



# The Book of Legends and Myths



LET'S MYTH TOGETHER!

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## Neringa ir Naglis

Viename Kuršių kaime neturtingo žvejo šeimoje gimė duktė. Žmona mirė, ir žvejui teko vienam auginti dukrelę. O mergaitė buvo nepaprasta: augo labai greitai, buvo labai stipri. Žmonėms ji atrodė lėta ir nerangi, todėl praminė ją Neringa. Išaugo Neringa milžinė: lengvai išraudavo pušį, nusviesdavo didžiulį akmenį. Labiausiai ji mėgo stovėti ant jūros kranto ir laukti sugrįžtančių žvejų: užslinkus rūkui ar debesims, išsipindavo savo ilgas kasas ir mosuodavo jomis padangėje, kol saulė nušvisdavo.

Graži buvo Neringa. Išgirdo apie jos grožį jūrų slibinas ir užsigeidė sau į žmonas. Jai nesutikus, slibinas puolė skandinti žvejų laivus. Tada Neringa nutarė atitverti slibiną smėlio pylimu. Neše prijuostėje į jūrą smėlj, pylė kopas, klojo pušis, mėtė akmenis. Taip Neringos smėlio juosta atskyré marias nuo jūros.

Bet slibinas nenurimo: neleido žuvims įplaukti į marias, ir žvejai ėmė burbėti – tegul Neringa teka už to slibino. Išgirdo apie tai Naglis, milžinas nuo Palangos. Pamilo jis Neringą ir stojo jos ginti. Nukapojo slibino galvas, perkirto žvynuotą kūną ir, visa į krūvą sunesęs, smėliu užpylė. Taip atsirado Naglio kalnas. O Naglis su Neringa ant to kalno linksmas vestuves atšoko.



Many years ago in a family of a poor fisherman a daughter was born. His wife died soon after and the fisherman had to bring up his daughter all by himself.



The girl was really special as she grew very quickly and was extremely strong. Though people thought she was too slow and clumsy so they called her Neringa( from the Lithuanian word nerangi - clumsy). When the girl grew up she became a real giantess. She could easily uproot large pine trees or threw boulders.



But most of all she loved standing on the shore and wait for fishermen to come back from sea. When the fog or clouds

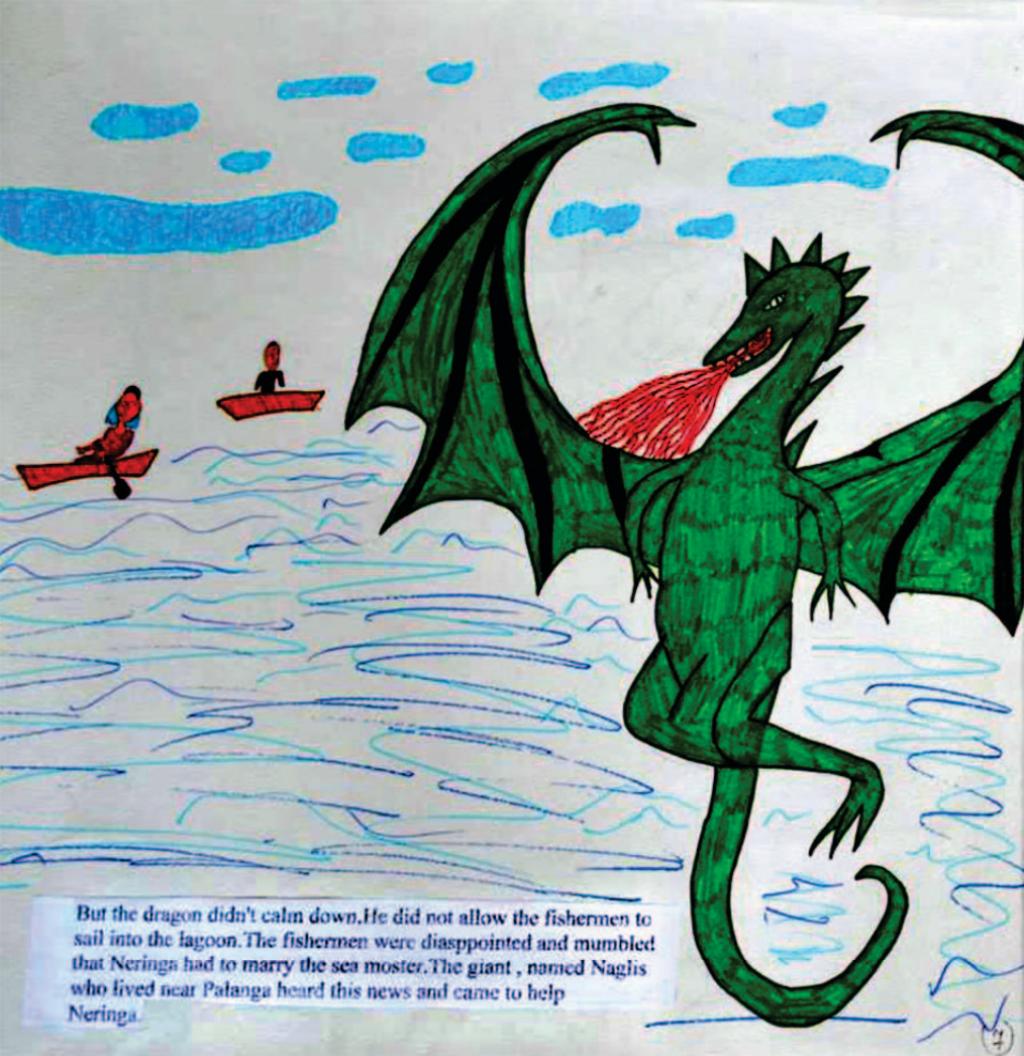
overcasted the skies, she used to unplug her long hair and whirl it to scatter them until the sun appeared.



