

The noble Polish family Gawlowicki.

Die adlige polnische Familie Gawlowicki.



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Die adlige polnische Familie Gawlowicki.

Die adlige polnische Familie Gawlowicki, Wappen Prus I. (One and a half Crosses, Słubica, Turzyna, Wagi, Wiskała, Wiskawa, Wiszczała).

Gawlowicki, Wappen Prus I. (Półtora Krzyża, Słubica, Turzyna, Wagi, Wiskała, Wiskawa, Wiszczała). Litauen 1619

Wappenbeschreibung.

Prus I (Półtora Krzyża, Słubica, Turzyna, Wagi, Wiskała, Wiskawa, Wiszczała).

A floating, silver double high cross in a red field, but the lower left bar is missing; Helmet adornment: an armored arm, armed with a sword, leaning on the crown with the elbow. About the origin it is said: Soon after the conversion attempt of St. Adalbert in Prussia, where he was murdered in 997, Prussians came to Poland several times to accept Christianity and stay here. So also three Prussian princes, who received this coat of arms and landed property in Kraków Voivodeship from King Bolesław. The other arrivals and later the captured Prussians who wanted to stay in the country were also settled there in colonies. The resulting estates and colonies were all called Prusy (Prussia) after their nationality by the current owner, and this also became the name of the coat of arms and the family of the Prussian prince who was entrusted with it. However, around 1500 the general designation Prus instead of Prusy came into use. From this coat of arms came the coats of arms of Prus I (Półtora Krzyża, Słubica, Turzyna, Wagi, Wiskała, Wiskawa, Wiszczała). I and III out. A descendant of these princes and bearer of this coat of arms was St. Stanisław from Szczepanowo, Bishop of Kraków, who was murdered by King Bolesław in 1079. The later very numerous descendants of the Kraków Voivodeship, which belonged to St. Stanislaus, included in their coat of arms a small bishop's staff, which they placed on the right side of the cross, to confirm their kinship with the same. They named this new coat of arms Turzyna, which became Turzyma. However, since the end of the 15th century, the Turzyna returned to their ancestral coat of arms, but the name fell into disuse. Coat of arms of Prus I (Półtora Krzyża, Słubica, Turzyna, Wagi, Wiskała, Wiskawa, Wiszczała). lead the:

**Andrzejowski, Bednarowski, Biesiavoncki,
Biesiadowski, Biestrzykowski, Bogusławski, Borowski,
Brzenski, Bystram, Chometowski, Chwałkowski,
Ciaglinski, Cyganski, Czamecki, Długojewski,
Dobrocieski, Drozdowski, Druszkowski, Dymitrowski,
Frankowski, Glowicki, Glowlicki, Glowlicki,
Garzynicki, Garniowski, Gniewiewski, Gorski,
Goworowski, Grochowalski, Grzymisławski,
Grzymultowski, Gunicki, Hładowicki, Husarzewski,
Izaykowski, Jablonowski, Jabłoszewski, Janowski,
Jaroszewicz, Jezowski, Juchnowski, Julewski, Jurecki,**

Kaczkowski, Kiwalski, Klicki, Kliczieski, Kobuntski, Kobuntieski, Kobuntieski, Korcicki, Korowicki, Korulski, Krasnosielski, Krzywokulski, Krzyzakowski, Krzyzewski, Lis (Lisy, Lisowie, Bzura, Mzura, Murza, Strempacz, Orzi-Orzi, Vulpis) .icki, Lacki, Laski, Laszkowski, Latkiewicz, Lososinski, Macinski, Michalczewski , Mierzwinski, Mocarski, Morelowski, Motowidlo, Mroczek, Mscichowski, Nadolski, Niedzinski, Nielepiec, Niemiecnowski, Niewiadomski, Obrycki, Ogrodzinski, Ormienski, Orzel , Ossowski, Otocki, Padkowski, Petryczyn, Piszczanski, Piszczatowski, Plonski, Ploski, Podleski, Polikowski, Porebinski, Prus, Przechowski, Przeddziecki, Raciborowski, Raczkowski, Rokotowski, Rozanka, Rudowski, Ruwski, Rywocki, Skarzeszowski, Skomorowski, Skrodzki, Skowronski , Slepczyc, Slawek, Slubicki, Smolikowski, Snorowski, Spinek, Stradomski, Strzempinski, Studzinski, Swarocki, Szamowski, Szczepanowski, Szumanczowski, Szybalski, Szymanczewski, Tabaszowski, Tolstecki, Trembecki, Trembicki, Urbanowski, Wieckowski, Wolinkowski, Wiewkowski, Wiewski, Wiewski , Zajaczkowski, Zaleski, Zaykowski, Zbierzynski, Zurakowski.

