

1: Gniezno | Revolv

optioncomcontentviewarticleid33Itemid33 Legend of Lech and Gniezno How Poland from ENG at Wellspring Preparatory High School.

By car The main road passing through Gniezno is the country road nr 5, linking the town with Poznan and Wroclaw in the south and with Bydgoszcz and Gdansk in the north and passing through such attractions like Biskupin , Wenecja or Znin. The other roads passing through Gniezno are: Get around For most of tourist the city transport in Gniezno will be totally unimportant, as all main city attractions are situated in the very centre minute walk from both rail and bus station. But - if necessary - Gniezno buses will take you to some other districts of the city and surroundings. Fees - the ticket system is here very easy: If you travel more, you can use ride ticket for 21 zloty. The network consists of 16 city bus lines and 1 out-of-city line, but take into account, that some lines run only few times a day e. The Assumption and St. John the Baptist from mid-XIVth century with the unique polichromy inside, in the presbitery. Michael Archangel from XVth century, rebuilt in with a neo-baroque rower from The Gniezno Archbishopric Museum, 2 Kolegiaty str. As the main part of the museum is an interactive show about the earliest polish history, reservations are obligatory! The Municipal Museum is going to be opened soon. Prymasa Wyszynskiego str, Phone: Mieszka I 16, Phone: Hotel "Nest", 20, Sobieskiego str. Ostrow Lednicki - an island on Lednica Lake with preserved remnants of the mediaval fortress from Xth century; one of the most important places on the Piast Route. Dziekanowice - located next to Ostrow Lednicki - with a open-air museum of Greater Poland architecture the Fish-Gate a fish as a symbol of the firt christians in Ist cent AC in Imiolki, where every year in May-June a large youth meeting run by the Dominicans from the Poznan monastery are organised timber churches in Weglewo and Lubowo Czerniejewo with a beautiful classisictic palace, stall and horse-cab house Biskupin - a very important settlement of so-called Lusitian culture from years ago Wenecja polish equivalent of Venice with the tuins of a medieval castle and an open-air museum of narrow-gauged railway Trzemeszno with one of polish oldest churches next only to Poznan , unfortunately rebuilt in baroque Strzelno - a romanesque rotunda of St. Prokop and the Trinity Church with famous columns presenting human virtues and sins Mogilno with a romanesque church of St. Situated in the Greater Poland Voivodeship. It is the administrative capital of the Gniezno County powiat. Gniezno is a cradle of the Polish state and until was capital of Poland. In Gniezno Cathedral until 14th century took place royal coronations. Patron of Gniezno is saint Adalbert of Prague.

Gniezno ([É~ÉjÉ²eznÉ"] (listen); German: Gnesen) is a city in central-western Poland, about 50 kilometres (31 miles) east of Poznań, with about 70, www.enganchecubano.com of the Piast dynasty's chief cities, it was mentioned in 10th-century sources, possibly including the *Dagome Iudex*, as the capital of Piast Poland.