She was such a pretty girl that the sea dragon madly fell in love with her and decided to marry. But Neringa rejected his proposal.



The dragon got furious and began to drown the fishermen's boats and ships. The giantess decided to inclose the sea monster with a sandy mound. She carried sand in her apron and poured it to the sea, layed pines, threw stones and made dunes. The sandy spit she built separated the sea and the lagoon.



But the dragon didn't calm down. He did not allow the fishermen to sail into the lagoon. The fishermen were disappointed and mumbled that Neringa had to marry the sea master. The giant, named Naglis who lived near Palanga heard this news and came to help Neringa.



He fell in love with the beautiful giantess, killed the sea monster by cutting off his ugly heads and chopping his scaled body into pieces. He put the parts of the dragon to a large heap and



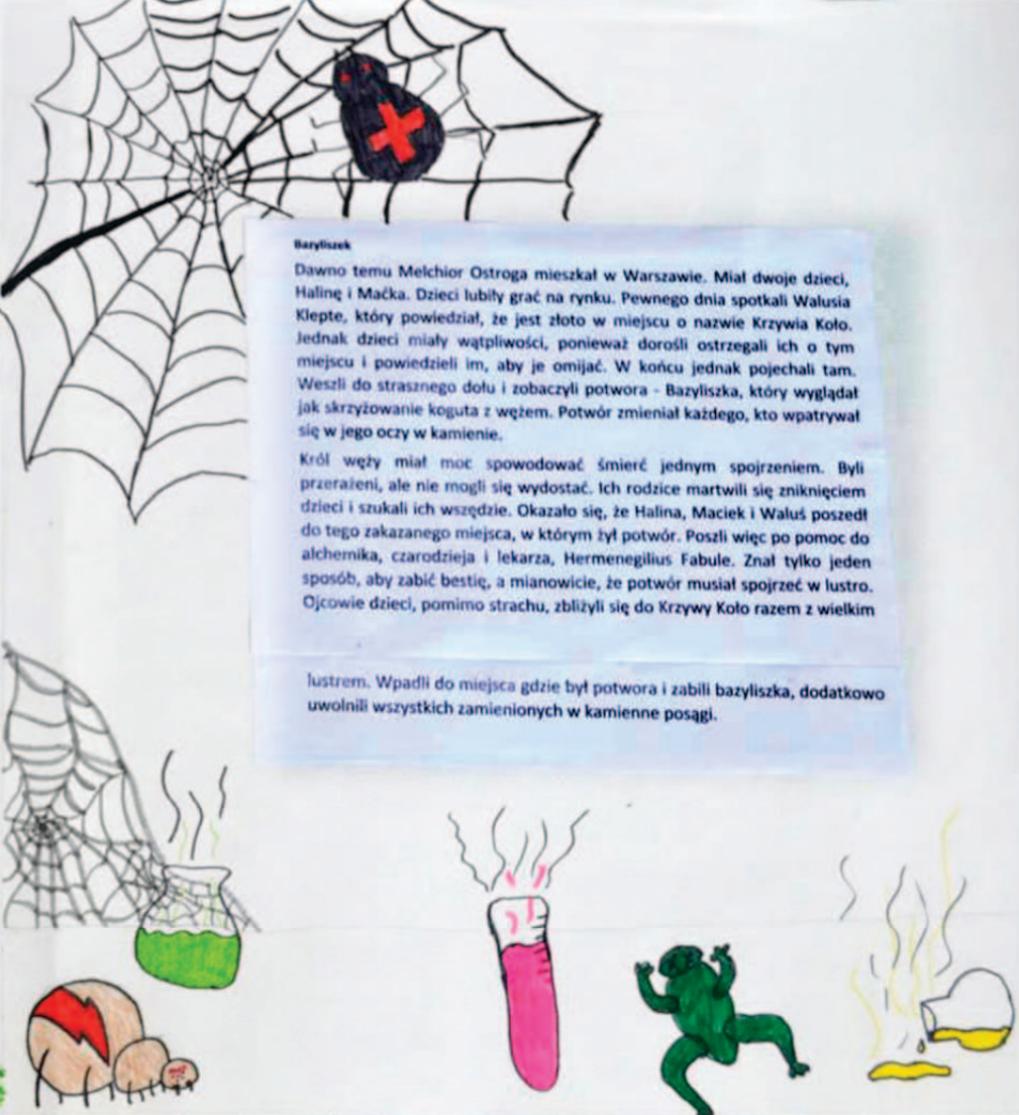
buried under the sand. And there was a wedding of the two giants on the top of this hill. Since that time people have called this place Naglis's mountain.

### Bazyliaszek

Dawno temu Melchior Ostroga mieszkał w Warszawie. Miał dwoje dzieci, Halinę i Maćka. Dzieci lubiły grać na rynku. Pewnego dnia spotkali Walusia Klepte, który powiedział, że jest złoto w miejscu o nazwie