The Andrzejowskis still carry the cross with a horizontal arrow pointing to the right; also probably from an arrow standing upright to the left of the cross.

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Gawłowicki of the Prus Coat of Arms (Vol. 4 p. 82)

Gawłowicki of the coat of arms of Prus . Bartłomiej Gawłowicki, published the statute with his work. Lithuanian, with an auction of rights that came at that time, shows there what he agrees with and what he disagrees with, 1619. in Vilnius in 4to. Simon the canon of Pułtusk 1678.

Coat of Arms of Prus, 1mo (Vol. 7 pp. 509-522)

Prussia 1mo coat of arms . In the red field one and a half white cross, that is, the second cross from the bottom on the left side of the shield, there is no half, on the helmet the armed hand comes out on the shoulder of the crown, [p. 510] bent at the elbow, with the sword up to the right, carrying the shield. That's how they describe it, Paprocki in Das Nest der Tugend f. 61. Auf herbach fol. 415. Approx. volume. 2nd fol. 537. Jewels f. 74. Potoc. A collection of coats of arms. Paprocki Długosz quotes the words about the origins of this coat of arms., Prutenorum antiquorum

genus, ex tribus Principibus, qui in Poloniam ex Prussia, facinore commisso, fugientes, propagarunt. Okolski comes from the Paprocki nest when the right Deutschmeister and his commanders caused great oppression of the freedom of the Prussians, these princes, after selling their goods before 1000, killed the Deutschmeister and moved to Poland, which according to the true story with cannot hold onto any means: Because it is clear with so many privileges and historians that before 1000 the Teutonic Knights did not know the land of Prun, and only after two hundred years, that is around 1222, the Teutonic Knights brought it back to Prussia, and Długosz there kindly that they finally left Prussia for a surplus for which they are not useful. Bielski, f. 82, better writes here that these princes came to Poland at a time when the Prussians were still idolatrous, and how much to understand when they accepted the Christian faith their coat of arms was appropriated by the Polish monarch. This coat of arms is called Turzyma, like Okolski from Bashkon. Paprocki places the cross in the nest so that one half is missing on the right side, and I understand that it should be like that, because from what I've seen, that's how some of the coats of arms of the Prus family are shaped, and that's how Paprocki and Okolski himself, when the coats of arms of Prus 2do and 3tio describe that they come from the coat of arms of Prusia on the right side should not have half of the cross, attest. [p. 511]

ancestors of this house.

S. Stanisław of Szczepanów, Bishop of Kraków and Martyr, born of Father Wielisław, of Mother Bogna, of Bogna from great piety on June 13, 1049 and Wielisław on February 7, 1051, both buried in Szczepanów, baronius cleric. Jos. promotional skis. Those who were enough people, including Szczepanów, two miles from Bochnia, built the Church to

God under the title of St. Magdalene (in which they loved penance in a special way, and gave each other gifts, and since they were barren for a long time , they promised God that if he would give them offspring to betray him they would have to serve him: and that Fr. God had obtained their consolation, so that they had already been married to each other for thirty years and did not see a fetus , by God's will ceased , to a diligent service day and night, and alms and good deeds, they awaited the end of their lives. Suddenly Bogna felt pregnant, and later, going to a nearby grove, she gave her son so much Latin that she washed him in a nearby spring and carried him home. They gave him the baptismal name Stanisław as if he would become a glory to God. From his youth the work of the Spirit of God was in him and the ko known sanctity; humble, shy, more than childish manners, ready to worship and inclined to teach, he showed himself and God did in him what his parents had promised because he made it so that he would do what his parents had to do without their Admonition, parenthood chose him, of which they had great consolation, this time bound to keep themselves in an everlasting vow of chastity. He grew up, first in Gniezno, where science flourished for that time, then in Paris, where he asked for an exercise, without regretting the trouble, sent it. There he amassed good treasure, chiefly in the spiritual, in holy conduct and honest conduct, and in diligent prayers to God. He thought in Paris, looked at religious people and in the great Christian virtues, perfect, chose a narrow life among them and in the poverty of the poor Christ, but to fulfill these thoughts of the saints the divine vision, which made him for concealed something else in his great honor. After spending seven years in Paris and returning to Poland with a large library in the books, he distributed the hereditary fortune to the poor; Lambertus Żula, the bishop of Kraków, who saw in him humble, shameful and holy deeds combined with great science to [p.

