

Chapter 1 : Kings Cross road safety in pictures – get the basics right | Kings Cross Environment

One King's Way (The Hammer and the Cross) [Harry Harrison, John Holm, Julian Elfer] on calendrierdelascience.com
**FREE* shipping on qualifying offers. A craftsman, visionary, and warrior, Shef has risen from slavery to become king of a mighty Viking nation.*

In Denmark, craftspeople made images of the crucified Christ wearing trousers like any contemporary Viking, and bound to the cross by tangling vines, borrowed from rune-stone art. In northern England, stonemasons may have carved pagan myths on stone crosses, but they employed them to communicate Christian beliefs. In the east, a Byzantine princess reluctantly went north to cement an alliance with Russian Vikings who then converted to Christianity. This has all been obscured by a combination of contemporary accounts that document the impact of raids, and their reinforcement by much later writers. Irish identity required that the enemy be designated pagans. IN 13th-century Iceland, it was Christian writers of sagas and collections of ancient myths who recorded the pagan activities of their ancestors, in a period when the wild past could be safely recalled because it was no longer a threat. As a result of this, almost everything we know about Viking pagan beliefs was written by later Christians. All of this later work, however, played up paganism and played down Christianity. Or, in the case of England, which experienced fierce raids again in the late tenth century and early 11th century, on two particular periods, without exploring what occurred in between. The reality was more complex. It is clear that, once settled in new places, the Vikings found something very attractive about the faith of those whom they had conquered. Christianity brought a whole range of benefits: It was seen as the faith of sophisticated and wealthy kingdoms, and worth emulating. It is also likely that the eclectic nature of Viking paganism, lacking holy books and a structured priesthood, caused beliefs and practices to fragment as Vikings settled abroad. Conversion also opened the door to trading with Christians at market centres in areas that had not been conquered by Scandinavians. These economic opportunities led to a curious practice, known as *prima signatio* first-signing by contemporary Christians. It was intended as a preliminary step towards baptism and full membership of the Christian Church. Because they had been first-signed, they were then eligible to trade with Christians, who would not now be condemned for collaborating with pagans. The compromise suited both sides, since it promised economic benefits to both. Other interactions reveal a similarly interdependent relationship developing. Archbishops of York can be found co-operating with Viking kings, despite their paganism. Clearly, it was thought more important to develop a working relationship with a locally based ruler than one with a southern Christian king of Wessex, a once-rival kingdom. The kings of Wessex were infuriated by what they regarded as northern betrayal: IT IS important to avoid interpreting conversion as a pragmatic, calculated decision, as if the Vikings produced a cost-benefits-analysis checklist and finally opted for Christianity because of its practical attractions. To begin with, there was, no doubt, a period of compromise and syncretism in which aspects of the old and the new faiths combined in a way that fell far short of what we would understand as a life-changing religious conversion. Nevertheless, active paganism did collapse very quickly, as the paucity of Viking-Age pagan graves in England shows. Something was happening that clearly had an impact on their faith and world-view. The first Viking ruler to be baptised in England – Guthrum the Dane – never attacked Wessex again, and minted coins carrying his new Christian baptismal name, Athelstan. Something had changed in his life. This can be partly explained by his relationship with Alfred the Great, but not every convert had such an influential role-model. In Scandinavia, there were organised Christian missions, but no evidence for them survives from England or Ireland. This conversion has left some intriguing evidence. As early as the 8th century, a man, Oda, is recorded as being the Archbishop of Canterbury. This Oda was the son of a pagan Viking settler who had converted to Christianity. His life reveals the astonishing speed at which many Scandinavians assimilated in England. It also reveals the remarkable openness of the Anglo-Saxon Church to these newly converted immigrants. It is time to redress the balance. While pagan marauders did, indeed, cause terrible destruction at first, they rapidly converted to the Christian faith. The hammer of Thor was rapidly conquered by the cross of Christ, wherever Vikings settled. Martyn and Hannah Whittock are the authors of *The Vikings*:

Chapter 2 : One King's Way (Hammer and the Cross, book 2) by Harry Harrison

Harry Harrison's Hammer and Cross trilogy is a rollicking adventure story, but underlying its tale is a profound consideration of intellectual and social stagnancy of medieval Europe in the 9th century and consideration of its cause, the pervasive influence of Christianity and the Catholic Church.