Krzywa Koło. Jednak dzieci miały wątpliwości, ponieważ dorosli ostrzegali ich o tym miejscu i powiedzieli im, aby je omijać. W końcu jednak pojechali tam. Weszli do strasznego domu i zobaczyli potwora - Bazyliszka, który wyglądał jak skryżowanie koguta z węzłem. Potwór zmieniał każdego, kto wpatrywał się w jego oczy w kamienie.

Król węzły miał moc spowodować śmierć jednym spojrzeniem. Byli przerażeni, ale nie mogli się wydostać. Ich rodzice martwili się zniknięciem dzieci i szukali ich wszędzie. Okazało się, że Halina, Maciek i Waluś poszedli do tego zakazanego miejsca, w którym żył potwór. Poszli więc po pomoc do alchemika, czarodzieja i lekarza, Hermenegilius Fabule. Znal tylko jeden sposób, aby zabić bestię, a mianowicie, że potwór musiał spojrzeć w lustro. Ojcowie dzieci, pomimo strachu, zbliżyli się do Krzywego Koła razem z wielkim

lustrem. Wpadli do miejsca gdzie był potwora i zabili bazyliaszka, dodatkowo uwolnili wszystkich zamienionych w kamienne posągi.





A Long time ago Melchior Ostroga lived in Warsaw. He had two children, Halina and Maciek. The children liked to play on the market. One day, they met Waluś Klepte, who said that there is some gold in the place called Krzywia Koło. However, the children had doubts because adults warned them about this place and told them to avoid it.