It was long, long ago, and some say it was even before the time of Alexander the Great. Be that as it may, in the land of Poland there was as yet no town of Poznan, nor of Kruszwica, nor were there any large cities in Greater Poland. The country was wild, with few people; men lived together in small communities, greatly fearing the savage Goths who invaded them from the West and the wild Huns who came in from the East. Death and desolation came in the wake of these invaders, and the peaceful, agricultural Slavs were obliged to become warriors, that they might defend their homes and families from destruction. Lech was the first Duke of Poland. He it was who first established a Dukedom on the soil of Poland and assumed the leadership of the Western Slavs. He united the tribes, and from the time of his reign, Poland developed and grew prosperous. Better strongholds were built to resist the raids of the savage neighbours, the fields were tilled and hides were cured, and with the arrival of more settled times, men grew more civilised and turned to the making of pottery, agricultural implements and furniture, the pattern and style of which has changed but little, and even to-day utensils can be seen in use, very similar to those which were used in the time of Lech. In order to ensure the defence of his country against invasion, Lech kept a strong army. This was well-equipped, well trained and vast. It covered itself with glory and indeed the name of Lech, its captain became so famous throughout the world, that his fiefs were called Lechici, and the Muscovites often called the Poles Lachi, and the Turks named Poland Lechistan, or the country of Lech. His power stretched over so wide an area of country that the Hungarian Lengyel also almost certainly comes from Lech. The Duke was in every way an outstanding man. He was very tall and broad shouldered, and such was his strength that he could wield a battleaxe which ordinarily took two men to lift. He was handsome, with fair hair, blue eyes, and well-defined, aquiline features. Not only was he a fearless warrior, he was also a wise ruler and, unlike most men of his stamp, had a taste for learning. He had this in common with most princes: As in battle, he led the field, and always claimed the first stroke at bear or boar, when the beast was brought to bay. He had a true, brave heart and valued courage in another, be it man or beast. Lech also loved falconry, and had many goshawks and peregrine falcons, some of which he had trained himself. He had tried to train a young buzzard, but the bird, after giving great promise, had died. The Duke had expressed the wish to train an eagle, and though his falconers had advised him that it was impossible, he still persisted in hoping that he might capture and train a young golden eagle, for he thought that it would be swifter and stronger, in the flight after its quarry, than any goshawk. One fine spring day, the Duke and his court went hawking. A goodly company set forth from the castle, each one mounted, and each dressed in the green hunting habit which Lech had commanded should be worn by all those who joined the chase with him. The Duke rode at the head of the cavalcade, with his favourite hawk on his wrist, closely followed by his Master of the Hunt. He seemed to be in thoughtful mood, and paid little heed to the conversation which was taking place around him. Then without preamble, he gave his bird to the Master of the Hunt, saying curtly, "I would be alone"; and, setting spurs to his horse, he galloped off. His company were surprised and troubled, but no man attempted to follow the Duke, for sometimes he was given to strange moods and at such times it was better not to approach him. Lech urged his steed forward, he knew not why, but feeling an irresistible desire to reach a hill which he espied in the distance. After galloping a while, he reached it, and reining in his steed, looked around him. At first he could discern nothing, but soon he perceived a nest, perched on a rocky crag. It was the nest of a white eagle, who sat with her young around her. She was a noble bird, with curved beak and powerful talons, and wings to bear her aloft in strong and graceful flight. This was the eagle that Lech had dreamed to possess; this was the bird which would make falconry a delight, which would rouse the envy of every prince in Europe and beyond. He resolved to capture one of the young, take it home to his castle, and train it with all the care and skill at his command. What a rare prize this would be! What pleasure lay in store for him if he could but obtain one of those eaglets! He leapt from his

horse and climbed towards the nest. The white eagle watched him intently, while her fledgelings, surprised by the approach of a stranger, crept under her wings. Lech shouted and waved his arms, thinking to frighten the bird from her nest, but she stirred not. The Duke came nearer, and put forth his hand, and the eagle, with a swift movement, pecked him as though in warning. But Lech heeded her not. Reaching for his dagger, he held it aloft, so that the bird must wound herself if she approached him too near. With his hand, he again attempted to grasp one of the eaglets, but the mother-bird was upon him once more and this time neither Duke nor bird escaped unscathed. Lech persisted; he ardently longed for one of the eaglets and was loath to abandon a prize which he thought he could capture with ease. Lech, using his dagger more freely, was making desperate attempts to approach the nest. But he was beaten off by the sharp beak and powerful wings of the mother. The eagle had been wounded several times, and blood was staining the white feathers with dark, crimson splashes. She defended her nest, and her freedom, and the liberty of her little ones. He turned away abruptly, and descended the hill, deep in thought. A brave bird, who spilt her blood for her freedom and for that of her eaglets! Then Lech sat down at the foot of the hill and looked at the scene before him. As far as his eye could reach stretched the fair lands of Poland, his country that he loved with all his heart. Would he not defend her, just as the eagle had defended her nest? And the thought came to him: Poland is immortal; so shall the White Eagle be immortal. Thus to this day, on the shield and banner of Poland, is blazoned the white eagle on a crimson field. And the place was pleasing to Duke Lech. He took his counsellors to the spot and showed them, saying, "Let us build our nests here, as do the eagles"! So a castle was built, and then a city, and it was called "Gniezno", which, in in the Polish of those days, meant "nest". The White Eagle has always been on the banners of Poland and when, as has occurred many times in history, Poland has been attacked, her sons have defended her no less bravely than the eagle who long ago shed her blood in the defence of freedom. From the book *Old Polish Legends* as retold by F.