512] the priesthood began to proclaim it, but the thought of the law of life did not fade, but it disgusted him, until then he allowed himself to be persuaded, and then ordained to the priesthood and venerated by the canon of Kraków, became one to all Mirror of all piety, so first of itself, with all diligence and spiritual watch, lest it give room to the devilish powers that have provided; He also ministered to his neighbors, especially in his preaching and teaching, and being eloquent and learned, he preached frequently and fervently in the Kraków church and throughout the episcopacy, inflaming people to the love of God; When the bishop saw Żula, he wished very much that he would succeed him in the Kraków diocese, and in his old age he would entrust him with all affairs and spiritual leadership. After his death he was unanimously elected bishop by all the clergy: for he had the understanding of himself that no one equaled him in science and the virtues necessary for it; yet a humble priest, an office of that greatness itself; He was afraid, and he broke it for a long time, he entered the diocese of Alexander II in 1071 at the age of 36. Confirms the Pope. This so high state encouraged him to be even more tender towards himself, so he fasted himself, put on a shirt of hair which he did not take off until his death, he kindled within himself with a great love for souls and for salvation of men his house became a home for the poor and needy, besides strong faith in him, courteous humility, angelic purity, grateful grace, unchanging righteousness. Bravery for the truth Fearlessness, vigilant discipline, contempt for the world, and other virtues were shown in it. He himself traveled to the presbytery every year, paying the most attention to this so that there would be no scandal in the clergy. He wasted his time in church work, spending his prayers and reading the writings of St. digest. He had all the widows of his episcopacy registered that he saved as best he could. But he was careful not to enrich his own people with the proceeds of the church, and lest the poor,

too many servants, or a multitude of horses eat their bread: and indeed he was not ashamed to feed the poor with his hand clothe them and wash their feet. Immediately he forgot his wrong. Once asked by John of Brzeźnica to consecrate the church of Brzeźnica, Jan became angry with him for not knowing about Eo, and not only was he banished from his home, but the bishop's servants, whom the bishop laid on, were beaten and wounded treated in this way, spent the whole night in a meadow asking the Lord God about his enemy, how the next day John repented and chased after him, the bishop, and got on his feet [p. 513] after falling, he begged forgiveness; Stanisław willingly forgave him, and after he returned to Brzeźnica, the church consecrated him; And the meadow on which Stanisław spent the night, his name on the sacred meadow, for some of the favors that God performed there he raised; so much so that Zbigniew, the bishop of Kraków and the cardinal, had a church built there in honor of this saint so that the competition of the people crowding in there could be built. Shining with such high virtues, Stanisław made a generous gain in his soul for God and a great loss for the devil, causing him great troubles and terrible bad weather with King Bolesław the Brave, called Stanisław: he was the Lord of Great Victories , adorned with extraordinary qualities, but condemned all those pleasures of the flesh in which he was unbridled: for in adultery and carnal fornication he was neglected, to the scandal of all. In the face of S. Stanisław and when they saw that the others who owned it were silent out of fear, he went to the royal room, there he privately presented Bolesław with the wrath of God, the loss of salvation, the humiliation of royal majesty, the scandal of his subjects, he wept for penance. In seemingly beautiful words, the king dismissed the bishop, but when he left he made a joke with his flatterers and not only did not correct himself, but also learned about the beauty of Krystyna Mścisław von Buzenin, his wife, who

could not convince her of him Love with royal gifts, he ordered by force to kidnap her from the house of his husband, with whom he lived dirty, and fathered offspring with her, or not without an obvious divine punishment: for children were born disabled, ugly, and when they grew up, insane. This blatant adultery, people's murmur attracted. When others hesitated, everyone asked Stanisław, as the one who had not been reprimanded in his life, that he would reprimand the king for it. The zealous husband did not apologize for this, therefore many sacrifices, by himself, then by others, after making God for the king, he went to Wrocław in Silesia, where Bolesław lived, there he openly punished the king for his excesses before his courtiers; but Bolesław insulted the bishop with angry and shameful words, dismissed him and thought of nothing for later in order to take revenge on him. He was bought by Ś. Stanisław to his church, the village of Piotrowin, with Piotr, the heir of that village, who, having taken the money, died shortly thereafter, the king persuaded the deceased's nephews, Jakub, Sulisław and Piotr, to admonish the village of Stanislaus. The accused then has to testify in the bishop's courts before the king what he did at Solec when he was taking witnesses and the witnesses were threatened by the royal threat [p. 514] the truth would not please them when he saw that it was not only a question of ecclesiastical harm, but also of his glory, lest he be false and unjust, and have a greedy purchase, to the scandal of his neighbors, fled to God, and caused by his spirit, he weighed an unheard-of thing, but with God a like thing. At that judgment he said with a loud voice: Because truth and fear of God perish in the living, I will flee to the dead with the help of the God of truth. What, when the king and all conscious heard it, laughed and accused the bishop of madness, and for these three days Stanisław toiled with his clergy with fasting and prayers, on the third day with the procession in bishop's clothes, went to the village of