JAY in the Londonist Flickr pool. The food, bar and pub options in WC1 have improved vastly in recent years too. Breakfast bites Small and friendly, Patisserie Deux Amis is open from 9am serving up French pastries, savoury snacks, and even offering a tiny sliver of outside seating. In need of a quick breakfast bite on the fly? The jollof and peas pots from Cally Munchy and the ridiculously good Hawaiian poke bowls from Lords of Poke are also worth making a trip for. The Star of Kings. The Star of Kings and The Fellow both have a loyal after-work crowd for drinks, although for great pub food to go with your craft beers, and a slightly buzzier feel at weekends, The Driver and The Norfolk Arms are especially good. But throw in regular live music, a lovely and simple food menu of pork pies, cheese boards and cold meats, and a warm, wooden and leathery interior, and this is ticking all the boxes for a great Sunday evening pub. The Terrace at German Gymnasium. Things like adult colouring-in, beer pong and Make Your Own Crown sessions €” while at Simmons, the five-hour long happy hours are entertainment enough. For a more ornate drinking experience, try German Gymnasium. Head for the Meister Bar on the upper floor to benefit from the two best parts: For amazing food, zero frills and a powerful hit of Szechuan spice, head for the hotpots of Chilli Cool. Also at the more informal end of the scale, go for the fish and chips or haddock cakes at North Sea Fish. At the pricier end is the modern British menu at Rotunda , and the globe-spanning menu at Grain Store , both very good at either a quick drink and a bar snack or a three-course dinner. Top tapas at Camino. The Gilbert Scott Bar Coffee shops Caravan is well-known for their good coffee and the location on Granary Square makes it perfect to hit for a takeaway flat white and a pastry to take for a walk along the canal. Not a place to come for riotous good-times, but a beautiful one, and rarely closing before 1am. Live music and club nights dominate the schedule with events often running to 5am. Disagree with our choices? Let us know in the comments below. Last Updated 09 March

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In the age of Roman domination, only Rome crucified. And they did it often. Do not stir dissent or this will be the result. It was a popular method of dispatching threats to the empire. But crucifixion sent a more lingering message. Jesus would then have been part of this show of power by the Roman Empire. Some scholars even suggest that the two crucified on either side of Jesus may have been co-conspirators of Barabbas. Each aspect of death on the cross had its particular ghastliness, some less accurately depicted by artists than others. The discovery of the bones of a crucified man, now in a museum in Israel, points to the fact that the feet were likely not stacked on the front of the cross. They could be upside down, tied up, nailed up. Upside-down would be the quickest means of dispatch, he adds. And being upside-down would certainly speed that up. In addition to positioning on the cross, Ward says length of survival also depended on the health of the individual being crucified and on the severity of their treatment beforehand. For some, it could be a day or more. How they were treated once installed on the cross had significant effect, as well. They would have been sweating in the hot sun. They were probably very hot. Or hypothermic, depending on where it was. Ward comes down on the side of physiological accuracy. The same thing can happen in the lungs, which is why patients with heart failure complain of being breathless. And it was meant to be.

Chapter 4 : One King's Way: Hammer and the Cross Series, Book 2 of 3

One King's Way (Hammer and the Cross Series #2) by Harry Harrison A craftsman, visionary, and warrior, Shef has risen from slavery to become king of a mighty Viking nation. But his growing kingdom menaces all of Europe, and he has made many powerful enemies.