3: Polish legends: Lech, Czech and Rus / Founding of the Gniezno city – Lamus Dworski

Legend of Lech and Gniezno How Poland received the Eagle as its crest Many, many years ago, even many centuries ago, there lived in Polish lands a duke named Lech. It was long, long ago, and some say it was even before the time of Alexander the Great.

Near this village was Wawel Hill. In the side of Wawel Hill was a deep cave. The entrance was overgrown with tall, grass, bushes, and weeds. No man had ever ventured inside that cave, and some said that a fearsome dragon lived within it. The old people of the village said that they had heard their fathers tell of a dragon who slept in the cave, and no man must dare waken it, or there would be dire consequences for them all. Some of the youths decided to explore the cave and put an end to such foolish talk. They thought that they knew better and dragons were just old stories from the past. A group of these young people took some torches and went to the cave. They slowly entered the cave until they came to a dark mass of scales blocking their way and the sound of heavy breathing. The boys ran as the dragon awakened and roared. From that day on, the people knew no peace. Every day the dragon appeared and carried off a sheep or preferably young virgins. The populace made many attempts to kill the dragon but nothing succeeded and many of those that attempted were killed. The hero in this part of the story differs. In the village lived a wise man, or a shoemaker or a shoe makers apprentice named Krakus or Krac. He got some sheep and mixed a thick, yellow paste from sulfur. Krakus smeared it all over the animals. Then led them to a place where the dragon would see them. The dragon came out as expected, saw the sheep, roared, rushed down the hill and devoured the sheep. The dragon had a terrible fire within him, and a terrible thirst. It rushed to the River Vistula and started drinking. It drank and drank and could not stop. The dragon began to swell, but still it drank more and more. It went on drinking till suddenly there was a great explosion, and the dragon burst. There was great rejoicing by the people. Krakus, was made ruler of the village, and they built a stronghold on Wawel Hill. The country prospered under the rule of Krakus and a city grew up around the hill which was called Krakow, in honour of Krakus. When Krakus died, the people gave him a magnificent burial, and erected a mound over his tomb which can be seen to this day. The people brought earth with their own hands to the mound, and it has endured through all the centuries as a memorial to the person that killed the dragon of Krakow. It is a tall, graceful building built of brick, in the Gothic style, with a richly adorned interior. It had two towers, one of which is a little higher than the other and more ornate. From the taller tower a fanfare is played by a trumpeter, every hour. It is repeated four times, but always ends abruptly, on a broken note. Here is the legend behind this tradition: One day in the 13th century, an old watchman, keeping watch over the city of Cracow saw in the distance a cloud of dust which grew bigger with every passing moment. It was a large army of Tatars galloping towards the city. These invaders from the east had more than once advanced to Krakow and even farther, and they had pillaged and burned, looted and murdered and carried off the people to be slaves. He must play the Hejnal, over and over. That would surely arouse the citizens, they would certainly be aware of approaching danger. So he played, again and again. At first the people of Krakow were puzzled. But eventually they realised that an attack was imminent. Away on the far meadows the Tartar warriors were mounting their horses and drawing their swords. But already the old watchman could see the Polish archers arriving. The archers took up their positions along the battlements as the tartars galloped towards the city. But by now the Polish arrows were flying. They rained down on the tartar invaders, wave after wave. Eventually the Tartars were forced to retreat, and Cracow was saved from the Mongols! When the joy over the victory died down they realised that the trumpeter who had warned them was nowhere to be seen. So one of his friends went to look for him. However, when he reached the tower he found that disaster had struck. The trumpet was still clasped in his hands ready to blast out a final note. The Cracovians would never forget the act of the old trumpeter watchman, and it was decreed that a bugle call should be played each day in memory of the hero. It was long, long ago, and some say it was even before the time of Alexander the Great. Be that as it may, in the land of Poland there was yet no town of Poznan, nor of Kruszewica, nor were there any large cities in Greater Poland. The country was wild, with few people; men lived together in small communities, greatly fearing the savage