Piotrowina in the Near Solec where he went to his grave in the Church of St. Tomasz, where he said a long prayer and ordered the grave to be opened and the body was almost decomposed to discover it and he cried out to God. Almighty God, everything shall be with you, who are truth, love yourself in truth, raise up a witness for me and for your church in this matter of mine, and to the dead he said: "Peter, in the name of the Holy Trinity, Father , Son and Holy Spirit, I command you, rise up and go to the court and prove my truth before the king, saying: Behold, you have the same king to whom I paid this village. ' For a long time the king and his court all pondered, almost moving away from each other and remaining silent while contemplating these wonderful and unheard-of things : until the risen Peter said: I am king, at the request of this bishop I am raised to grant him I am my own village, which no one else had claim to, he sold it and took full wages, went to his nephews, punished them and made them repent for unjustly pitying a holy man. The king, unable to help himself, condemned Stanisław. Many people wanted to ask the risen Lord. Peter, about things in the other world, but he says very little and nothing without St.'s permission. Without telling Stanisław, he dismissed her because he was not allowed to say such things. S. Stanisław asked him if he wanted to have some time in the world. they left to do penance, that is, to return to the world, he replied that I would rather suffer a little in purgatory than expose myself again to the danger of sin, I hope he is just in your prayers and sacrifices , Father St. that soon I would be free from the torments of purgatory, as Stanisław had promised him. he brought him to his grave, where he died again and there [p. 515] buried. A great miracle proclaimed throughout the world, which the Basel Concilium argued in condemning Hus for claiming that it was improper to hold on to the Church's name. As a result of this miracle, Poles were weakened in the orthodox faith and strengthened for new

ones. Bolesław also the king to put himself to the test - he took a little more at this sight, but soon his anger towards the holy bishop on such an occasion increased. He marched against Wszewold, the prince of Kyiv, over whom Kyiv won a great victory, where he lived seven years, falling into joy and fornication, following his bad example, "and the Polish cavalry of the Russian whiteheads, who were seduced by their beauty : what are their wives doing in Poland, when they found out that they had raved about such debauchery with their husbands' servants; He returned from the camp, yes, and Bolesław had to return to Poland with shame for them, and out of great anger he did extreme cruelty to them, and still greater cruelty to their wives, causing them to kill their breasts and slaughter children in fornication, and in that place to breastfeed the puppies, also in his old habits, Not only did he not hold back, but he publicly added sin to sin S. Stanisław urged him to do so once or twice, but when he saw that his admonitions had no effect, curse he repudiated him and separated him from the congregation of the church, by which the king was consumed, and decided to kill Stanisław. after I learned that in St. Michael on Skalka celebrates a mass, surrounds the church with soldiers, drags him out of the altar and kills him; but those whom he sent to this crime see the bishop at the altar, they tremble, fall, become blind, and scarcely escaped the church for fear. The tyrant deceived them because they were shy and not manly, he sent others who became the same as the first. The holy bishop, hearing these disturbances and knowing its dangers, prayed to God, prayed for the king hardened in evil. The king himself fell into the church, drowned the sword in the head of the saint and was cruelly murdered. The soldiers, whom Bolesław feared, kidnapped the body and dragged it out of the church, cruelly hacking it into small pieces, but four great eagles, such a severed body, guarded it for three days, and at night the light in the air above was shut off see: moved

by the priests and canons of the Kraków Church and disregarding the prohibition and cruelty, the Bolesław family began to gather these scattered members for the burial where God showed an unexpected miracle as the members bonded and grew members as if they were in a healthy body. For the fullness of the body only one was not given a finger, [p. 516] and this god who had a light over a fish (which he threw into a nearby pond swallowed him up); that they had caught the fish and found the limb, which as soon as it was touched with the hand grew immediately: so they buried the whole body there on Skałka in the church, where he was killed He suffered on the eighth day of May 1079 Gregory VII The Pope, after hearing of such a cruel death of St. Stanisław, sent the curse to Poland; Bolesław the Bold, loathed by all; on the one hand, when he saw what miracles God used to glorify the deceased martyr, and on the other hand, when he heard that after his lewd and tyrannical life, the Poles thought about conspiracies against him, a conscience that also blames itself and it cannot bear, three years after the assassination of St. Bishop, fled the kingdom to Hungary, the end of his life will be discussed elsewhere. Nine years later, that is, in 1088, when St. Stanisław Świątosławie, long and often in Skałka in the praying church; He showed and had his cathedral moved to his cathedral, he ordered his tomb opened by Lambert, the bishop, the successor, where a strange odor was felt, so his body after St. Waclaw - the lock was moved with great reverence, and in the center of the church was: Pruszcz, in his description of the city of Kraków, writes that the chapel was first placed in the chapel, which later Zbigniew Oleśnicki, the cardinal and bishop of Kraków, made more magnificent; but even then this author says that in this chapel only his hand with the bishop's signet ring is hidden, all Długosz who lived with this cardinal, he does not mention anything about it, and in fact he says that he was right at his transfer in the middle was folded where

