Christians - Aryans. Arianism is the result of Christian schism, which took place in Constantinople (Byzantium) about two centuries earlier. Under the leadership of Waidewuta a meeting took place in Honeda of the the Prusian ethnos where he introduces them to a new way of life and law, to have one wife, rescuing others in distress, helping, feeding the hungry, care for powerless. To proclaim such laws in those days there was no other faith, the only exception being Christianity, which comprised of high ethics, rights and morals.

At this time paganism had exhausted its possibilities, and atheism as yet remained unknown. The introduction of the Christian faith, binding together a more modern outlook on man within nature in the order was not difficult, the human intellect had to dominate over the belief in mythology, and life had to enter into a new philosophical era. On many occasions before that Prusians had been in contact with all the then happenings in the civilization of christian world.

It all happened in the year 523. How many of Prusians were present there, we do not know. The spread of the new faith and law depended on the scale of presence at the time. For certain monk Bruteno was entrusted with this task. By him, the language was only spoken, this law was dilated, short of the knowledge whether it was Christianity or Arianism, it would be too much in those days to know the schizm of this new religion. Also time did not permit as the the Emperor of Rome soon died. Further fate of these two Goths distant fellow cousins remains unknown. Did they leave a symbol in the form of the one and a half cross ?

All the later travelers visiting Prusians, confirm of their highly ethical behaviour, morals, like the above-mentioned laws.

Although the Byzantine double cross through trade contacts has been well known, they adopted the one and half cross. This symbol on almost each

Prusai coat of arms in the Prusian heraldry is not a symbol of one family., but that of hundreds of families without blood ties, most of them did not have any knowledge of each others co-existence. However, they all used the coat of arms, Prus with symbol of broken double cross as their own call. Strictly, it had to be the expression of a particular virtue and worship which was so widely known and respected, but the original was full double cross of Byzantine.

It can not be any longer denied, and becomes impossible, that the double broken cross among the Prusians, and with so many of them, is evidence of early Christianity between them. The question remains, why the cross with one lost arm. Is it the rift in the Byzantine Christianity, and thus parting with full double cross.

There is a theory of such symbolism and is related to the transition from paganism to Christianity and the fight in defense of the faith. This is not good enough, because for the Christians the symbolism of a full cross remains always unchanged. Especially when the transition from paganism to Christianity. Prusian broken cross arose in some unknown process. Very likely became, with the Prusians as symbol of a split in Constantinople and received from Goths, problem they themselves have left no trace off. Symbolism of one and half cross for most of Prusians was very well known. It is impossible to find another such example. Scattered in the Crown used the same symbolism in their coat of arms of Prus I, II and III. Everyone took it without knowing each other, without family connections and without knowledge about themselves. Faith in this symbol had to be very strong, deep and widespread.

The following information comes from the "Collection of the names of the nobility," by Piotr Nałęcz - Malachowski, the first edition was in 1790. The message is very surprising about the cross in the Prus coat of arms in connection with the bishop of Cracow. St. Stanislaw bishop of Cracow where he was murdered in 1071 was a native of Prusia and used this coat of arms Prus I with the double broken cross.

The same author writes, and never before it has it been stated, that the Prus coat of arms was well known in Poland already in the tenth century. Astonishing information, because Poles at that time did not have their national emblem and this symbol was known to them. This fact is very difficult to explain as it is the only such a information discovered.

Prusians enjoyed religious freedom, and without doubt the Christian religion among them had its the own place. Another evidence is the archeological discovery in the port of Truso, the find of a christian catholic cross made from amber from the IX - X century and perhaps of a much earlier period, this was in the Roman period.. Cistercians in West Prusia were present in the twelfth century. In the year 1216, missionary Christian took Surwabuna and

Warpode, two western Prusia leaders to be baptized in Rome by the Pope himself.

Being of the Christian faith and to be a Christian must be anointed. Baptism should be held. The adoption of Christianity by the two leaders at the hands of the Pope meant Christianity for all the Prusians.

Finalising it, crosses cause confusion and to continue it why Germans claim that in Prusia they were on a Christian mission with the Popes blessing and exterminating them and now everybody remains silent. S. Klec Pilewski

THE PRUS HERALDRY

Under this title Prus Heraldry starts Prusian descendants listing, who sought their refuge from the Germanic extermination together with thier families which fled to the current Polish territory from the land of the indigenous Prusia. In Poland, over the years, they assimilated and grew into the Polish society - in time, losing and forgetting their national roots. Today there is a incredible growth of interest in these roots, origins and ancestral history.

The demonstration here is not, the ennoblement of one or more familys. Ennoblement in the Prusians community was not known and there was no division of classes between them. There was no nobility, bourgeoisie, peasants - unlike in the then called Christian countries. The Prusians were free men, and such was the sense of Prusian freedom. If it was not for the physical and mental destruction of Prusia performed by the Europeans and the Roman Catholics of Rome - today the socio-political system of Prusia would be a model for the whole world. The proof of how you can live without politics, using only the laws of nature, moral decency, ethics and many other elementary principles of fairness. Unfortunately, none of this was written and recorded and today seeking any information about Prusia requires painstaking work and an open mind.

In Poland, we have about 20,000 names with coats of arms - with the current knowledge allowing us to conclude that the minimum of 2000 are Prusian families, so this comparison shows that 10% of the Polish population are of Prusian descent. And further from simple mathematical results beyond any shadow of doubt that within the Republic of Poland there lives about 4,000,000 descendants of Prusia.

We begin with a review of the armorials. They have a special meaning for us as a Prusian names census - Prusia ennoblement is not the object. In feudal Poland there was only 10% of the population that was free, so that the Prusians in Poland were not the subject to slavery and announced their status as a free people under the motto of Prus. The Statute was honored and not questioned - the Prusians never had to carry "proof of nobility" - the very crest of Prus meant freedom, the same as Polish nobleman. The works of Hedwig Chwalibińskiej "PRUS HOUSE in the Middle Ages" helps us determin heraldic Prusian knights. A certain quote should be made of a

fragment of this work. "Gradually, more and more frequent publication of judicial record and heraldry from the area of publishing and heraldic judicial record of Mazovia showed that among the immense mass of minor nobility of Mazovia meets knights of foreign names who sued for noble origin, or accosted in rights knight cited on some iura Prussorum. Describes it as a jus Pruthenicum, jus Prussitharum, jus Prusskye or Pruschow right, and they called themselves Prusovye, Prusia, Pruschy, Pruteni ". The coat of arms of Prus, proclaimed themselves Prusians and no stranger gave them, and Polish heraldry had no choice in the acceptance.

A lot of the Prusian natives hidden in a typical Polish coats of arms, for example, the same name with several coats of arms and also crest of Prus with the oldest date, then very likely the coat of arms Prus is to be the original attributed to that name. Prusians themselves for various reasons had taken other emblems, replacing the original Prus. For this reason, we have the Prusian names appearing in many coats of arms. There was freedom replacing crests. Typically, it was associated with the family territorial movement, marrying rich without a male heir, negligence, and many other reasons.

The fact remains, that this phenomenon of so many Prus coat of arms in Polish heraldry, has for Prusai great meaning and importance because heraldry belongs to the historical sciences. Name Prus of the coat of arms often occurs as the first part of the surname. Itself the Prus surname in Poland can be found about 7000 times, and further since the fourteenth century, the Prus coat of arms holds more than 1,000 separate families. In both cases it is the ethnic name of the people exterminated in the thirteenth century. Nowhere do we find such a uniqueness with no family ties, families from different ethnic group, separated geographically, so as to have a common identity. This fact is not only unnoticed by historians but also neglected. Reason is obvious, otherwise it should be for general knowledge that the Prusians are still stay alive and are well. S. Klec Pilewski

THE PRUS ARMORIAL

Many questions, why the same surname has many different coat of arms are answered by below Statute;

Casimir the Great Statute of year 1347 ruled that for the life of his father's son can not seal a different, than his father stamp; it means that after his father's death could change the coat of arms. In fact, of Casimir Great times the only eldest son inherits his father's arms in an intact form, while each one younger sons had father's arms for themselves to change.



Andrzejowski



Baworowski



Bebrykowicz



Berkowicz



Białoskórski



Blank



Belina odm.



Biała



Biała odm.



Białynia



Białynia odm.



Brochwicz



Brochwicz II



Brochwicz III



Bronisław



Bysiński



Cackowski



Chodasiewicz



Cholewa



Chomąto



Chrapek



Czarnecki I



Czarnecki II



Czarnecki III



Czarnecki IV



Czarnysz



Cyro



Dąb



Dąb odm.