Goths who invaded them from the west and the wild Huns who came in from the east. Death and desolation came in the wake of these invaders, and the peaceful, agricultural Slavs were obliged to become warriors, that they might defend their homes and families from destruction. He it was who first established a Dukedom on the soil of Poland and assumed the leadership of the western Slavs. He united the tribes, and from the time of his reign, Poland developed and grew prosperous. Better strongholds were built to resist the raids of the savage neighbours, the fields were tilled and hides were cured, and with the arrival of more settled times, men grew more civilised and turned to the making of pottery, agricultural implements and furniture, the pattern and style of which has changed but little, and even to-day utensils can be seen in use, very similar to those which were used in the time of Lech. This was well equipped, well trained and vast. His power stretched over so wide an area of country that the Hungarian Lengyel also almost certainly comes from Lech. He was very tall and broad shouldered, such was his strength that he could wield a battle axe which ordinarily took two men to lift. As in battle, he led the field, and always claimed the first stroke at bear or boar, when the beast was brought to bay. He had a true, brave heart and valued courage in another, be it a man or beast. The Duke rode at the head of the cavalcade, with his favourite hawk on his wrist, closely followed by his Master of the Hunt. He seemed to be in thoughtful mood, and little heed to the conversation which was taking place around him. Then, without preamble, he gave his bird to the Master of the Hunt, saying curtly, "I would be alone"; and, setting spurs to his horse, he galloped off. His company were surprised and troubled, but no man attempted to follow the Duke, for sometimes he was given to strange moods and at such times it was better not to approach him. After galloping a while, he reached it, and reining in his steed, looked around him. At first could discern nothing, but soon he perceived a nest, perched on a rocky crag. It was the nest of a white eagle, who sat with her young around her. She was a noble bird, with a curved beak and powerful talons, and wings to bear her aloft in strong and graceful flight. This was the eagle that Lech had dreamed to possess; this was the bird which would make falconry a delight, which would rouse the envy of every Prince in the Europe and beyond. He resolved to capture one of the young, take it home to his castle, and train it with all the care and skill at his command. What a rare prize this would be! What pleasure lay in store for him if he could but obtain one of those eaglets! The white eagle watched him intently, while her fledglings, surprised by the approach of a stranger, crept under her wings. The Duke came nearer and put forth his hand, and the eagle, with swift movement, pecked at him as though in warning. But Lech heeded her not. Reaching for his dagger, he held it aloft, so that the bird must wound herself if she approached him too near. With his other hand, he again attempted to grasp one of the eaglets, but the mother bird was upon him once more and this time, neither prince nor bird escaped unscathed. Lech, using his dagger more freely, was making desperate attempts to approach the nest. But he was beaten off by the sharp beak and powerful wings of the mother. The eagle had been wounded several times, and blood was staining the white feathers with dark, crimson splashes. She defended her nest and her freedom and the liberty of her little ones. A brave bird, who spilt her blood for freedom and for that of her eaglets! As far as his eye could reach stretched the fair lands of Poland, his country that he loved with all of his heart. Would he not defend her, just as the eagle had defended her nest? And the thought came to him: Poland is immortal; so shall the White Eagle be immortal. Thus to this day, on the shield and banner of Poland, is blazoned the white eagle on a crimson field. And the place was pleasing to the Prince. He took his counselors to the spot and showed it to them, saying, "Let us build our nests here, as do the eagles"! So a castle was built, and then a city, and it was called "Gniezno", which, in the Polish of those days, meant "Nest". It is one of the oldest State Coats of Arms in the world. There are very few other countries who have managed to maintain their coats of arms for such a long period of time. Several historic traditions and legends have referred to the origin of the White Eagle, moving it back to the times when the Polish State was being established, and even earlier. The origin of the White Eagle is neither as fine nor as distant in time however.

4: Gniezno : definition of Gniezno and synonyms of Gniezno (English)

The Legend of the Polish White Eagle The Story of Lech and Gniezno. Many, many years ago, even many centuries ago, there lived in the Polish lands a Duke named Lech.