Elżbieta Queen of Hungary, mother of Louis the Polish and Hungarian king made a silver coffin, she weighed three hundred and sixty-two pounds, and besides she weighed gold on it, she distinguished herself with other pieces of gold; which emerges from the inscription in 1631, when the coffin was cleaned of dirt. Tomasz Zamojski, then Deputy Crown Chancellor and Starost of Kraków, made a smaller silver coffin (it weighed 40) in the same year, which was placed in the larger one; and only in this pure gold coffin, that of Zamojski, at the expense of which Stanisław's bones were laid. The largest coffin, six angels cast in silver, the altar also in silver, a gift from the Polish king Sigismund I, and the chapel under which the holy body lies, at the same expense later commissioned by Marcin Szyszkowski, Bishop of Kraków, was erected more magnificently, made of black marble, on gilded copper columns, also the dome [p. 517] gilded in a carp scale. Pruszcz describing the city of Kraków., Histor. A house. confess. Kraków. After all, this saint was stripped of his splendor soon after. Martyrs during the Swedish Storm for John Casimir the King. And when ever greater miracles happen, thanks to St. Stanislaus, Spread, the prince of Poland Bolesław Pudicus, with Kunegunda, the queen of Hungary, his wife and granddaughter of St. Jadwiga, sent their envoys to Pope Innocent IV, who asks for it that he be numbered among the saints of martyrs. After the trial, when almost everything was paid for this act, Reginaldus, Cardinal, Bishop of Ostieński, on whose advice the Pope relied, opposed the canonization of this saint, Extending a new and fresh miracle: as he experienced it. him on himself, for having fallen into a severe disability he was almost dying; he appeared to him as in a dream, the husband appeared in a great light and asked the cardinal, who was trembling with fear. Reginald knew me, he will say: with fear, I don't know, he will answer. I am the bishop of Kraków, Stanisław, you wanted a new miracle, it was worth punishing you for it,

but God will heal you immediately at my request, get up and be the truth. not disagree, the saint disappeared, and after recovering he came to the Pope, and what had happened to him, "he later supported the saint of glory, which was then canonized with great ceremonies in Assisi in the church of St. Francis 175 Years after his death, in 1253, on the day of the birth of Our Lady, on which also the second miracle happened, the young man died and was taken to the church, When he found out about him, Pope Pope Innocent, he cried out to God: Confirm what I heard about the martyr: Your Stanisław, and by his merits raise this dead young man, he has not prayed yet, and they let him know that he has risen and died, also during the papal speech he had to say this St .Innocent red banner with the image of St. Stanisława erected, hung alone in the air for a long time.During this act, the same Pope marked the celebration of this saint in Poland, the eighth day of May.Staro well. in Vitis Episc. Kraków. fol. 62. Clement VIII. He commanded that his saint be venerated throughout the world on the seventh of May, officio duplici, as marked on the eighth day with the appearance of St. Michael replaced. Baronius in notis ad 7am Maji. In the same year Przemysław became King of Bohemia, i.e. 1253. He sent his envoys to Prandota, Bishop of Kraków, asking what relic this St. of her husband, whom he had received with great pomp after leaving the city, brought them to Prague and decorated them richly. Dlugosz this year. links [p. 518] the hand of this saint remained on Skalka, Pruszcz and Lusitania even as far as Lisbon, some of his relics were brought to our church in Domum Professam by other Polish SS in year 1, 587. Relics such as St. Florian, S. Jadwiga, Ś. Wojciech, attested by Bollandus in Actis SS. Mensis January. Volume. 2nd fol. 612. King Jagiełło built a basilica in Vilnius in his honor. Anna, the last of the Jagiellonians, wife of Stefan Batory, adorned his church in Rome with royal generosity. Starowolski in Monum. fol. 811. Over his