Dąbrowa



Doliwa Pruska



Dołęga



Dołmat



Drogomir



Elzanowski



Gąsowski



Gliszczyski



Gnadkowski



Gozdawa



Husarzewski



Husarzewski II



Isajkowski



Jabłonowski



Jacyna



Jakowiecki



Janina



Janina odm.



Janowski I



Janowski II



Jasieńczyk



Jastrzębiec



Jelita



Jezierski



Junosza



Klec



Klobar



Kobyliński



Kopycki



Korycki



Kos odm.



Kościerzna odm.



Kozłowski



Krzywda odm.



Krzyżanowski III



Kulikowski



Kuszaba Pruska



Lehndorf



Leliwa odm.



Linkiewicz



Lubicz odm.



Lusin



Machwicz



Malski



Milkowski



Misiewski



Mroziński



Mścigniew



Nałęcz Prus



Niezgoda odm.



Nieczuja



Nieczuja Ostrzew



Nieczuja Pruska



Niewiadomski



Odwaga



Ogończyk



Oksza



Opacki



Otwarte Kosy



Orle Nogi



Ostoja Pruska



Ostrzew odm.



Ostrzew Płonący



Palmowski



Panna



Pfeildorf



Piesz odm.



Piotuch



Piotuch odm.



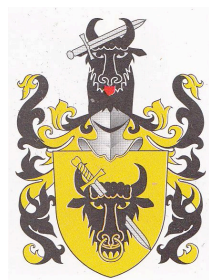
Piszczanski



Pobóg odm.



Podjaski



Pomian



Poraj odm.



Porembiński



Pawęza



Pół Podkowy



Prawdzic



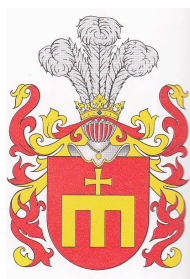
Pustoszyński



Radecki



Radomski



Radwan



Rawicz



Reszka



Reytan



Rodzianko



Rokotowski



Rola



Rywocki



Sas Pruski



Skowroński



Skarga



Sławęcin



Smoluchowski



Sobieski



Stawecki I



Stawecki II



Stradomski



Stucki



Sulima



Świniarski



Szczepański



Szeliga odm.



Sydorok



Syrokomla odm.



Ślepowron odm.



Tarnawa odm.



Tępa podkowa odm.



Tojpin



Topacz Pruska



Topacz Pruska odm. I



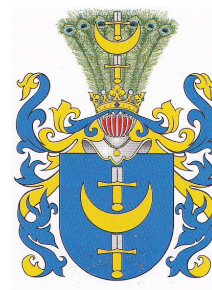
Topacz Pruska odm. II



Topacz Pruska III



Traczbroń



Trzaska



Turbia



Turzyński



Waga



Wąż



Warepski



Wichulski



Wieczniński I



Wieczniński II



Wieniawa odm.



Więckowski



Wiśniewski



Wojciechowicz



Wolność



Wolski I



Wolski II



Złota Wolność

SURNAME IS FOLLOWED BY THE NAME OF THE COAT OF ARM

Amsel Kos odm.
Andrzejowski Andrzejowski
Andrzejowski Pół Podkowy
Andruchowicz Doliwa Pruska
Andruszewicz Doliwa Pruska
Antuszewicz Krzywda
Agustynowski Ogończyk
Badowski Doliwa Pruska
Balcerowicz Doliwa Pruska
Bajkowski Krzywda
Baworowski Własny
Bebrykowicz Bebrykowicz
Bekesz Topacz Pruski odm.1
Berkowicz Ostrzew odm.
Bereznicki Sas Pruski
Berith Doliwa Pruska
Białobłocki Białynia
Białobłocki Janina
Białobrodzki Janina
Białochowski Cholewa
Białoskórski Dąbrowa
Bidzieński Janina
Bidziński Janina
Biedrzycki Gozdawa
Biedrzyński Gozdawa
Bielecki Janina
Bielowski Janina
Bieniewski Leliwa
Bieniewski Sas Pruski
Biesiadzki Jelita
Biskupski Dąb
Bieniacki Doliwa Pruska
Blank Blank
Błotnicki Doliwa Pruska
Błudnicki Topacz Pruska
Bobrownicki Doliwa Pruska
Bigdański Doliwa Pruska
Bochliński Chomąto
Bodywił Sulima
Bodwił Sulima
Bogatko Pomian
Bogucki Krzywda
Bogurski Ogończyk
Bogwił Dąbrowa
Bolimiński Chomąto

Bordziłowski Białynia
Borkowski Lubicz odm.
Borna Doliwa Pruska
Borowiecki Cholewa
Boruchowski Doliwa Pruska
Borzynowski Topacz Pruski
Borzywoj Tępa Podkowa odm.
Branicki Janina
Branwicki Janina Brzeziński Doliwa Pruska
Brodecki Tępa Podkowa odm.
Broszkowski Brochwicz II
Bruliński Rola
Bryzkowski Brochwicz
Brzezicki Tępa Podkowa odm.
Brzozowski Gozdawa
Buchwalski Chomąto
Buchwałdzki Chomąto
Buchwicz Radwan
Budwił Sulima
Budywił Sulima
Bułhak Syrokomla
Bydłowski Topacz Pruski
Bysiński Bysiński
Cackowski Cackowski
Cebulka Nieczuja
Chalczynowski Topacz Pruska
Chaliński Pomian
Chalknowski Topacz Pruska
Chamski Jastrzębiec
Chwalczniewski Topacz Pruska
Chanowski Doliwa Pruska
Chludziński Cholewa
Chmielewski Gozdawa
Chodasiewicz Chodasiewicz
Cholewa Cholewa
Cholewiński Cholewa
Cholewski Cholewa
Chołodecki Doliwa Pruska
Chrapek Chrapek
Chrząstkowski Krzywda
Chmura Krzywda
Chunowski Janina odm
Ciarnowski Cholewa
Czarnowski Cholewa
Ciborowski Kościeszka
Ciborski Jastrzębiec
Ciechocewski Kuszaba Pruska
Ciecholewski Ogończyk
Ciecholewski Kuszaba Pruska
Ciecholewski Chomąto
Ciecholewski Doliwa Pruska
Ciecierski Ślepowron

Cikowski Szeliga
Cieleski Doliwa Pruska
Ciemierzyński Doliwa Pruska
Czadliński Chomąto
Czapiewski Pielesz
Czarnecki Czarnecki I
Czarnecki Czarnecki II
Czarnecki Czarnecki III
Czarnecki Czarnecki IV
Czarnocki Krzywda
Czarnowski Cholewa
Czarnysz Czarnysz
Czarny (Zawisza) Sulima
Czindalski Doliwa Pruska
Czołchański Sas
Cygenberg Chomąto
Cym Ogończyk
Cyro Cyro
Damięcki Dąbrowa
Danczykiewicz Janina
Daniewicz Doliwa Pruska
Danowski Sławęcin
Danowski Krzywda
Daszewski Mścigniew
Dąbrowski Panna
Dawidowicz Topacz Pruska
Dembiński Ostrzew odm.
Dembowicz Krzywda
Dębiński Doliwa Pruska
Dębołęcki Prawdzic
Dier Doliwa Pruska
Dobiesz Doliwa Pruska
Dobrot Doliwa Pruska
Dobrowolski Doliwa Pruska
Dobrucki Doliwa Pruska
Doktorek Tępa Podkowa odm.
Doliwa Doliwa Pruska
Dołmat Dołmat
Domaniewski Biała
Drabsth Doliwa Pruska
Drauszwicz Pielesz odm.
Drobot Doliwa Pruska
Drywa Brochwicz II
Duchna Ślepowron
Duniewicz Doliwa Pruska
Dzieczeński Doliwa Pruska
Dziedzina Trzaska
Dziendziel Białynia
Dzik Doliwa Pruska
Dybowski Lubicz odm.
Dymowski Tępa Podkowa
Dymski Tępa Podkowa