Theudoald was defeated and fled back to Cologne. Before the end of the year, Charles Martel had escaped from prison and been acclaimed mayor by the nobles of Austrasia. Battle of Cologne[edit] In , Chilperic and Ragenfrid together led an army into Austrasia intent on seizing the Pippinid wealth at Cologne. The Neustrians allied with another invading force under Radbod, King of the Frisians and met Charles in battle near Cologne , which was still held by Plectrude. Charles had little time to gather men, or prepare, and the result was the only defeat of his career. Having made the proper preparations, in April , he fell upon the triumphant army near Malmedy as it was returning to its own province. According to one source, he split his forces into several groups which fell at them from many sides. In any event, the suddenness of the assault lead them to believe they were facing a much larger host. In this battle, Charles set a pattern for the remainder of his military career. He appeared where his enemies least expected him, while they were marching triumphantly home and far outnumbered him. Finally, he attacked them how they least expected it, by feigning a retreat to draw his opponents into a trap. The feigned retreat, next to unknown in Western Europe at that timeâ€”it was a traditionally eastern tacticâ€”required both extraordinary discipline on the part of the troops and exact timing on the part of their commander. The result was an unbroken victory streak that lasted until his death. In joining Chilperic and Ragenfrid, Radbod of Frisia sacked Utrecht, burning churches and killing many missionaries. Willibrord and his monks were forced to flee to Echternach. Gerberding suggests a likely date of Easter Charles took time to rally more men and prepare. By the following spring, Charles had attracted enough support to invade Neustria. Charles sent an envoy who proposed a secession of hostilities if Chilperic would recognize his rights as mayor of the palace in Austrasia. They met near Cambrai at the Battle of Vincy on 21 March The victorious Martel pursued the fleeing king and mayor to Paris, but as he was not yet prepared to hold the city, he turned back to deal with Plectrude and Cologne. He took the city and dispersed her adherents. Charles recognized Chilperic as king of the Franks in return for legitimate royal affirmation of his own mayoralty over all the kingdoms. Wars of â€”[edit] The Saracen Army outside Paris, â€”32, in an early-nineteenth-century depiction by Julius Schnorr von Carolsfeld Between and , Charles secured his power through a series of victories: Having unified the Franks under his banner, Charles was determined to punish the Saxons who had invaded Austrasia. Therefore, late in , he laid waste their country to the banks of the Weser , the Lippe , and the Ruhr. Radbod died in Charles seized West Frisia without any great resistance on the part of the Frisians , who had been subjects of the Franks but had rebelled upon the death of Pippin. At this time, Charles again marched against the Saxons. Then the Neustrians rebelled under Ragenfrid, who had left the county of Anjou. They were easily defeated , but Ragenfrid gave up his sons as hostages in turn for keeping his county. The next six years were devoted in their entirety to assuring Frankish authority over the dependent Germanic tribes. Between and , Charles was fighting in Bavaria, where the Agilolfing dukes had gradually evolved into independent rulers, recently in alliance with Liutprand the Lombard. He forced the Alemanni to accompany him, and Duke Hugbert submitted to Frankish suzerainty. In he brought back the Agilolfing Princess Swanachild as a second wife. In and , he again entered Bavaria. In , he marched against Lantfrid , Duke of Alemannia, who had also become independent, and killed him in battle. He forced the Alemanni capitulation to Frankish suzerainty and did not appoint a successor to Lantfrid. Thus, southern Germany once more became part of the Frankish kingdom, as had northern Germany during the first years of the reign. Prelude to Tours[edit] "Age of the Caliphs ": The large duchy in southwest Gaul was nominally under Frankish sovereignty, but in fact was almost independent under Odo the Great , Duke of Aquitaine. Odo, who was not in the city at that time, left to seek help. The surprised besiegers scattered and fled. Raising an army[edit] Historian Paul K. Davis wrote, "Having defeated Eudes, he turned to the Rhine to strengthen his northeastern bordersâ€”but in was diverted south with the activity of the Muslims in Acquitane. Due to the