grave hung silver lamps, one by Wincenty Kadłubek, the other by Władysław IV. The third by Stanisław Garwaski, castellan of Płock, from where he could also see it was a large statue of this saint. Piotrovin from the Resurrection Tomb, all cast in silver. Pruszczyk, he wrote down in detail the miracles that his people received because of the cause. Długosz, who collected his life in 1465 and published it in 1511, where this author gives the reason why no life of this bishop S. before him commented that everyone was afraid of the royal house ruling in Poland at that time would have been such a dirty life of Bolesław's ancestors, he would have written down for posterity. Stanisław Dobiełowicz, the dean of Chodzież, wrote the same life as Długosz, and after adding later miracles to it, scattered it around the world in 1666. in 4to. They wrote about him, Surius, Rajnaldus, Menologium Benedictinum, Skarga w Żywoty SS. Starowol. in Epic. Kraków. I will only mention a few miracles here. Valentinus Ratiboriensis Ordin. Predicate. in the dedication of his book entitled: Praktyka priestowna he writes that Przemysław, prince Raciborski and Opawski, founders of the Dominican convent in Racibórz, brought by Spirit from time to time a glowing candle into the church, the size which he had himself, and when he got sick, St. Stanisław said if you bring me this candle tomorrow, I will save you: I did it and healed you. 1703. A Jew, a trading post in Bliwernik, the general commissar of the Saxon army of King Augustus II of Poland. when the bridge at Solec on the Vistula was completed and the king himself, both with Polish lords and with Saxon generals, checked this work; At that time the Swedes wanted to take this bridge with such panache that on the watchtower of the raging river So they cut ropes and ropes from the cut ropes when the guard with their swing unleashed the barges and the Jew standing there with one several hundred Polish zlotys up their sleeves, thrown into the Vistula, began to sink. It was at this time that two Polish bishops, Teodor Potocki, [p.

519] the bishop of Warmiński, and then the archbishop of Gniezno, and Kazimierz Łubieński, then the bishop of Kraków, and at that time Chełmski reported to the Sasaki generals as Ś. Stanisław led the risen Piotrowin dry-shod along this path on the Vistula. The dissident generals laughed at this, and one of them said that if it were true, that Stanisław of yours would save that drowning Jew. The Catholic bishops and the conscious gentlemen, touched by their zeal, fell on their knees and called out to Stanisław and, strangely enough, in the eyes of the Saxon and Polish armies and the king himself, the drowned man's cap, worn by the guard, floated far away: about which the Lutherans began to laugh, until here the Jew returns under the water and comes out on a nearby island: having seen the Catholics, they rejoice very much, and the Lutherans began to confuse, at the bottom of a stream, there stood a Bishop next to me and surrounded my face like a glass bowl so the water wouldn't flood me and at the very bottom he led me to the island and when I was scared he walked along the sand with understanding that the sand I climbed on the foam, the water that covered the gulf sank again: but Ś. Stanisław stood next to me again and led me out to the other island, admonished me to become a Catholic and become a Luther and take the name Stanisław to be a Lutheran servant he didn't want to be just a Catholic so he gave it Lord himself to us in Cracow so that when he is taught he may be baptized. accept what happened. Bielicki sermons Świątne fol. 164. History Coll. Kraków. SJ, which was also published in Bishop Łubieński's story. In 1605, during a skirmish between us and the Swedes at Kirchholm, St. Stanisław threatened the Swedes with a sword in his hand, as the Swedes lost there, beaten by us. The Polish kings used to visit this rock the day before their coronation, where the saint was killed, and there to pray to God for a good work of the kingdom.

Gunter, bishop of Płock, from the canons of this place, elected to this dignity according to the chapter and confirmed in 1227 by the archbishop of Gniezno. He was helped by the strength of his modesty, of which he enjoyed a large part the canon to this infula, finally giving way to his predecessor Jan for approval. Seeing the oppression his diocese was in, from the Prussians to the time when the pagans invaded these lands and robbed everything, they killed some people, took others captive, and most importantly that Konrad, the Duke of Mazowiecki, almost not touched in defense of his subjects, although this [p. 520] in sight of his cannon; Having gathered people, the bishop, able to fight, with minor skirmishes, engulfed the Prussians in robberies, the Dzierzgowski Castle, from which they made most trips to the Duchy of Mazovia, having expelled the pagans from there, he provided his men aside; and that he would bar the way of like villains, he was careless of Conrad, the prince, that he brought the Teutonic Knights from Syria, lately removed by the Saracens, into Prussia, which, when it happened, was the bishop of the same Teutonic Knights, the village belonging to his table belongs to Chełmno country and islands, still. Nevertheless, he ruled his church as a saint for five years until he converted to eternal peace in Vienna in 1232 on his way to Rome in spiritual interest and buried his body there. Łubieński, Długosz in Vitis Episc. place he gave his table the village in the land of Chełmno and the islands. Nevertheless, he ruled his church as a saint for five years until he converted to eternal peace in Vienna in 1232 on his way to Rome in spiritual interest and buried his body there. Łubieński, Długosz in Vitis Episc. place he gave his table the village in the land of Chełmno and the islands. Nevertheless, he ruled his church as a saint for five years until he converted to eternal peace in Vienna in 1232 on his way to Rome in spiritual interest and buried his body there. Łubieński, Długosz in Vitis Episc. place