Elzanowski Elzanowski
Eynarowicz Białynia
Falkowski Doliwa Pruska
Frącki Nieczuja odm.
Friebe Nieczuja
Gaboński Janina
Gangłowski Leliwa
Garczyński Sas Pruski
Gardecki Jacyna
Gałąłowski Leliwa
Gąsowski Gąsowski
Gederwoch Topacz Pruski
Gedrojc Topacz Pruski
Gezek Doliwa Pruska
Gierałtowski Tępa Podkowa
Glaznocki Otwarte Kosy
Gliński Sas Pruski
Gliszczyński Gliszczyński
Głazejewski Doliwa Pruska
Głazowski Doliwa Pruska
Głębocki Lubicz odm.
Głębocki Doliwa Pruska
Gnadkowski Gnadkowski
Gogoliński Junosza odm.
Gogoliński Sas Pruski
Goliński Sas Pruski
Gołembiewski Prawdzic
Gołębiewski Prawdzic
Gołembowski Gozdawa
Gołębiewski Gozdawa
Gołębiowski Gozdawa
Gołkowski Jastrzębiec
Gołocki Pielesz odm.
Gołubicki Janina
Gołyński Prawdzic
Gojski Doliwa Pruska
Gonsecki Doliwa Pruska
Gorowski Prawdzic
Gorzuchowski Doliwa Pruska
Gorzycki Doliwa Pruska
Goski Krzywda
Gostyński Sas Pruski
Gościński Doliwa Pruska
Gozdowski Doliwa Pruska
Gozddecki Doliwa Pruska
Gozdzki Doliwa Pruska
Gozimirski Doliwa Pruska
Górski Doliwa Pruska
Graban Brochwicz
Grabowski Pomian
Grajewski Doliwa Pruska
Graniewski Doliwa Pruska

Grochowski Kuszaba Pruska
Grodzicki Topacz Pruski
Grotkowski Ogończyk
Grzymułtowski Nieczuja
Guliński Janina
Gustkowski Machwicz
Gut Sas Pruski
Gut Ślepowron
Guta Sas Pruski
Gutta Ślepowron
Gutkowski Tępa Podkowa odm.
Gutt Sas pruski
Guzowski Doliwa Pruska
Halknowski Topacz Pruska
Holcznowski Topacz Pruski
Hołubicki Janina
Hołubowicz Janina
Husarzewski Husarzewski
Husarzewski II Husarzewski II
Imielski Nieczuja
Iraszewski Doliwa Pruska
Iruszewicz Doliwa Pruska
Isajkowski Isajkowski
Izeńkowski Dołmat
Iskra Topacz Pruski
Jabłonowski Jabłonowski
Jabłonowski Prawdzic
Jackiewicz Jacyna
Jacyna Jacyna
Jakowiecki Jakowiecki
Jamiołkowski Doliwa Pruska
Janczewski Tępa Podkowa odm.
Janik Janina
Janikowski Janina
Janiszewski Tępa Podkowa odm.
Janowski Janina
Janowski Janowski I
Janowski Janowski II
Jaroszewski Janina
Janski Doliwa Pruska
Jawicki Janina
Jaworski Sas Pruski
Jeleński Kozłowski
Jelitko Doliwa Pruska
Jemielski Nieczuja
Jemiołkowski Doliwa Pruska
Jezierski Jezierski
Josiewski Ślepowron
Jurecki Nałęcz Prus
Kabok Ślepowron
Kadłubski Doliwa Pruska
Kadłubicki Doliwa Pruska

Kalęczyński Ślepowron
Kalkstein Kos
Kałdowski Pobóg odm.
Kałowski Jelita
Kamieński Rola
Kamiński Jastrzębiec
Kamocki Jelita
Kański Janina
Karbowski Sas Pruski
Kaszewski Janina
Kęsowski Poraj
Kęsowski Poraj
Kętrzyński Junosza odm.
Kiedrowski Sas Pruski
Kierzkowski Krzywda
Kieszkowski Krzywda
Kikul Drogomir
Kikuł Drogomir
Kikoł Drogomir
Kitnowski Cholewa
Kleczkowski Doliwa Pruska
Klec Klec
Klęczkowski Cholewa
Klobar Klobar
Klichowski Doliwa Pruska
Kłoczowski Doliwa Pruska
Knibawski Chomąto
Knot Doliwa Pruska
Kobyłański Lubicz odm.
Kobyliński Krzywda
Kobyliński Kobyliński
Kobyłski Pobóg odm.
Kociubiński Białynia
Kogkowski Topacz Pruska
Kojadzki Prawdzic
Komocki Ślepowron
Konojadzki Prawdzic
Konopacki Odwaga
Konopiński Leliwa odm.
Kopacz Doliwa Pruska
Kopicki Topacz Pruska
Kopycki Kopycki
Kopyciński Topacz Pruska
Korycki Korycki
Kosiński Doliwa Pruska
Kosacki Kos
Koss Kos
Kossacki Prawdzic
Kossak Kos
Kossak Ślepowron
Kostka Dąbrowa
Kostrzesza Kościerza

Koszelewski Prawdzic
Koszczyc Doliwa Pruska
Koszelewski Prawdzic
Koszembar Doliwa Pruska
Kot Doliwa Pruska
Kotuliński Topacz Pruski
Kozłowski Kozłowski
Kozuchowski Doliwa Pruska
Krasnodębski Pobóg odm.
Krupski Topacz Pruski
Kruszecki Doliwa Pruska
Kruszewski Prawdzic
Kruszyński Prawdzic
Krzczonowicz Szeliga
Krzybawski Chomąto
Krzykoski Orle Nogi
Krzyształowicz Turbia
Krzyształowicz Turbia
Krzyżanowski Krzyżanowski III
Krypski Topacz Pruski
Kszczonowicz Szeliga odm.
Kublicki Piotuch
Kublicki Piotuch odm.
Kukliński Prawdzić
Kulik Drogomir
Kulikowski Kulikowski
Kurp Ślepowron
Kurpiewski Ślepowron
Kurzewski Topacz Pruski
Kuźniecowa Bronisław
Kwasek Janina
Kwos Nieczuja
Langenau Doliwa Pruska
Lehndorf Lehndorf
Leśniewski Doliwa Pruska
Lędzki Janina
Linkiewicz Linkiewicz
Lipski Doliwa Pruska
Lissowski Nałęcz-Prus
Lubieński Doliwa Pruska
Lubowidzki Topacz Pruska
Ludwikowski Ogończyk
Lukocki Prawdzic
Lutko Doliwa Pruska
Lutoborski Tępa Podkowa odm.
Luziański Lusin
Łaskawski Nieczuja Pruska
Ławrynowicz Białynia
Łazeński Krzywda
Łazowski Krzywda
Łodygowski Ogończyk
Łopatacki Tarnawa odm.

Łukomski Doliwa Pruska
Łupianka Ślepowron
Łuwczycki Topacz Pruski
Łyszkowski Doliwa Pruska
Machwicz Doliwa Pruska
Machowicz Nieczuja-Ostrzew
Mackiewicz Lubicz odm.
Malski Malski
Meleniewski Topacz Pruski
Mgowski Lehndorf
Miedźwiecki Topacz Pruski
Mieński Rola
Mierzejewski Szeliga
Milewski Doliwa Pruska
Miłkowski Miłkowski
Miłośławski Doliwa Pruska
Mirski Białynia odm.
Misiewski Misiewski
Mleczko Doliwa Pruska
Mocarski Pielesz odm.
Modliński Tępa Podkowa odm.
Mokowski Trzaska
Moniuszko Krzywda odm.
Moraczewski Doliwa Pruska
Mortęski Orle Nogi
Mosiewicz Topacz Pruska odm. 2
Mroziński Mroziński
Mszaniecki Sas Pruski
Mszczuj Janina
Naczko Doliwa Pruska
Nadłętowski Nieczuja
Nagolski Wichulski
Nahojowski Krzywda
Napolski Niezgoda odm.
Narajowski Janina
Naszyniec Doliwa Pruska
Natko Doliwa Pruska
Nawoy Topacz Pruska
Necewicz Janina
Niedrowski Brochwicz
Niemski Białynia
Niewiadomski Niewiadomski
Nogatcki Otwarte Kosy
Noswicki Doliwa Pruska
Nowomiejski Doliwa Pruska
Ochimowski Doliwa Pruska
Olbiecki Janina
Olbiński Janina
Olszbak Janina
Olszowski Otwarte Kosy
Olszyński Doliwa Pruska
Onoszkowicz Jacyna

Onyszkiewicz Jacyna
Opacki Opacki
Opocki Janina
Orłowski Chomąto odm.
Orzelski Brochwicz
Osłowski Kos
Ostrowicki Doliwa Pruska
Osłowski Kos odm.
Ostrowski Tępa Podkowa odm.
Palmowski Palmowski
Pampowski Gozdawa
Paszek Doliwa Pruska
Pełka Janina
Pępowski Gozdawa
Piasecki Janina
Piec Kuszaba Pruska
Pieczewski Kuszaba Pruska
Piędzicki Topacz Pruska
Piotrowicz Syrokomla odm.
Pilawski Jastrzębiec
Pilewski Pfeildorf
Piłsudski Koscierza odm.
Pisulski Krzywda
Piszczkański Piszczkański
Plastwig Kos odm.
Pluszwic Kos odm.
Podjaski Podjaski
Podlewski Doliwa Pruska
Podlódowski Janina
Pogłódowski Janina
Pogorzelski Krzywda
Pokutyński Sas Pruski
Poleski Krzywda
Polewski Krzywda
Porembiński Porembiński
Poszliński Lubicz odm.
Potocki Janina
Porzecki Doliwa Pruska
Potrykowski Drogomir
Powęski Pawęza
Prądyński Elzanowski
Preitsch Prawdzic
Preuss Leliwa
Preuss Pomian
Preycz Prawdzic
Preyss Jastrzębiec
Proszyński Ogończyk
Prusiecki Wieniawa odm.
Prusieński Rawicz
Prusimski Nałęcz Prus
Prusinowski Pobóg odm.
Prusinowski Sas Pruski