In the end, however, they went there. They entered a terrible pit and saw a monster – Basilisk, that looked like a cross between a rooster and a snake. The monster changed everyone who looked into its eyes into stones. The King of serpents had the power to cause death with a single glance. They were terrified, but they could not get out.



Their Fathers were really worried about their children's disappearance and looked for them everywhere. They found out that Halina, Maciek and Walus went to this forbidden place, where the monster lived. So they went for help from the alchemist, wizard and doctor, Hermenegilius Fabule. He knew only one way to kill the beast, namely, that the monster had to look in the mirror.



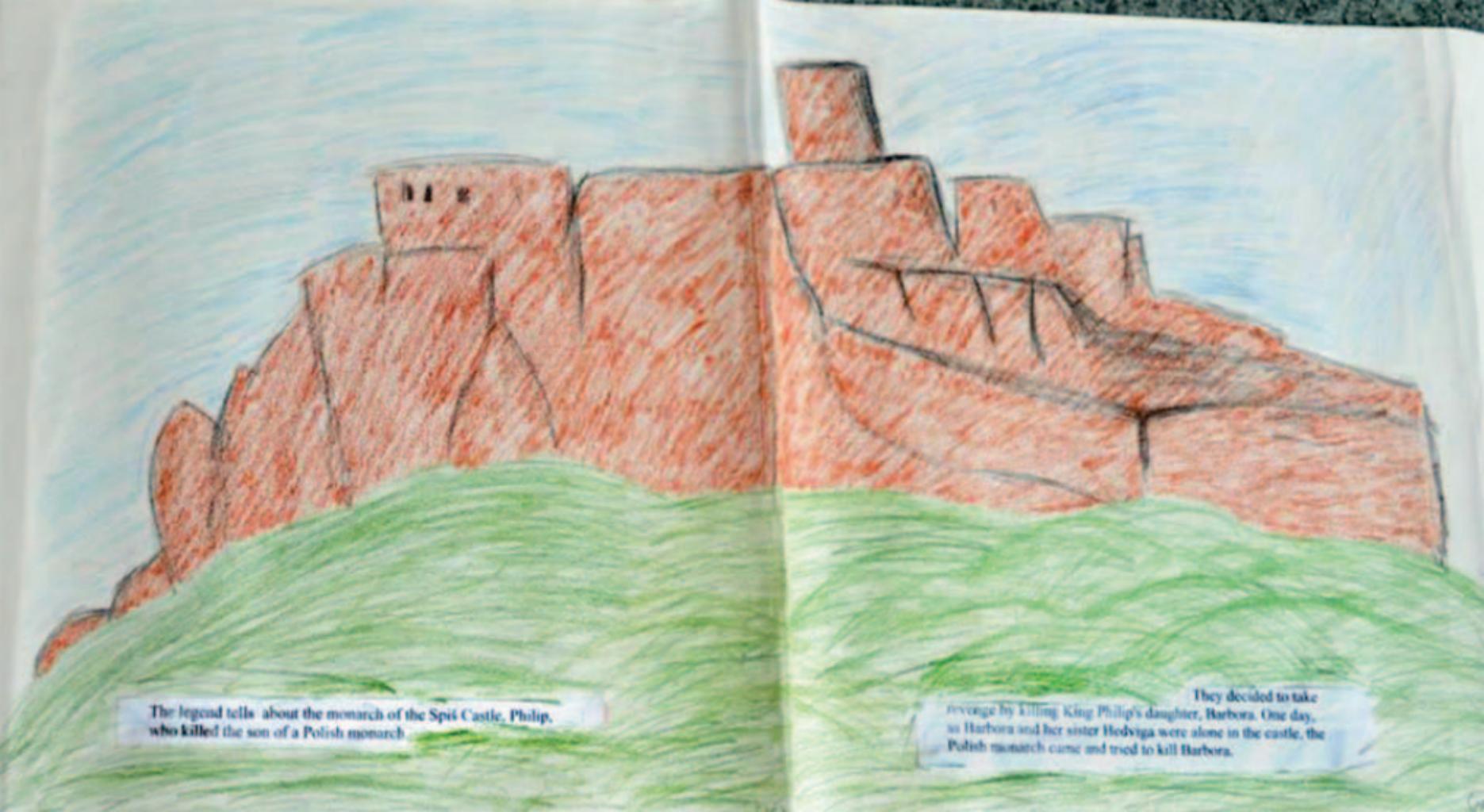
The fathers of the children, despite their fear, approached the Crooked Circle together with the great mirror. They got into the monster's place and killed Basilisk with its own reflection, in addition they freed all changed into stone statues. The End :)