There were three brothers – Lech, Czech and Rus. The brothers gathered together. After long debates they and their families decided to leave the overpopulated areas. The column of the people was incredibly long. The Slavs were marching fearlessly through dense forests, over forceful rivers and passing mountainous lands, but only rarely encountering human settlements. Eventually, there came the days of parting. First to bid farewell to the brothers was Rus, who chose the lands of endless steppes, plains and wide rivers in the East. He later established his state there. Youngest of the brothers, Lech, was still travelling forward with his tribe. They decided to take a longer rest in their journey. Lech looked around carefully and called a gathering of the elders in the late afternoon. He spoke to them: This area could feed us and our children easily. Silence fell by the fireplace. The eldest of the wise men said cautiously: Suddenly a noise broke the silence. A huge shadow passed over the glade. People raised their heads and saw a stunning white eagle landing at the crown of a nearby great oak. Its white feathers, shining in the last rays of the sun, were contrasting with the red afternoon sky. Name of Poland comes officially from the name of a tribe called Polans Polanie who emerged under this name most likely around the 8th century. Not much of a difference from a linguistic point of view: An interesting detail to mention here is about the number of brothers. In the Polish version of the legend the figure of the third brother Rus was added sometime later. The trio Lech-Czech-Rus became a widespread canon story most likely only in the 19th century, after the Partitions of Poland. Check also other Polish legends I described on my blog:

5: Gniezno - The Full Wiki

The settlement of Lech became known as Gniezno (from gniazdo, nest) and was given the symbol of a white eagle on a red background. Calling themselves the Polonians, or people of the field this became the Polish nation.

Gniezno was the first capital city of the region called Polan. According to popular legend, Lech and his two brothers, Rus and Cech were hunting one day when they separated in different directions. The stunning contrast of the white eagle against the red of the evening sky inspired Lech, that he established a settlement in that area which he named Gniezno in Polish it means "nest". Since then the image of the eagle has been part of the Gniezno coat-of-arms and the white and red colors of the Polish flags. It is located in the central-western region of Poland approximately 50 kilometers east from Poznan. Gniezno became an important pagan cult center. Jan Dlugosz, a Polish priest who lived in 14th century Poland, wrote about the pagans in a detailed chronicle entitled, "Annales seu cronicae incliti Regni Poloniae" Annals or Chronicles of the Famous Polish Kingdom written circa 1480. The following are excerpts taken from the pages of his manuscript. Jupiter they called in their language Jessa, believing that from him, as the highest of the Gods, they receive all the earthly blessings and all occurrences the unfortunate ones but so also the serendipitous. To him, therefore, more than to the other Gods did they give the greatest praise and the most frequent offerings There men and women came together with children and gave sacrifices and burned domestic flocks and cattle and other animals, and on occasion people prisoners from battle. They also had a superstitious rite of making offerings to placate their native Gods and, on certain days and times of year they had great festivals, for which people of both sexes were called to towns from villages. In the 9th century, the Polans united several Slavic tribes, which led to the creation of the Piast dynasty, from which the Kingdom of Poland came into being. The title of this document was Gesta principum Polonorum Deeds of the Princes of the Poles, and is considered to be one of the oldest historical documents on Poland. It also traced the life of Boleslaw, and the stories of wars waged by Boleslaw and the Poles against the Pomeranians, the German Emperor, the Bohemians, and the Baltic Prussians. Mieszko I was part of the Piast dynasty and was credited with having established the Polish state, and expanded its territory through numerous military conquests, and alliances. These fortresses, or gords, were built in many different designs, and sizes, and ranged from small to that of massive proportions, some covering an area of 25 hectares 61 acres. They were typically constructed near lakes, riverbanks, and hills. They also included ditches, walls, palisades and embankments, as a means for defense from invading marauders. With this conversion, Gniezno became an important religious and cultural center. But most importantly, Polan joined the nations of the western Latin Rite states, that is, Roman Catholic states. It was expected to provide some degree of political protection from and deter neighboring Catholic countries from invading Poland for the purpose of Catholicization of its people. The assumption was that by becoming a Roman Catholic state, Poland would ensure its right to equal and just treatment just as other Catholic states. Mieszko I rebuilt the temple in Gniezno, structuring it on a cruciform plan, and re-designed the existing nave oratory. Though the exact date is unknown, it is thought to have been rebuilt near the end of the 10th century - in his wife Duchess Dabrowka passed away, and Mieszko buried her in the cathedral. Her remains were placed in a simple stone sarcophagus, marked with the sign of the cross. The magnificent structure has survived over 1,000 years and is today the oldest and most sacred church in Poland. But most importantly, the rise of Christianity affirmed the political integrity of the Polish nation, that is, its national identity, and political independence. Recall that Mieszko was a pagan when he married Dobrawa. Needless to say, he had to deal with many power conflicts from the former pagan leaders. According to historical accounts, there were numerous uprisings since the baptism of Mieszko I. The peasants were opposed to the spread of Christianity as much as they rebelled against the landowners and feudal lords. These uprisings occurred in 963, 968, and 993. The cumulative effects of these uprisings, and invasions were devastating and destabilizing to the town of Gniezno, and to Greater Poland. Apparently there was no ruler in Poland from 963 to 968. It was to commemorate the establishment of a Polish ecclesiastical province in Gniezno, and that of newly established bishoprics in Kolobrzeg for Pomerania; Wroclaw for Silesia; Krakow for Lesser Poland, and for Poznan for western