Prusiński Ogończyk
Prusiński Rawicz
Pruski Jastrzębiec
Pruski Leliwa
Pruski Prawdzic
Pruski Rola
Pruski Szeliga
Pruszek Leliwa
Pruszek Pielesz
Prusakiewicz Pielesz
Pruszek Rola
Pruszyński Ogończyk
Przekuleja Doliwa Pruska
Przezwocki Janina
Przyłuski Tępa Podkowa odm.
Pszonka Janina
Puchalski Ślepowron
Pułaski Pomian
Puławski Ślepowron
Purzycki Doliwa Pruska
Putoszyński Putoszyński
Raciniewski Kuszaba Pruska
Radecki Radecki
Radecki Doliwa Pruska
Radomiński Cholewa
Radomiński Ogończyk
Radomski Radomski
Radoszewski Sas Pruski
Ramocki Ślepowron
Reszkowski Reszka
Reytan Reytan
Rodzianko Rodzianko
Rojek Krzywda
Rokitnicki Prawdzic
Romocki Prawdzic
Romocki Ślepowron
Rokotowski Rokotowski
Roźdrazewski Doliwa Pruska
Rożycki Doliwa Pruska
Rumocki Ślepowron
Rzeczycki Janina
Rzepecki Białynia
Rzeszowski Doliwa Pruska
Rzewuski Krzywda
Rzezeński Janina
Rzęczkowski Kos odm.
Rychter Pół Podkowy
Rykalski Doliwa Pruska
Rykowski Doliwa Pruska
Ryński Jastrzębiec
Rywocki Rywocki
Sadkowski Doliwa Pruska

Sadliński Chomąto
Sarnowski Ślepowron odm.
Sasin Jastrzębiec odm.
Sańkowski Krzywda
Sawiński Doliwa Pruska
Sękowski Prawdzic
Seńko Dołmat
Seńkowicz Dołmat
Siciński Doliwa Pruska
Siegroth Topacz Pruska
Sielnicki Doliwa Pruska
Siemakowski Doliwa Pruska
Silnicki Doliwa Pruska
Siromski Ślepowron
Skarbek Doliwa Pruska
Skarga Skarga
Skawiński Doliwa Pruska
Skąpski Doliwa Pruska
Skłodowski Jastrzębiec
Skłodowski Dołęga
Skolimowski Ostrzew Płonący
Skolimowski Lubicz
Skowroński Tępa Podkowa odm.
Skowroński Skowroński
Skrodzki Ślepowron
Skrzypkowski Sławęcín
Skrzyszewski Jastrzębiec
Skrzyszewski Ostoja Pruska
Skulimowski Lubicz
Slaski Krzywda
Slesiński Doliwa Pruska
Sławikau Topacz Pruska
Słuchocki Jasieńczyk
Smoliński Doliwa Pruska
Smoluchowski Smoluchowski
Smosarski Janina
Sobieski Janina
Sobieski Sobieski
Sobieszczko Cholewa
Sobocki Doliwa Pruska
Soboliński Ślepowron
Sobowski Tępa Podkowa odm.
Soczycki Krzywda
Sokołowski Doliwa Pruska
Somnicz Sas Pruski
Soszycki Krzywda odm.
Spandowski Ślepowron
Sreczkowski Doliwa Pruska
Sroczkowski Topacz Pruska
Srokowski Janina
Starzyński Doliwa Pruska
Stawecki Stawecki I

Stawecki Stawecki II
Stawski Tępa Podkowa odm.
Stąpczewski Doliwa Pruska
Stępczyński Doliwa Pruska
Stępski Doliwa Pruska
Stoiński Janina
Stoliński Kos odm.
Stradomski Stradomski
Strawiński Doliwa Pruska
Stroński Doliwa Pruska
Strusiński Szeliga
Strzałkowski Prawdzic
Strzeszowski Janina
Stucki Stucki
Suchodolski Janina
Suchostrzycki Chomąto
Sulewski Pomian
Sułkowski Białynia
Sumowski Prawdzic
Sumowski Jastrzębiec
Suski Doliwa Pruska
Szańkowski Krzywda
Szaszorski Topacz Pruska
Szczepański Szczepański
Szczepankowski Wieniawa odm.
Szczepanowski Wieniawa odm.
Szczytnowski Jastrzębiec
Szczudłowski Sas Pruski
Szczupliński Panna
Szczurowski Jasińczyk
Szczytski Doliwa Pruska
Szeronos Sławęcín
Szewiński Dąb
Szomański Jastrzębiec
Szumański Jastrzębiec
Szumborski Lubicz
Szumkowski Kościeszka
Szygrod Topacz Pruska
Szymański Wolność
Szymborski Lubicz
Szymborski Nałęcz
Szymoński Złota Wolność
Szyniewski Reytan
Swiniarski Swiniarski
Święcicki Krzywda
Sydorok Sydorok
Syruc Doliwa Pruska
Targoń Kościeszka
Targoński Kościeszka
Teuto Doliwa Pruska
Tesmer Sas Pruski
Tłubicki Jastrzębiec

Tomkiewicz Topacz Pruska
Topiński Tojpin
Topoliński Chomąto
Tortiłowicz Nieczuja
Traczewicz Traczobroń
Truchelski Dołęga
Trupelski Dołęga
Truszkowski Trzaska
Trzaskowski Trzaska
Trząskowski Trzaska
Trzebski Nieczuja Pruska
Trzecki Doliwa Pruska
Trzetrzewiński Podkowa Tępa odm.
Turzyński Turzyński
Tyszka Trzaska
Ugoski Ślepowron
Umiński Cholewa
Unieszkowski Janina
Urzazowski Janina
Urzanowski Janina
Waga Jastrzębiec
Waga Waga
Warepski Warepski
Waszmutowski Janina
Wąż Ślepowron
Wązkowski Wąż
Węglowski Krzywda
Wężyk Jastrzębiec
Wichulski Wichulski
Wieczwiński Wieczwiński I
Wieczwinski Wieczwiński II
Wiernek Janina
Wierzbicki Ślepowron
Wiebrznięta Janina
Więckowski Więckowski
Wilczek Białynia
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
Woyszyn 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.
Zaborowski Ostoja Pruska
Zacharzewski Doliwa Pruska
Zaduski Janina
Zakrzewski Doliwa Pruska
Zalchocki Doliwa Pruska
Zaleski Chomąto
Zalewski Chomąto
Załęcki Doliwa Pruska
Załęski Doliwa Pruska
Zambrzyca Kościeszka
Zambrzycki Kościeszka
Zawadzicki Janina
Zawieprzsk Janina
Zawisza (Czarny) Sulima
Zbiluta Janina
Zegartowski Topacz Pruska odm. 3
Zembrzusi Doliwa Pruska
Zengwirski Pobóg odm.
Zerzyński Janina
Zgorzelski Krzywda
Zielecki Doliwa Pruska
Zieleżnicki Ślepowron
Złotarzewski Tępa Podkowa
Znaniński Krzywda
Zrzelski Ogończyk
Zuchta Brochwicz II
Zulicki Janina
Żyżniewski Białynia
Żelślawski Dąb odm.
Żmijewski Ślepowron
Żmijewski Jastrzębiec
Żuroch Sas Pruski
Żydowski Doliwa Pruska

NAMES OF COAT OF ARMS PRUS I



Prus I

Albrychowicz, Litwa
Andrzejewski
Andrzejowski
Bałdowski
Balowicz
Bednarski, gn. Bednarów, woj. ruskie
Bereźnicki, woj. podlaskie
Białochocki, gn. Białochowo, woj.
chełmińskie
Białoszewski vel Białyszewski
Biedrzych
Biesiadecki vel Biesiadowski
Biestrzykowski, gn. Biestrzykowice, woj. sieradzkie
Bluszczyński
Bogusławski, Bogusławice, woj. łęczyckie
Bogurski
Bołączki
Boniecki
Bońkowski, woj. kijowskie
Borowski, gn. Borowo, woj. mazowieckie
Brzeski
Brzeziński – wymienieni pod h. Prus 3
Brzyński vel Brzeński, Prusy
Bugajski
Butwiłowicz vel Butwił
Bystroń
Bystram
Budka vel Budek
Chładowski
Chocewicz
Chodasiewicz vel Chodaszewicz
Chomętowski, gn. Chomętowo, woj. mazowieckie
Chwałkowski, gn. Chwałkowo, woj. Chrzanowski, gn. Chrzanowo, woj. mazowieckie