## Spisský hrad - legenda o krásnej Hedvige

Pred mnohými vekmi žil na hrade mocný pán Filip, ktorý mal prenádhernú manželku. Z ich veľkej lásky sa im narodilo dievčatko, ktorému dali meno Barbora. Krásna manželka hradného pána však skončila a o malú Barbaru sa starala slobodná sestra pána Filipa, Hedviga. Prí jednej z pofovačiek Filip nechtiac v lese zastrelil malého chlapca. Bol to syn istého poľského šlachticu. Ten prirodzene prisahal Filipovi pomstu. Filip svoju dcérku nesmierne miloval a preto, keď odchádzal s celou svojou družinou na ďalšiu z mnohých pofovačiek, dal prikaz, aby do hradu nikoho nevpúšťali. Medzičasom si Poliak najal vojsko ľapežných rytierov, s ktorým pritiahol k Spisskému hradu. Checel ho dobyť a vykonáť pomstu na malej

Barbore. Lenže Spisský hrad bol vojensky nedobytný a preto poľský šlachtic vymyslel les'. Dal povel na ústup, no z vojska vybral toho najkrajšieho vojaka, ktorý vedel spievať a hrať na hadobný nástroj. Prezliekol ho za potulného speváka, igrica a vyslať ho na hrad. Keď sa na druhý deň zjavil pred hlavnou vstupnou bránsou, nikomu ani len na um nepríšlo, že je to nejaký prezlečený nepriateľ. Vpustili ho do hradu. Hedviga sa do neho zamíľovala. Zabudla pritom na malú Barbaru. Raz večer otvoril igrie tajné dvere do hradu, vpustil niekoľko nepriateľských vojakov, ktorí Barbaru z hradu uniesli. Utiekol s nimi i igric. Z pofovačky sa vrátil pán Filip. Keď sa dozvedel, čo sa stalo, pochytil ho neovládateľná zúrivosť. Hradmu posídku dal mučiť a checel potrestať i nešťastnú Hedvigu. Tá však už bola potrestaná dosťatočne. Skočila

z hradnej veže. Hedviga vraj este aj dnes sa zjavuje na stenách hradu.



The legend tells about the monarch of the Spiš Castle, Philip, who killed the son of a Polish monarch.

They decided to take revenge by killing King Philip's daughter, Barbora. One day, as Barbora and her sister Hedviga were alone in the castle, the Polish monarch came and tried to kill Barbora.



Thinking that Barbora was dead, Hedviga jumped from the highest tower in the Spis castle out of despair.



Unfortunately Hedviga had jumped uselessly, because the

polish monarch hadn't killed Barbora. After she jumped, a mysterious face appeared on a wall of the Spis castle that is said to bear a striking resemblance to Hedviga.

A BULGARIAN LEGEND





The legend is about the beautiful girl Strumitsa, who was a daughter of the local ruler. He used to live in a palace on the top of the mound, and Strumitsa used to live in a castle in the middle of the fields.

# HERAKLEA SINTICA



When the town was attacked by the Tatar army, the brave warriors from the town didn't surrender and they were defending the entrance to Heraclea Sintica.



Strunish went on the top of the castle to have a look at the battle. She saw the young leader of the Tatars. She fell in love and she wanted to see him from a closer distance.



Through a secret tunnel she went out of the town and came closer to the Tatar warrior. When she was so close, Strumitsa saw that the warrior was really handsome and attractive. When the Tatar leader asked her how she came, Strumitsa showed him the secret tunnel to Heraelea Sintica.