Greater Poland.. This confirmed Gniezno as the ecclesiastical center of Poland. Saint Adalbert was the Catholic bishop of Prague, and canonized two years later. Historical records indicate that King Boleslaw I paid for the return of Adalbert's remains, with its weight in gold. Several Royal coronations took place at the Gniezno Cathedral: Consequently, the Polish rulers decided to relocate the Polish capital to Krakow. The cathedral was reconstructed by the next ruler, Boleslaw II the Generous, crowned king in 1025. In the centuries that followed, Gniezno gradually became the regional center of the eastern part of Greater Poland. Through an edict of the Duke Wladyslaw Odonic in 1025, Gniezno was granted municipal autonomy and was once again the site of coronations in 1025 and 1026. Gniezno was invaded and destroyed by the Teutonic Knights during the Polish-Teutonic War in the period from 1454 to 1466. The town was destroyed by fires in 1454, and again in 1466. Then during the 17th and 18th centuries, Gniezno was completely destroyed by Swedish invaders, and by the plague in 1709. Despite the ravages of war and epidemics, the city was revived during the 18th century. And in 1793 the Gniezno Voivodeship was instituted. The Jews were active members of both Christian and Jewish guilds specializing in crafts and commerce. The annual Gniezno fair held in April attracted many visitors, including Jewish merchants, who were particularly interested in its horses. In a series of three partitions in 1772, 1793, and 1918, the powers of Prussia, Russia and Austria invaded the nascent Polish Nation. But on December 7, 1918, the Prussians retook Gniezno. Another Uprising occurred against the Prussian occupation, during the Napoleonic Wars. Initially there were 60 recruits from Gniezno who fought in the battles of 1806. When Russia defeated Napoleon in 1812, Gniezno was occupied by the Russian army which handed control back to Prussia in the Congress of Vienna. Gnesen, and Posen were the German names given to the towns of Gniezno and Poznan. Among his major battles, he also participated in the French invasion of Russia until 1812, when Napoleon was defeated. After the war, Dabrowski accepted a senatorial position in the Russian-backed Congress of Poland. Essentially, the lyrics profess that as long as the Polish people live and fight, Poland has not disappeared. After years of oblivion, Poland regained its sovereignty and independence. But the citizens of the new Polish state soon had to arm themselves to fight the Bolsheviks during the Polish-Soviet War. The war ended with a decisive Polish victory in the Battle of Warsaw. Polish armies gained several more military victories against the invaders, until the Treaty of Riga or Peace of Riga was signed on March 18, 1921. On the 11th day the invaders occupied Gniezno, and on October 26, annexed the town into Nazi Germany. The two-pronged attack against Poland had been planned according to a secret Soviet-German agreement, called the Molotov-Ribbentrop Pact. This was the Fourth Partition of Poland.