Chrzczonowski Cianowski, Cianowice, woj. krakowskie
Ciągliński
Cieszyn
Cieszymowski
Czaczkowski
Czarnecki
Cygański, gn. Cygany, woj. łęczyckie
Cytowicz, powiat lidzki
Dawidowicz
Dąbrowski (jednego poch z Frankowskimi), gn. Dąbrowa, woj. podlaskie
Długojewski, gn. Dł ugojewo, woj. sandomirskie
Dobrocieski, gn. Dobrociesz, woj. krakowskie
Dobraczyński
Dołmat
Dorohiński
Drogot
Drotkiewicz, Litwa, herb odm. Drozdowski, gn. Drozdy, woj. mazowieckie
Druszkowski, gn. Druszków, woj. krakowskie
Dworski, woj. Cheł mińskie
Dymitrowski, gn. Dymitrów, woj. krakowskie
Dzierliński
Dzierżek, woj. krakowskie, woj. mazowieckie
Fałęcki
Fastowicz
Frankowski, gn. Franki, woj. podlaskie
Fricz
Frycowski
Frykowski
Gałęcki, Gałki, woj. mazowieckie
Garlicki, gn. Garlica, woj. krakowskie
Gawłowicki
Gębicki, woj. krakowskie
Gliśniewski
Gładkowski vel Gładowski
Głowacki, gn. Głowaczewice, woj. sieradzkie
Głuszyński
Goleń
Goły vel Goly
Gonowski
Gorski vel Górski
Gostyński
Goworowski, gn. Goworowo, woj. mazowieckie
Górny
Górski, gn. Górskie - Ponikł y Stok, woj. mazowieckie
Gnida
Gniewiewski, gn. Gniewiewice, woj. mazowieckie
Grabkowski
Grochowarski vel Grochowalski, gn. Grochowarsko, woj. mazowieckie
Grodecki, gn. Gródek, woj. krakowskie
Grot (poch od Wieczfińskich), gn. Grotki, woj. mazowieckie
Grzybowski
Grzymisławski, gn. Grzymisławice, woj. poznańskie

Grzymułtowski
Guda
Gumowski, woj. sandomirskie
Gunicki, gn. Gunice, woj. kaliskie
Gurkowski, piotrkowski
Hładowicki, Litwa
Hurba
Hurkowski, woj. kijowskie
Husarzewski, nob 1676, herb odm.
Irenkowski
Isajkowski-Dołmat vel Izaykowski, gn. Isajki, woj. kijowskie, herb odm.
Izenkowski
Jabłonowski (poch od Krzyżewskich), gn. Jabłonowo, woj. podlaskie
Jabł oszewski
Jakowicki
Jakowiecki
Janowski, gn. Janowo, woj. mazowieckie
Jaras
Jaroszewicz-Kwaczyń ski, woj. witebskie
Jaszczewski
Jerzmanowski, gn. Jerzmanowice, woj. krakowskie
Jeżewski vel Jeżowski (poch od Krakowiań skich), gn. Jeżewice, woj. mazowieckie
Juchna
Juchnowski, woj. podolskie
Julewski, woj. mazowieckie
Jurecki
Juszkiewicz
Kaczkowski, gn. Kaczkowice, woj. krakowskie
Kączkowski
Kamiń ski
Kamocki, gn. Kamocin, woj. sieradzkie
Kełpsz
Kierdwanowski, gn. Kierdwanowice, woj. podolskie
Kiwalski
Klecki, woj. pomorski
Klicki, gn. Klicz, woj. Mazowiecki
Kliczkowski, gn. Kliczkowy, woj. mazowieckie
Kliks
Klimontowski
Klimuntowski
Klobar, gn. Minery-Klobara, woj. sandomierskie, nob 1552
Kobierski, gn. Kobierzyn, woj. sandomirskie
Kobieski
Kobiewski
Kobyliński, gn. Kobylin, woj. podlaskie
Kołomyjski, gn. Kołomyja, woj. podlaskie
Komorowski
Kondracki, gn. Kondradziec, woj. płockie
Korcicki
Kordek
Korgowd
Koronacki

Korowicki
Korulski
Kotulski
Korycki, gn. Korytnica, woj. mazowieckie
Kowalewski, gn. Kowalów, woj. mazowieckie
Kowalowski
Koźliński
Kniaziołucki
Krasnosielski, gn. Krasnosielce, woj. bractawskie
Krasnowiecki
Krępiński, gn. Krę pna, woj. krakowskie
Krzyszkowski, woj. krakowskie
Krzywokulski
Krzyżakowski
Krzyżanowski
Krzyżewski, gn. Krzyż ewo, woj. podlaskie
Kumelski, woj. podlaskie
Kurczyński
Kurowicki, gn. Kurowice, woj. podlaskie
Kuszejko
Kwaczyński
Kyczyński, gn. Kicznia, woj. krakowskie
Lechowiec
Lisicki, gn. Lisice, woj. rawskie
Lisowski, woj. krakowskie, herb odm.
Lubiatowski
Łaski, gn. Łaś -Toczyłowo, woj. mazowieckie
Łaskowski
Łatkiewicz vel Łatkowicz
Łatyński
Łącki (poch od Jerzmanowskich), gn. Łąki, woj. krakowskie
Łąka
Łatkiewicz, gn. Łą тка, woj. krakowskie
Łososiński, gn. Ł ososina, woj. krakowskie
Łunkiewicz, gn. Ł unkiewskie, Litwa
Maciński, woj. poznańskie
Markold
Michalczewski, gn. Michalczowa, woj. krakowskie
Michalewicz
Mierzwiński
Miłkowski, gn. Miłkowa Wielka, nob. 1782, herb odm.
Miszewski
Mitkiewicz, gn. Mitkaycie, Żmudź
Mniszewski, gn. Mniska Wieś , woj. rawskie
Mocarski
Mokrzewski
Monasterski
Morelowski, gn. Morele, woj. rawskie
Motowidło, Litwa
Mroczek, gn. Mroczkowo, woj. mazowieckie
Mruk
Mścichowski

Myk
Nadolski
Nejman
Niedziałkowski
Niedzielski
Niedziński
Nidziński, gn. Nidzino, woj. mazowieckie
Niedzielski, woj. sieradzkie
Nielepiec, gn. Nielepice, woj. krakowskie
Nielipowicz
Niemczynowicz
Niemczynowski
Niewiadomski-Piotuch, gn. Niewiadoma, woj. podlaskie,
Noniewicz, powiat lidzki
Noreyko
Nosakowski vel Nossakowski
Obrycki, gn. Obryte, woj. mazowieckie
Ogilba
Ogrodzieński, gn. Ogrodzieniec, woj. mazowieckie
Ogrodziński
Olszewski
Onacz
Mayno vel Maynota
Opacki (poch od Powsińskich), gn. Opacz Wielki,
Opalenicki vel Opalenicki
Opolski, gn. Opole, woj. lubelskie
Orło
Ormiński vel Ormień ski
Orzeł
Orzest
Orzypies
Ordyłowski
Ossowski, gn. Ossowo, woj. pomorskie
Ostrowski, gn. Ostrów, woj. sieradzkie
Otock, gn. Otocznia, woj. pł ockie
Otto
Padkowski vel Patkowski, gn. Padkowice, woj. podlaskie
Pajewski, gn. Pajewo, woj. mazowieckie
Pakosz
Patocki, Kałuszyno-Patok, woj. mazowieckie
Pawęski-Skarga, herb odm.
Pecner
Petrusiewicz vel Petrusewicz
Petryczyn
Pielgrzymowski, gn. Pielgrzymowice, woj. krakowskie
Pieszczański
Pietrusewicz
Pikuz
Pilski
Piotrowski, gn. Piotrowice, woj. krakowskie
Piotuch
Piszczkański, herb odm.