Phalanta, the bishop of Poznań: the then dean of Gniezno, Bolesław, the duke of Wielkopolska, for this post because the Poznań chapter opposed it, he almost burst it by force, and that the archbishop of Gniezno consecrated and received it; However, according to Długosz, when the Apostolic See found out about it, she ordered him to resign from this cathedral. Paprocki says he was brought to the bishopric in 1280. He died in 1290. At that time Zbrośław, canon of Kraków and Wrocław, with the Prus coat of arms, experienced a heyday, and from the line Ś. In 1278, Stanisław Biskupa bequeathed the village of Szczepanowice in Kraków to the Miechowski Nakiel Monastery. in his Michow. fol. 202. In this letter, Zbrośław mentions that his grandfather Zbrośław, also in the clergy, stayed as part of his property in the village of Kolinowy, he left the monastery, whose donation was confirmed by Zbrośław, the grandson of the canon. There he counts his three brothers: Comites, Wincenty, Pełka and Janusz.

Tomasz, Bishop of Płock, assigned these paprocki Pobożanów and Długosz to the coat of arms of Prus, Łubien. in Vitis Episc. Roach. Whoever came from the house just does not mention that he was in this diocese for eight years and immortalized this life in 1270. Jakub von Płonian, the starost of Bobrownicki, in 1383. Paprocki is located here. Długosz and Kromer named him Dobrzyński in 1409 when they were captured and killed by the Teutonic Knights at Dobrzyń Castle. You write about Piotr Gunicki, Kromer lib. 28. Biel. fol. 461. that he only beat thirty of his men out of 300 whom he rushed into the enemy camp, but died there in 1474.

Thomas von Strzempin, Bishop of Kraków, in Theology [p. 521], a doctor who was almost a clergyman, a canon from Gniezno and a scholastic from Kraków and the deputy crown chancellor in 1454 in Łask. in the stat. fol. 96. And the following year, according to the pastoral office chosen by the chapter, on which day of his choice the great bell

broke, and having pierced the walls, he sat on a rather small board: and the second day, on several streets and great damage was done on a cannon to shell him. Sjen was Prandoty from Strzembin and mother Dorota from the Leszczyc family. This vicar in Sącz was sure to tithe, but they had a modest income. The altar in the Kraków Basilica was founded by two priests next to him: a hospital for sick priests in Stradom, his last will, with his coffin was to be built. Her library in Gniezno, Poznańskie, He divided the Uniejowskie and Łowickie churches, as well as the Kraków Academy, and shared the Kraków church with a golden chalice containing six fine, the other two golden, two silver cymbals, a miter and a pearl amice and another apparatus were located. The husband was zealous for the good of his church because Kazimierz Król, a clergy fundraising gang, was demanding the silver of the Kraków church, he valiantly resisted having nothing taken from him. Learning also seemed unfamiliar to him, honesty to everything, abstinence, but he often said: "The righteous in my life have done nothing worse than when I accepted the episcopate:" because of the unfortunate day when he took the miter on his head he wanted to bet on the name of Jakub Sieniński, the priest of Kraków, but Kazimierz Król got in the way: however, when Tomasz was paralyzed, he supported it all the more, and after five years of his rule he changed his life for the better in 1460: he was buried in his cathedral with a marble tombstone. Starov. in myth. EPisc. Kraków. Fern. but in this the printer of the summer was wrong. About him Cardinal Aeneas Sylvius and then Pius II the Pope, he writes in Apologia ad Martinum Mayer. Cracovia eum Praesulem obtinuit, quem Canonici delegerunt, Mirum tron minus doctrina quam aetate plenum dignum qui orbem regat literarum studiis ornatom etc. Exstat adjecta Commentariis Pii 2di, et in Bzovio, anno 1457. and then Pius II the Pope, he writes in Apologia ad Martinum Mayer. Cracovia eum Praesulem obtinuit, quem

Canonici delegerunt, Mirum tron minus doctrina quam aetate plenum dignum qui orbem regat literarum studiis ornatom etc. Exstat adjecta Commentariis Pii 2di, et in Bzovio, anno 1457. and then Pius II the Pope, he writes in Apologia ad Martinum Mayer. Cracovia eum Praesulem obtinuit, quem Canonici delegerunt, Mirum tron minus doctrina quam aetate plenum dignum qui orbem regat literarum studiis ornatom etc. Exstat adjecta Commentariis Pii 2di, et in Bzovio, anno 1457.