6: Polish Legend Lech, Czech and Rus – fact or fiction? – Polish at heart

Legend of Lech, Czech and Rus According to the Polish version of legends, "Three brothers Lech, Czech and Rus were exploring the wilderness to find a place to settle. Suddenly they saw a hill with an old oak and an eagle on top.

It was long, long ago, and some say it was even before the time of Alexander the Great. Be that as it may, in the land of Poland there was yet no town of Poznan, nor of Kruszewica, nor were there any large cities in Greater Poland. The country was wild, with few people; men lived together in small communities, greatly fearing the savage Goths who invaded them from the west and the wild Huns who came in from the east. Death and desolation came in the wake of these invaders, and the peaceful, agricultural Slavs were obliged to become warriors, that they might defend their homes and families from destruction. Lech was the first Duke of Poland. He it was who first established a Dukedom on the soil of Poland and assumed the leadership of the western Slavs. He united the tribes, and from the time of his reign, Poland developed and grew prosperous. Better strongholds were built to resist the raids of the savage neighbours, the fields were tilled and hides were cured, and with the arrival of more settled times, men grew more civilised and turned to the making of pottery, agricultural implements and furniture, the pattern and style of which has changed but little, and even to-day utensils can be seen in use, very similar to those which were used in the time of Lech. In order to ensure the defence of his country against invasion, Lech kept a strong army. This was well equipped, well trained and vast. His power stretched over so wide an area of country that the Hungarian Lengyel also almost certainly comes from Lech. The Duke was in every way an outstanding man. He was very tall and broad shouldered, such was his strength that he could wield a battle axe which ordinarily took two men to lift. He was handsome, with fair hair, blue eyes and well defined, aquiline features. Not only was he a fearless warrior, he was also a wise ruler, and unlike most men of his stamp, had a taste for learning, and his leisure was generally devoted to the sport. As in battle, he led the field, and always claimed the first stroke at bear or boar, when the beast was brought to bay. He had a true, brave heart and valued courage in another, be it a man or beast. Lech also loved falconry, and had many goshawks and peregrine falcons, some of which he had trained himself. He had tried to train a young buzzard but the bird, after giving great promise, had died. One fine spring day, the Duke and his court went hawking. A goodly company set forth from the castle, each on horse and dressed in the green hunting habit which Lech had commanded should be worn by all those who joined the chase with him. The Duke rode at the head of the cavalcade, with his favourite hawk on his wrist, closely followed by his Master of the Hunt. He seemed to be in thoughtful mood, and little heed to the conversation which was taking place around him. Then, without preamble, he gave his bird to the Master of the Hunt, saying curtly, "I would be alone"; and, setting spurs to his horse, he galloped off. His company were surprised and troubled, but no man attempted to follow the Duke, for sometimes he was given to strange moods and at such times it was better not to approach him. Lech urged his steed forward, he knew not why, but feeling an irresistible desire to reach a hill which he espied in the distance. After galloping a while, he reached it, and reining in his steed, looked around him. At first could discern nothing, but soon he perceived a nest, perched on a rocky crag. It was the nest of a white eagle, who sat with her young around her. She was a noble bird, with a curved beak and powerful talons, and wings to bear her aloft in strong and graceful flight. This was the eagle that Lech had dreamed to possess; this was the bird which would make falconry a delight, which would rouse the envy of every Prince in the Europe and beyond. He resolved to capture one of the young, take it home to his castle, and train it with all the care and skill at his command. What a rare prize this would be! What pleasure lay in store for him if he could but obtain one of those eaglets! He leapt from his horse and climbed towards the nest. The white eagle watched him intently, while her fledglings, surprised by the approach of a stranger, crept under her wings. The Duke came nearer and put forth his hand, and the eagle, with swift movement, pecked at him as though in warning. But Lech heeded her not. Reaching for his dagger, he held it aloft, so that the bird must wound herself if she approached him too near. With his other hand, he again attempted to grasp one of the eaglets, but the mother bird was upon him once more and this time, neither prince nor bird escaped unscathed. Lech persisted; he ardently longed for one of the eaglets and was loath to abandon a prize which he thought he