Piszczałowski
Plich
Pliski
Płocki
Płoniański
Płonka
Płonowski
Płoński, gn. Płonki, woj. podlaskie
Płoski
Płowski
Podleski, gn. Podlesie, woj. rawskie
Polikowski
Polkowski vel Polikowski
Połomski
Porębiński
Potoczyński
Powsiński, gn. Powsinek, woj. mazowieckie
Preis
Preyss
Prus vel Pruss
Prusakowski
Prusewicz
Pruskowski
Pruszanowski
Pruszewski
Przechodzki
Przechowski
Przewłocki, Przewłoka, woj. podlaskie
Przewski, woj. mazowieckie
Przeździecki, gn. Przeździecko, woj. mazowieckie
Puryszka vel Puryszko
Purzycki
Puzyrowicz
Raciborowski, gn. Raciborowice, woj. krakowskie
Rackowski, gn. Rackowo, woj. mazowieckie
Radecki, herb odm.
Radwański, gn. Radwanowice, woj. krakowskie
Radziątkowski, gn. Radziątków, woj. sieradzkie
Radziecki, gn. Radzięcín, woj. lubelskie
Rakowski (poch od Powsińskich), gn. Rakowiec,
Raspiński
Reszka
Reszkowski
Reymer
Riwotcki
Robkowski
Rodowicz, gn. Rodowce, Litwa
Rodzianko
Rokotowski, gn. Rokotów, woj. rawskie
Rosochacki
Różanka
Rubinkowski

Rudnicki, gn. Rudniki, woj. krakowskie
Rudawski
Rudowski, gn. Rudowo, woj. mazowieckie
Rudzianko
Rudziński
Rukał a vel Rukalicz
Ruwski
Rzeszek
Rywocki
Sas
Skotnicki
Skarzeszowski, gn. Karzeszowo, woj. krakowskie
Skowron
Skowroński
Skrodzki, gn. Skroda, woj. mazowieckie
Sławek
Słupski, gn. Słupsk, woj. , krakowskie
Smolikowski vel Smulikowski
Smorawski vel Szmorawski
Snarowski vel Snorowski
Sobiecki
Sochaczewski
Spinek vel Spineczki
Stefan
Stępkowski, woj. płockie
Stradomski, gn. Stradomka, woj. krakowskie, herb odm.
Strowski
Strzałkowski
Strzelecki (poch od Dobrocieskich), gn. Strzelce,
Strzępiński vel Strzempiński, gn. Strzępiń, woj. poznańskie
Studziński (poch od Słubickich), gn. Studzieniec,
Studzieński
Studziński
Suszewski
Sudwa
Swarocki (poch od Słubickich), woj. rawskie
Szamowski, gn. Szamowo, woj. sieradzkie
Szarzyński
Szczepanowski, gn. Szczepanowo, woj. krakowskie
Szczepieński
Szczycieński
Szepeciński vel Szepeczyński
Szorc
Szumańczewski vel Szumańczowski, gn. Szumańczowo, woj. krakowskie
Szumańczewski vel Szumańczowski, gn. Szumańczowo, woj. krakowskie
Szybalski
Śledź
Ślepczyc, Litwa
Ślepikowski vel Ślepkowski
Świder
Świerczyński (poch od Słubickich), gn. Świerczyn, woj. mazowieckie
Tabaszowski, gn. Tabaszowa, woj. krakowskie

Tobaszowski
Tolstecki vel Toł stecki
Trębicki vel Trembecki vel Trembicki, gn. Trą bki,
Truskawki
Trzępiński
Turkowski
Turzyński, herb odm.
Urbanowski
Werecki
Wieczorek
Więckowski, gn. Więcki, woj. sieradzkie
Wierzbicki, gn. Wierzbica, woj. krakowskie
Wirzbięta
Wiewiórowski vel Wiewiorowski
Wilkoszowski
Windyk vel Wittyg, gn. Windyki, woj. mazowieckie
Wiskałła
Wiśniewski vel Wiśniowski, gn.
Wiśniów, woj. lubelskie
Włost
Wokulski
Woliński
Wolski, woj. krakowskie, herb odm.
Wołkowiński
Wrzępski, gn. Wrzępia, woj. krakowski
Wspinek
Wysłobocki
Zadziński
Zagorowski, gn. Zagorowa, woj. krakowskie
Zagórowski
Zajączek
Zajączkowski, woj. Chełmińskie
Zajkowski vel Zaykowski
Załęski (poch od Sł ubickich), gn. Załęże, woj. mazowieckie
Tarapaty
 Zbierzyński vel Zbirzyński
Zdrodowski
Zegadło vel Żegadł o
Żabka
Żochowski
Żukowski, gn. Żukowo Wielkie, woj. płockie
Żurkowski vel Zurkowski, gn. Żuraki

NAMES OF COAT OF ARMS PRUS II



Prus II

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
Chłopicki, gn. Chłopice, woj. bełskie, herb odm.
Chojnacki
Chomętowski, gn. Chomętowo, woj. mazowieckie
Czohodorfd
Damecki
Damiński
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
Dowejko, powiat lidzki
Faszczy, gn. Faszczyce, woj. rawskie
Faszcze, gn. Faszcze, woj. podlaskie
Filonienko
Gąsowski, gn. Gąski, woj. mazowieckie; gn. Gąsówka, woj. podlaskie
Gulach
Glinojewski vel Glinowiecki, gn. Glinojew, woj. płockie
Glinowiecki
Gloger, ziemia łomżyńska
Głuchowski, gn. Głuchówek, woj. rawskie
Głuchowski-Gleich, gn. Głuchowo, woj. chełmińskie, herb odm.
Gołęb
Gościszowski

Grabowski
Grochowski, gn. Grochowalsk, woj. mazowieckie
Grodzieński, gn. Grodzień , woj. płockie
Grzybowski, gn. Grzybowo, woj. mazowieckie
Grzybiński, przyd Windeck (Windyk)
Gunthek
Jezierski, gn. Jezierzycy, woj. rawskie, herb odm.
Jeżewski, gn. Jeż ewice, woj. mazowieckie
Kalnochwotski
Kamocki, gn. Kamocin, woj. sieradzkie
Kanafocki vel Kanafojski
Karniski, gn. Karniszyn, woj. pł ockie
Katlewski, gn. Katlewo, woj. chełmińskie
Kletni
Klukowski, woj. sieradzkie
Kobyliński, gn. Kobyłino-Pieniążki, woj. podlaskie
Korowicki
Kosiński, gn. Kosiny, woj. płockie
Kostecki, gn. Kostki Mał e, woj. sandomierskie
Koysza
Krzyształowicz
Krzyształowicz
Krzyształowski
Kuklinski
Kula
Kulicz
Kurowicki
Lisicki, gn. Lisice, woj. rawskie
Lubecki vel Ł ubecki (poch od Płomiańskich), gn. Łubki, woj. płockie
Lubiatowski, gn. Lubiatów, woj. sieradzkie, herb odm. Łaźniewski
Łaźniowski
Łaźniewski
Makowski, gn. Makowo, woj. podlaskie
Małachowski, gn. Małochowo, woj. mazowieckie
Mikuł owicz
Miszewski vel Misiewski (poch. od Białyszewskich), gn. Miszewo, woj. płockie
Miszkiel
Mizgier
Mitarnowski
Moszczyński (poch. od Wspinków), gn. Moszczenica, woj. sieradzkie
Myśłęcki
Nakwaski, gn. Nakwasin, woj. mazowieckie
Niewierski, gn. Niewierz, woj. inowrocławskie
Nowomiejski
Obrębski, gn. Obręb, woj. mazowieckie
Olszowski, gn. Olszowa, woj. łęczyckie, herb odm.
Orpinowski vel Orpiński
Orpinowski
Orpiński
Orzeszkowski, woj. pł ockie
Osowiński
Ossowiński, woj. podlaskie

Otto
Petrellewicz
Pieniążek
Płomiański, gn. Płomiany, woj. brzesko-kujawskie
Preczkowski vel Pręczkowski, woj. inowrocławskie
Pruski
Radomiński
Radziątkowski
Radziecki
Rogusławski
Rosółowski
Rudowski, gn. Rudowo-Prusy, woj. mazowieckie
Samicki, herb odm.
Segnic, nob 1669
Siodłowski, gn. Siodłków, woj. sieradzkie
Skotnicki (poch od Wspinków), gn. Skotniki, woj. sieradzkie
Spytek
Strzemieczny, gn. Strzemieczno, woj. mazowieckie
Strzałkowski
Stypiński
Szczyński (poch od Miszewskich), gn. Szczytno, woj. płocki
Szcutowski
Sułostowicz
Świętochowski, gn. Świętochowo, woj. mazowieckie
Tobaczyński
Urbanowski
Ważanka vel Spytek
Wiecziński, gn. Wiecznia, woj. płockie
Więckowski
Windacki, przyd Windak, gn. Windak, woj. chełmińskie
Wiślocki
Wodzyński, gn. Wodzyn Mały, woj. sieradzkie
Wołowski, gn. Wołowa, woj. płockie
Wspinek vel Spinek, woj. sieradzkie
Zaborowski, gn. Zaborowo, woj. płockie
Zacharski, gn. Zacharza, woj. sieradzkie
Zglinicki, gn. Zglinice, woj. płockie
Żyrowski, gn.