Scibor, bishop of Płock, born of father Jan of Gościniec Czerski, Maika Katarzyna, still canon of Płock, in such a former priest of Paweł Gizicki, his predecessor, with rational and deep advice, with very beautiful natural qualities that he almost did nothing without it, but Paul, on the verge of death, then loathed him so much that he could not look at him; after his [p. 522] of his death, like Kazimierz Król, he was elected successor of the chapter. Jakub Sieniński, so that he would be thrown out of the competition for the Kraków bishopric, he would be promoted to miter under the authority of the Dukes of Mazovia and Frederick the Emperor Pius II. The pope favored it so much over Casimir, the king of Poland, that he was allowed to consecrate it privately, even if only one bishop had allowed it, Jakoż, who was in Pułtusk by the bishop of Lacedaemon, the Order of St. Francis, 1464 as he entered the tomb in his cathedral in 1471 when he was seven years old. Lubieński Vitae Episc. Roach.

Herbowni.

Andrzejewski, Biestrzykowski, Bogusławski, Borowski, Bystram, Chomętowski, Chwałkowski, Cygański, Długojewski, Dobrodziejski, Drozdowski, Druszkowski, Dymitrowski, Frycowski, Garlicki, Gawłowicki, Głowacki; Gniewiewski, Goworowski, Grzymisławski, Isaykowski, Jezowski, Juchnowski, Julewski, Jurecki, Kaczkowski, Klicki,

Kliczkowski, Korycki, Krzywokulski, Krzyżakowski, Łącki, Łątkiewicz, Łososiński, Michalczewski, Mroczek, Nielepiec, Niemckizynowski, Obrzyckizynowski, Obrzyckizynowki, Obrzyckizynowki, , Obrzycki, Obrzycki, Obrzycki Ossowski, Otock; Petryczyn, Piszczanski; Płoński, Podleski, Polikowski, Przechowski, Przeździecki, Raczkowski, Rokotowski, Rożanka, Rudowski, Ruwski, Rywocki, Ślepczyc, Słubicki, Spinek, Stradomski. Studzieński, Szamowski, Szczepanowski, Swarocki, Tobaszowski, Trembecki, Więckowski, Wiśniewski, Woliński, Wolski. Zajązkowski, Załęski.

The Isajkowskis have this variant in the coat of arms of Prussia that they put a wing pierced by arrows on the helmet. A similar coat of arms was also mentioned in the fifth volume of the Koryzna family. Jakub from Skarzeszów in the Cathedral Church of Kraków I saw this coat of arms of Prussia, which someone appropriated. Also to Krystyn Drozdowski, archdeacon of Płock, canon of Kraków, who died in 1584. Starovol. in Monum. [p. 523]

A conglomerate of a disorderly, systematically arranged collection of the Polish nobility. On these pages you will learn everything about: descent, nobility, aristocratic literature, noble name endings, noble association, genealogy, bibliography, books, family research, research, genealogy, history, heraldry, heraldry, herbalism, herbarium, natives, information, literature, names, noble files, Nobility, personal history, Poland, Schlachta, Szlachta, coat of arms, coat of arms research, coat of arms literature, nobility, coat of arms, knights, Poland, Szlachta, coat of arms, herbarz.

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CURRICULUM VITAE.

Werner Zurek was born on March 13, 1952 as the son of the employee, Heinz Kurt Zurek and his wife Maria, née Kußler, in Völklingen in the Saarland.

At the age of 6 he attended the Catholic elementary school Völklingen - Geislautern, and finished secondary school in Geislautern in 1968

From 1968 to 1970 he began an apprenticeship as a machine fitter.

From 1970 to 1972 he completed an apprenticeship at Röchling - Völklingen as a rolling mill (metallurgical skilled worker).

From 1972 to 1974 he was a temporary soldier for 2 years with the German Federal Armed Forces in Daun, where he was trained as a radio operator in the electronic combat reconnaissance. He ended his active service as a non-

commissioned officer. As a reservist, he was promoted to staff sergeant.

Acquisition of secondary school leaving certificate at ILS

In 1975 he applied as a civil servant candidate at the Ministry of Finance (Federal Customs Administration) After passing the final examination, he served as a border inspection officer according to the Federal Border Guard Act, as a customs officer in tax matters and was therefore also an assistant to the public prosecutor

In 1975 he married his wife Ulrike, née Daub.

In 1982 his daughter Sandra was born.

He retired in 2014.

Awards:

Air defense training at the technical relief organization

Rifle line of the Federal Armed Forces

Training at the German Red Cross

State license for explosives

Basic license of the German Lifesaving Society

European police sport badge, filed with the Federal Customs Administration. Also valid for the European Community.

Admission to the Royal Brotherhood of Saint Teotonius. Protector is the Infant of Portugal, HRH the Duke of Braganza.

Veterans badge of the German Federal Armed Forces.

Writer and author for the Polish nobility, their coats of arms and families.