The Tatar army entered in the town and quickly conquered it. A lot of people were killed and Strumitsa's father was captured. When the ruler found out that his daughter had betrayed Heraclia Sintica, and thousands of people were killed because of that, he said that Strumitsa has to be killed. Before that he told her: "Your soul will never rest in peace, and the earth will reject your body seven times." During the excavations there were found seven huge steps - this shows that the earth has rejected Strumitsa's body.

## IL MITO DI TIFEO

Oggi parleremo del "Mito del gigante Tifeo", di quel gigante intrappolato in terra di Sicilia che, dalla sua bocca, erutta fuoco. Il mito tende a spiegare il motivo delle continue eruzioni dell'Etna e i non pochi movimenti tellurici di questa terra.

La leggenda narra di un gigante chiamato TIFEOP (anche Tifone), condannato dagli Dei a sorreggere la Sicilia per aver osato scalare il cielo per impadronirsi della sede celeste, imitando i Titani. Tifeo è figlio di Tartaro, personificazione degli Inferi e di Gea, la Madre Terra. Il gigante è mostruoso, con centinaia di teste di drago. La madre lo destina a una lotta senza quartiere contro Zeus, colpevole di aver sconfitto i Titani, anch'essi figli di Gea. Nel corso di uno dei tanti combattimenti fra i due, Tifeo fugge verso oriente per riordinare la sua strategia. Arriva così ai

limiti del territorio siriano e si ferma in attesa. Ricomincia la lotta con Zeus, ma questa volta il gigante strappa l'arma dalle mani del Re degli dei. Con questa taglia i tendini dei piedi e delle mani di Zeus, poi lo scaraventa dentro una grotta in Cilicia, distretto sulla costa sud orientale dell'Asia Minore. Zues riceve, però, l'aiuto di Hermes e Pan che ritrovano i suoi tendini, lo rimettono in sesto e lo riportano sull'Olimpo, pronto a ricominciare il confronto. Sul monte Nisa, le Moire (le tre filatrici, le Clothes, rappresentanti il destino) lo rifocillano con frutti solitamente destinati ai mortali: lui, creatura divina, al contatto diretto con quel cibo, inizia a perdere le forze. Zeus approfittava subito dell'occasione e ferisce profondamente il gigante che inizia a perdere tantissimo sangue (da quel momento il monte dove si è svolta quest'ultima fase della lotta, è chiamato

Emo, sangue in greco). Tifone fugge in Sicilia, ma il Re degli dei lo inseguì e lo imprigionò per sempre sotto l'Etna. Così con la mano destra sorregge Peloro (Messina), con la sinistra Pachino, con le gambe sorregge Lilibeo (Marsala) e con la testa l'Etna vomitando fiamme dalla bocca. Alle volte Tifeo prova a scrollarsi di dosso il peso dell'isola, delle montagne e delle città ed è in quel momento che la terra trema producendo terremoti.

Tipico esempio di come il mito intervenga a spiegare eventi naturali che l'uomo da se non riusciva a capire!





The "Myth of the giant Tifeo", is a myth of that giant trapped in the land of Sicily that, from his mouth, erupts fire. The myth tends to explain the reason for the continual eruptions of Etna and the many telluric movements of this land.

The legend tells of a giant called TIFEON (also Typhon), condemned by the Gods to support Sicily for daring to climb the sky to seize the heavenly seat, imitating the Titans. Tifeo is the son of Tartarus, the personification of the Underworld and of Gaia, the Mother Earth. The giant is monstrous, with hundreds of dragon heads.



His mother destined him to fight without a quarter against Zeus, guilty of having defeated the Titans, who were also sons of Gaia.

During one of the many fights between the two, Tifeo flees to the east to reorganize his strategy. It thus arrives at the limits of the Syrian territory and stops waiting. The fight begins again with Zeus, but this time the giant snatches the weapon from the hands of the King of the Gods. With this he cuts the tendons of Zeus's feet and hands, then throws him into a cave in Cilicia, a district on the southeastern coast of Asia Minor.