NAMES OF COAT OF ARMS PRUS III



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 Jarnurowski vel Jaruntowski (poch. od Łomżskich), gn. Jarnuty, woj. mazowieckie
Jarontowski
Jaromirski (poch. od Stuckich), gn. Jaromierz, Prusy
Jezierski, gn. Jeziorna, woj. mazowieckie
Karmanowski, gn. Karmanowice, woj. krakowskie
Karmiński
Karniski vel Karniński (poch. od Wieczwińskich), gn. Karniszyn, woj. płockie
Kierekes
Kobyliński, gn. Kobyliny, woj. rawskie
Kobylski
Kodzioł
Kordzikowski
Korewicki vel Korowicki
Kota
Kowalewski, gn. Kowalewice, woj. sieradzkie
Kowaliński
Krakowiński (krewni Jeżewskich), gn. Krakowiany, woj. mazowieckie
Krakowieński
Krakowiński
Kreczmar vel Kreczmer
Kruszewski (poch. od Jeżewskich), gn. Kruszewo, woj. mazowieckie
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
Międzyki
Młacki (poch. od Powsińskich), gn. Mładz, woj. mazowieckie
Mładzki
Młocki, woj. mazowieckie
Młyński, gn. Młyńsk
Mnichowski
Morozowicz
Mroczek, gn. Mroczki, woj. podlaskie
Mroczkowski, gn. Mroczki-Kamionka, woj. podlaskie
Mroziński
Mrozowicki vel Mrozowiecki, Mrozowski, gn. Mrozowice, woj. krakowskie
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
Ogrodziński 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
Prossewski
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
Uciński, gn. Uciąchy, woj. rawskie
Ważyński (poch. od Jarnutowskich), Wązyny, woj. płockie
Wibulski
Wichulski
Wiczfiński
Wieczwiński vel Wiczfiński gn. Wieczwnia, woj. płockie
Wieczyński
Wiećfiński
Wiećwiński
Wieczfiński
Wiefiński
Wietwiński vel Witwiński
Wietwiński
Więckowski
Witwiński
Wiwolski
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
Zdrowski, 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
Zochowski vel Żuchowski, gn. Żochowo, woj. płockie
Żukowski, gn. Żukowo, woj. płockie

FAMILIES OF UNKNOWN COAT OF ARMS

Families of the Prusian unknown coat of arms, often appears in armorials, the only known explanation is that during ID to ennoblement was not necessary to declare a coat of arms.

Adamoski
Adikiewicz
Albrechtowicz
Ambrożewski
Amelang
Auerchos
Bachnicki
Badgurski
Balwin
Barnowski
Bartelsdorf
Bartuszewski
Bądzowski
Bdzyński
Białobrzycki
Bierbirski
Białobrzycki
Bierbirski
Bikowski
Biroński
Bobielski
Boblik
Bobski
Bobulski
Boby
Bolme
Bodgurski
Bonafous
Bonsowski

Borczyn
Bordzichowski
Borlasz
Botgurski
Bothmar
Bozyszkowski
Bransinski
Bronsart
Brukman
Budner
Bulawski
Bułkowski
Buschowicz
Buszkowicz
Bydziński
Byszkowski
Chłobochowski
Chłopski
Chmielewski
Chmielski
Christkowski
Chrzon
Ciborowczyk
Ciolejski
Cusziatowski
Czachiński
Czeczyński
Czernikow
Czereśnielewski
Czessiński
Czyrski
Dawadolski
Demeracki
Donaiski
Drahe
Dreso
Dreys
Dromler
Dubielski
Dunek
Duzimiński
Dyzzgardowicz
Dziergowski
Dziersiński
Dziewalski
Ebrowski
Edeling
Eglofstein
Eidsierowicz
Elenborg
Ellritten
Elsholtz

Etzdori
Falkenberg
Falkenhagen
Falklinowski
Farikenberg
Felstenstein
Festenstein
Fewer
Elotow
Forhaver
Forser
Frenese
Gabski
Galinowicz
Galli
Gallinger
Gałdowski
Gangerin
Garbski
Gaszycki
Gazabli
Gąsior
Gerckin
Getzkow
Giersz
Gimnich
Gintryński
Girsch
Glaszewski
Godoski
Grabołowski
Graczkowski
Graszczyński
Grątkowski
Grisowski
Grodczycki
Grosiński
Gruziński
Grzebiatowski
Grzywna
Gulbski
Gzikowski
Hałyński
Haubicht
Hanman
Harsecki
Heński
Hojer
Horazmow
Horsecki
Hyman
Inatowski

Iskierski
Iskirecki
Jaegrodorf
Jaszkul
Jawtyn
Jebertowski
Jensierski
Jerok
Jerowski
Jeziorowski
Jonaszewski
Kannacher
Karioth
Karkettel
Karnacki
Keller
Kertski
Kestner
Kicidłowski
Kierzowski
Kimmich
Kinche
Kisecki
Klauck
Klewowski
Kliwicki
Klonorzyński
Kłąbczyński
Kłopski
Koczmowski
Koettewitz
Kolbic
Koldun
Konyadzki
Kopicki
Kopyczkowski
Kopystecki
Koronowicz
Kortek
Kortnicki
Kotolicki
Kowalszyński
Krach
Krastudy
Krayen
Krazycki
Kreken
Kreutzer
Kropidłowski
Krossański
Kruła
Krzencelski

Krzydłowski
Kuralewski
Kuśniewicz
Kutowski
Kwatlewski
Lakken
Lamkowski
Langurt
Lawnowicz
Lekuński
Lengnowski
Lepisowicki
Lesławicz
Libowski
Likuski
Lindowski
Lubeński
Luicki
Lunawski
Luszyński
Łękuński
Łukciński
Malatyński
Małatyński
Marawski
Marcigłowski
Markward
Masław
Massolski
Materski
Maurocki
Mazuch
Melcher
Melticz
Menzy
Meticki
Meytkowski
Mileniewski
Milicz
Mnieczkowski
Mogiłowski
Mokrzanowski
Monwicki
Myłek
Napiwojski
Narożyński
Nastejski
Nierzanowski
Niemierski
Noszczatowski
Obulski
Offman

Oppen
Orsuł
Ostarbowski
Otto
Packmohr
Parsz
Paskolecki
Passawski
Pawłoczyński
Penzowski
Pęcki
Pilkowski
Piołunowicz
Pionka
Piotroski
Piwonka
Płachawski
Płajewski
Płatyński
Płachta
Płajewski
Płatyński
Podzucha
Pogwish
Pokłocki
Pokusiński
Polens
Popiołek
Popłowski
Poprecki
Porzalkowski
Prusak
Prusewicz
Prusieński
Prusin
Prusinowicz
Pruski
Pruszeński
Posański
Posowski
Prekowski
Pretlak
Pryjomski
Pryliński
Pryjomski
Pryliński
Pryn
Przebylski
Przeszciniński
Przebylski
Przybielski
Przylarski

Pudawski
Racigniewski
Ralemsz
Rapstinski
Ratyniecki
Raygojski
Rauter
Redofski
Redwish
Rewsch
Rodzianko
Reszkowski
Ręćławski
Riocki
Rodt
Rogocki
Rohowski
Romirovski
Rone
Rosenau
Rospud
Rosput
Rośmiecki
Rudnik
Rycki
Rzechawski
Sandraski
Sapoliński
Sądrowski
Sątopski
Schlubut
Segno
Semkowski
Sęderecki
Sicki
Siejkowski
Siemienowski
Skrupski
Skubiszowski
Słodziński
Słoszewski
Słozarzewicz
Sochaczyński
Soczewski
Solkierski
Sotorowski
Sparwein
Spinowski
Starczyński
Stellmaszewski
Stępkowski
Stoszewski

Stoszowski
Strankowicz
Strzesz
Stubierski
Stuszewski
Stutowski
Subanka
Suchorzeński
Sulinowski
Swenten
Sychyński
Synakowski
Szabłonowski
Szadiekowski
Szadnicki
Szaloński
Szarowiec
Szauriński
Szc lutka
Szenecki
Szerwański
Szłapia
Szmarowski
Szmulski
Szochrowski
Szoczewski
Szrabiski
Szuderski
Szulewicz
Szurskiewicz
Szutkowski
Szwenca
Szyna
Szynich
Swenten
Śmietkowski
Świąsicki
Tergowicz
Terski
Tolkmit
Torczyłowski
Torszinski
Trelewski
Treskow
Trojankowski
Troszak
Trzcyański
Trzczacki
Trzeszyński
Tubulczowski
Tudzyłowski
Tuleryński