could capture with ease. Lech, using his dagger more freely, was making desperate attempts to approach the nest. But he was beaten off by the sharp beak and powerful wings of the mother. The eagle had been wounded several times, and blood was staining the white feathers with dark, crimson splashes. She defended her nest and her freedom and the liberty of her little ones. A brave bird, who spilt her blood for freedom and for that of her eaglets! Then Lech sat down at the foot of the hill and looked at the scene before him. As far as his eye could reach stretched the fair lands of Poland, his country that he loved with all of his heart. Would he not defend her, just as the eagle had defended her nest? And the thought came to him: Poland is immortal; so shall the White Eagle be immortal. Thus to this day, on the shield and banner of Poland, is blazoned the white eagle on a crimson field. And the place was pleasing to the Prince. He took his counselors to the spot and showed it to them, saying, "Let us build our nests here, as do the eagles"! So a castle was built, and then a city, and it was called "Gniezno", which, in the Polish of those days, meant "Nest". The White Eagle has always been on the banners of Poland and when, as has occurred many times, Poland has been attacked, her sons have defended her no less bravely than the eagle who so long ago shed her blood in the defence of freedom.

7: Gniezno - Wikipedia

The legend of Lech has captured the imagination and fascination of the world. It tells of the founding of the town of Gniezno in the Middle Ages and its rise to nation-hood. Poland's year history was deluged with chaos and with victores.

Polish Legend Lech, Czech and Rus – fact or fiction? July 20, History Ready for a fairytale? Or is there some truth in the legend of the three brothers, one of whom set up the Polish nation? Recently my harcerki girl scouts were doing a little sketch about these characters, as no doubt you will have all done at some time in your life. But did they exist? Are they just a figment of our romantic Polish imagination? Tribal movements The legend goes that the Slavic tribe was multiplying so quickly that the three brothers in charge, Lech, Czech and Rus worried about not having enough food to feed everyone, so they called a meeting and decided to move as a tribe, with armed men at the front and back and the women and children on carts to ease the journey. Despite difficulties of crossing rivers and thick forests, the people had faith in their leaders. When they finally reached the plains interspersed with rivers glittering in the sun, Rus said his people were tired and they would stay on the plains Russia. The brothers agreed to meet again and Lech and Czech carried on towards the sun until they reached the mountains. Czech saw the beauty of the setting sun on the mountains and told his brother he would stay there Slovakia and Czech Republic but that they would all meet again. Lech continued with his tribe for many days until he saw a place with rivers full of fish, forests and fertile soil. Although he was enamoured with the place, he felt he needed a sign from the gods. Then he heard shouts as a huge, majestic eagle with radiant white feathers landed in his nest on a huge oak tree. Everyone was stunned as they saw the great bird against the red setting sun. It was a sign from the gods. The settlement of Lech became known as Gniezno from gniazdo, nest and was given the symbol of a white eagle on a red background. Calling themselves the Polonians, or people of the field this became the Polish nation. Rus went east, Czech went west and that Lech went north. Sadly history has shown this was through war rather than friendship. Were they once part of a Slavic nation that spoke the same language? Well yes, they probably were. Their journey is dated around the sixth century when major migrations happened in Europe. The story is also known in the Czech Republic, though only as Lech and Czech. It is often said that Rus refers not to the Russians but to the Ruthenians, who inhabited the eastern slavic lands of current Ukraine and Belarus. Ever changing legend But returning to Lech and his brothers, I heard a great variation on the theme last night from a scouting friend, that they teach their boys that the white eagle had a fight with a black eagle and won, the red being the blood created by the fight. I had never heard this one before. Polish legends wind their way through our history like the many rivers across its plains, flowing freely at times with wide borders, narrowing at others, taking on slightly different narratives from smaller tributaries but generally drifting in the same direction.

8: StS - The Legend of the Polish White Eagle

Gniezno [ˈɕɲɛzɲɔ] (German: Gnesen) is a city in central-western Poland, some 50 km east of Poznań, inhabited by about 70, www.enganchecubano.com of the Piasts' chief cities, it was the first capital of Poland in the 10th century.

9: Polish Bits and Bobs: Piastowski Pi...tek: The Legend of Lech, Czech and Rus

Gniezno: | | | |Gniezno| | | | Royal Capit World Heritage Encyclopedia, the aggregation of the largest online encyclopedias available, and the most definitive.

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