**Zues** receives, however, the help of Hermes and Pan who find **his** tendons, put it back on track and bring it back to Olympus, ready to start the comparison again.

**On** Mount Nisa, the Moire (the three spinning girls, the Klotho, representing the destiny) refresh him with fruits usually destined to mortals: he, divine creature, in direct contact with that food, begins to lose strength.



Zeus immediately takes advantage of the opportunity and deeply wounds the giant who begins to lose so much blood (from that moment on the mountain where this last phase of the fight took place, is called Emo, blood in Greek).



Typhon flees to Sicily, but the King of the Gods chases him and imprisons him forever under Etna. So with his right hand he supports Peloro (Messina), with his left Pachino, with his legs supporting Lilibeo (Marsala) and with his head Etna vomiting flames from his mouth.  
Sometimes Tifeo tries to shake off the weight of the island, the mountains and the cities and it is at that moment that the earth trembles producing earthquakes.

### Nossa Senhora da Oliveira

Conta a lenda que, no século XIV, ao lado do Padrão de Nossa Senhora da Vitoria, em Guimarães, existia uma oliveira trazida do Jardim das Oliveiras de Jerusalém, que secou. E assim continuou até que colocaram perto dela, uma cruz que ainda hoje se levanta debaixo do Padrão. Três dias depois, a oliveira reverdesceu, deitando rebentos novos e enfeitando-se de viçosa folhagem. A notícia atraiu muito povo, que veio admirar o milagre em honra da Nossa Senhora da Vitoria que, desde então, se ficou a chamar de Nossa Senhora da Oliveira. A oliveira do milagre permaneceu na praça aproximadamente até 1870, data em que foi removida por decisão da Câmara Municipal de Guimarães mas contra a vontade

do povo vimaranense. Todavia, em 1985, aquando do último restauro da praça, afi foi de novo colocada uma oliveira. No polígono de pedra que a envolve encontram-se marcadas as três datas mais importantes da sua história: 1342, 1870 e 1985. A oliveira faz parte da história da cidade e, por isso, é um dos elementos integrantes do brasão de Guimarães.





The legend says that in the fourteenth century, alongside the Padrão do Salado of Nossa Senhora da Vitoria (Our Lady of Victory), in Guimarães, there was an olive tree brought from the Garden of Olives in Jerusalem, which dried up.



And so it continued until they placed near it, a cross that still stands today under the Padrão do Salado (Monument of Salado). Three days

later, the olive tree reappeared, shedding new shoots and gracing itself with lush foliage. The news attracted many people, who came to admire the miracle in honor of Nossa Senhora da Vitoria, which has since been called Nossa Senhora da Oliveira (Our Lady of the Olive Tree).

# GUIMARÃES



Since then several miracles have occurred. The olive tree remained in the square approximately until 1870, when it was removed by decision of the Municipality Council of Guimarães but against the will of the people of Guimarães.

However, in 1985, at the time of the last restoration of the square, there was again placed an olive tree. In the stone polygon that surrounds it, the three most important dates of its history are marked: 1342, 1870 and 1985. The olive tree is part of the history of the city and, therefore, is one of the integral elements of the coat of arms of Guimarães.



Wojciech 78

Dawid Janusz 6c  
88

Oliver Schmid 6c  
88

Waldorf Rumtsche 7c  
88

Johanna Ballalat  
Johanna

Astleye Schmid 7f

Gabriele O'Hallley 7f

Abri Schmid 6c  
44

wilda Salminaité 7f

Sales

Indra  
Bilisyte

Hilja  
Lukasite  
Hilja

Indra 7c

Ulla  
Nante 6c

Ulla

Ruth  
Janina 5c

Ulla  
Janina

Ruth  
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Ruth  
Janina 5c

Ulla  
Janina 5c

Ruth  
Janina 5c

Ulla  
Janina 5c

Ruth  
Janina 5c

Marta Daukars 7c 88

Anna Kotekukinaite 7c  
88

Zofia Banasik 6c  
88

Katarzyna  
Janusz 7c  
88

Rafa Smigiel 6c  
88

Julia Gromadzka Natasza Palka  
88