Turkowicz
Tyborezki
Tybulczewski
Ukłoński
Ulpicki
Umiatowski
Waclewski
Wajdowski
Wasiański
Wasselowski
Wawczewski
Wądojowski
Węzler
Wieczliński
Wieczeliński
Wilkarski
Wilkszycki
Witalski
Witkęski
Witramowski
Wyłudzki
Wypożyński
Zabroński
Zamolewicz
Zaszewski
Zborzyn
Zdanoborski
Zebarowski
Zębicki
Zembicki
Zendram
Zibowski
Ziemancki
Zierotyrz
Zimelski
Znalecki
Zoziański
Zwoakowski
Zyplacki
Żabioch

CULM LAND

Arembski
Arnolski
Bumiński
Burzmiński
Czopiński
Drzytpuski
Elnisko
Emkowicz
Goldbeck
Hawr

Jarolski
Legutko
Raciniewski
Skorgel
Staroski
Szrejberski
Tczewski
Tczowski
Wądryński
Wąpierski
Wegorski
Wohiński
Zyglądski

LOMZA LAND

Arłakowicz
Babenk
Banaszek
Barszczyński
Bełdyka
Bierzeński
Bognański
Bogurajski
Borkacki
Brukowski
Bruniński
Buczewski
Burwil
Burza
Chadziński
Chłodnicki
Chłopstowski
Chocian
Choma - Bilurbin
Chościński
Chrościca
Ciecholski
Czerlemowski
Czermoński
Czerowski
Czeszumowski
Czydzieński
Czyszemski
Daniełowski
Deczewski
Demanżet
Dębrzycki
Dobczyjałowicz
Drostowski
Drożecki
Drożkowski
Duchnatowski

Faszczyński
Gnatkowski
Gołubiewski
Grabański
Groński
Haloński
Janszewski
Januszko
Jarykowski
Jeński
Kanimier
Kępka
Klinkowski
Klinowski
Kocieciński
Koklarski
Kolbic
Kownowski
Krzewiński
Kuchczyński
Kunelski
Kunik
Kupista
Lubotyński
Luicki
Lula, Lule, Luli
Lutaszewski
Łanecki
Łasienicki
Łemnicki
Łomzica
Łuszczek
Marchwicki
Marzeński
Matemberski
Mądryński
Mikiel
Miluński
Mirek
Mirkwiński
Moroński
Mostył
Mostyło
Nabrzeski
Nagawczyński
Naworski
Nossoński
Oniecki
Płotecki
Porajczewski
Postrowski
Pratnicki

Prnat
Protnicki
Prykowski
Przemałowski
Pychocki
Ramazowski
Rebiszewski
Rechliński
Robyczyc
Roiński
Rzeczka
Sanecki
Straniawski
Strojkowski
Szulkowski
Taplica
Taporecki
Trzuskowski
Tuszkowski
Turobiński
Tysznowski
Tyznowski
Ubrycki
Walocha
Woskowski
Zagrobiński
Załoszka
Ząbrzycki
Zubicki
Żebro
Żmiczewski
Żóraminski
Żuramiński

OSTROLEKA LAND

Betliński
Budnicki
Chaszcucki
Gruczelski

CIECHANOW LAND

Bartułt
Bierkacki
Burthald
Burzycki
Chętkowski
Chodepski
Czarasty
Gadnowski
Gołębek
Gościmirski
Ławuj

SURNAMES OF THOSE NOT DECLARING WHICH NUMBER OF PRUS COAT OF ARMS THEY REPRESENTED

The following list of Prusian families with Prus coat of arms, without a declaration one can interpret. Presumably all of them belonged to the coat of arms Prus I that was the prototype. Coats of arms Prus II and III mutated from coat of arms Prus I. In this way, it was the oldest of these coats of arms and not necessarily for many was known about them other forms as only Prus. These names may be the oldest appurtenant to the coat of arms of Prus.

The Prusians knowing about belonging to the coat of arms Prus have not paid much attention to the use of coats of arms and declared it only when it came to asking a court defense is, or when it came to signatures on various documents. Since many of them were poor nobility without pens, they did not have the need for such use arms.

Androniewski
Androszewski
Andryjewski
Andrzewski
Andrzyjewski
Bieniewski,
Błoński, woj bractawskie
Bodzianowski
Bońkowski
Borewicz
Brodacki
Brzeńscy (K.Górski)
Brzezański
Brzeżański
Brzeziński
Budziszynski
Bystrykowski
Chladowski
Chodasewicz
Chodasiewicz
Cianowski
Cieszanowski
Cieszynowski
Czarnecki
Czarpski
Czechowicz
Czerleniowski

Dębołęski
Dobel
Dominikowski
Domkowski
Dobrodziejski
Doroszek
Drasiewski
Dreyss
Druszkowski
Dubielski
Duzmiński
Dworski
Dziersiński
Dylewski
Faściszewski
Feren
Ferini
Gałązka
Garliński
Gawdzilewicz
Gawłowski
Gedeyt
Gmera
Gniewiński
Gonkiel
Gorny
Grabkowski, woj. sandomierskie
Grabkowski
Grawda
Grochowarski
Groszicz
Groszym
Grot
Gunter
Herubowicz
Hładowicki
Hurkowski
Jabłonowski
Janczewski
Jaroszewski
Jerzmanowski, gn. Jerzmanowo, Kujawy
Jeżowski
Kadłubek
Karmanowski
Kierskiesz
Kestorowicz
Klimuntowski
Kmita
Kobiałka
Kobiecki
Kodziell
Konarzewski

Korczewski
Kościeszka
Krasnodębski
Krosnosielski
Krzyżanowski
Krzyżewicz
Kyeptha
Łątkiewicz
Łatyński
Letauda
Lipka
Lisiecki
Lubiatowski
Lubiech
Ludkowski
Luszyński
Lutkowski
Łabuna
Łabunicz
Łankiewicz
Łaski
Ławski
Łochwicki
Łoniewski, gn. Łoniewo, woj. mazowieckie
Łosiński
Łubkowski
Łupka
Łyssek
Małyszyński
Michalczowski
Mięsów
Mikołajewski
Miłkowski
Monastyrski
Monwicki
Mroziński
Mysłowski
Marcinkiewicz
Mikołajczewski
Moszkowski
Mroziwski
Nalikowski
Nartuła
Niedzielski
Niewiadomski
Nowaczyński
Nowalski
Nowanowski
Nowogorski
Nyenalt
Obrządek
Ołówko

Opaleniecki
Oprządek
Ostrowicki
Ottowicz Wołowski
Patocki
Pawłowski
Perro
Pielgrzymowski
Pierzchała
Pietrulewicz
Pikiel
Piszczałowski
Płomiański
Pogorzelski, gn. Pogorzel, pow. drohicki
Pokutyński
Pol
Pomianowski
Prusin
Pryszewicz
Prusiecki
Puchalski
Puryszek
Puryszka
Pyeck
Radorzyński
Rawita
Rembiszewski, gn. Rembiszewo, pow. płoński, później łomżyński
Rethuna
Ropejko
Rosolowski
Rospud
Rospud
Rudawski vel Rudowski
Rudobielski
Rzeszek
Sackowski
Sanocki
Siedlecki, woj. krakowskie
Siedlecki
Skaradkiewicz
Skornicz
Skrocki
Sobor
Sochaczewski
Stary Stawski, gn. Staw, Wielkopolska
Stelągowski
Stępkowski
Stradomski
Strowski
Strunkiewicz
Strzałkowski
Studzieński

Stulgiński
Szadkowski
Szamota
Szczerzyński
Szeliga
Szepczyński
Szepeczyński
Szmorawski
Szochowicz
Szumanczowki
Szumańczewski
Szumańczowski
Świder
Śmietanka
Świnka
Świński
Tabor
Tałat - Kiełpsz
Tobel
Tołstecki
Trankowski
Trąpka
Trzemesk
Tral
Trycz vel Tracz
Tuleryński
Turski
Wag
Waga
Warpun vel Warpona
Wierzbowski
Wilkowujski
Wilkoszowski
Wit
Wodyński
Wojciechowski
Wysłobocki
Zagórski, gn. Zagórzycy, woj. mazowieckie
Zaleski
Zawadzki
Zborowski
Zdrodowski
Żabka
Żegadło (od Rembiszewskich)
Żelawski vel Zelawski
Żakowski
Żerowski
Żukowski