situation in Iberia, Charles believed he needed a full-time army—one he could train intensely—as a core of veteran Franks who would be augmented with the usual conscripts called up in time of war. During the Early Middle Ages, troops were only available after the crops had been planted and before harvesting time. To train the kind of infantry that could withstand the Arab heavy cavalry, Charles needed them year-round, and he needed to pay them so their families could buy the food they would have otherwise grown. To obtain money he seized church lands and property, and used the funds to pay his soldiers. The same Charles who had secured the support of the ecclesia by donating land, seized some of it back between and For a time, it looked as though Charles might even be excommunicated for his actions. Battle of Tours In , after defeating the Saxons, Martel, turned his attention to the rival southern realm of Aquitaine, and crossed the Loire, breaking the treaty with Odo. The Franks ransacked Aquitaine twice, and captured Bourges, although Odo retook it. Thus occupied, Odo was unable to come to the assistance of his ally, the Berber rebel Lord Uthman ibn Naissa, who hearing of the oppression of Berbers in North Africa, had negotiated a peace treaty with Odo. The Umayyads looted the rich monasteries of northern Aquitaine before resuming their march towards Tours, a town said to be holding abundant wealth and treasures. This plundering gave Odo enough time to re-organise his Aquitanian troops and warn Charles Martel of the impending danger. In the midst of the fighting a rumour went through the Umayyad army that Frankish scouts threatened the booty that they had taken from Bordeaux. Odo set fire to the Umayyad encampment. To the rest of the Umayyad army, this appeared to be a full-scale retreat, and soon it became one. The Franks held their position, believing the battle would resume the following morning. Come morning, Frankish scouts discovered that the Umayyad force had withdrawn during the night. TBD [30] It is important to note, however, that modern Western historians, military historians, and writers, essentially fall into three camps. The first, those who believe Gibbon was right in his assessment that Charles saved Christianity and Western civilization by this battle, as typified by Bennett, Paul Davis, Robert Martin, and educator Dexter B. Wakefield, who writes in *An Islamic Europe?: Historically, it nearly happened. European schoolchildren learn about the Battle of Tours in much the same way that American students learn about Valley Forge and Gettysburg. Certainly all historians agree that no power would have remained in Europe able to halt Islamic expansion had the Franks failed: There is clearly some justification for ranking Tours-Poitiers among the most significant events in Frankish history when one considers the result of the battle in light of the remarkable record of the successful establishment by Muslims of Islamic political and cultural dominance along the entire eastern and southern rim of the former Christian, Roman world. The rapid Muslim conquest of Palestine, Syria, Egypt and the North African coast all the way to Morocco in the seventh century resulted in the permanent imposition by force of Islamic culture onto a previously Christian and largely non-Arab base. The Visigothic kingdom fell to Muslim conquerors in a single battle at the Battle of Guadalete on the Rio Barbate in , and the Hispanic Christian population took seven long centuries to regain control of the Iberian Peninsula. The Reconquista, of course, was completed in , only months before Columbus received official backing for his fateful voyage across the Atlantic Ocean. Had Charles Martel suffered at Tours-Poitiers the fate of King Roderick at the Rio Barbate, it is doubtful that a "do-nothing" sovereign of the Merovingian realm could have later succeeded where his talented major domus had failed. This view is typified by Alessandro Barbero, who writes, "Today, historians tend to play down the significance of the battle of Poitiers, pointing out that the purpose of the Arab force defeated by Charles Martel was not to conquer the Frankish kingdom, but simply to pillage the wealthy monastery of St-Martin of Tours". Modern historians have constructed a myth presenting this victory as having saved Christian Europe from the Muslims. Edward Gibbon, for example, called Charles Martel the savior of Christendom and the battle near Poitiers an encounter that changed the history of the world This myth has survived well into our own times Contemporaries of the battle, however, did not overstate its significance. Modern military historian Victor Davis Hanson acknowledges the debate on this battle, citing historians both for and against its macrohistorical placement: Recent scholars have suggested Poitiers, so poorly recorded in contemporary sources, was a mere raid and thus a construct of western myth-making or that a Muslim victory might have been preferable to continued Frankish dominance. What is clear is that Poitiers marked a general continuance of the successful defense of Europe from the Muslims. Flush from the victory at Tours, Charles Martel went*

on to clear southern France from Islamic attackers for decades, unify the warring kingdoms into the foundations of the Carolingian Empire, and ensure ready and reliable troops from local estates. Charles Martel turned back a Muslim raid that, had it been allowed to continue, might have conquered Gaul. He dealt with the ongoing conflict with the Frisians and Saxons to his northeast with some success, but full conquest of the Saxons and their incorporation into the Frankish empire would wait for his grandson Charlemagne, primarily because Charles concentrated the bulk of his efforts against Muslim expansion. After his victory at Tours, Charles continued on in campaigns in and to drive other Islamic armies from bases in Gaul after they again attempted to expand beyond Al-Andalus. He was forced, by the ventures of Bubo, Duke of the Frisians, to invade independent-minded Frisia again in 716. In that year, he slew the duke at the Battle of the Boarn. Charles ordered the Frisian pagan shrines destroyed, and so wholly subjugated the populace that the region was peaceful for twenty years after. The dynamic changed in because of the death of Odo the Great, who had been forced to acknowledge, albeit reservedly, the suzerainty of Charles in 754. It landed in Narbonne in 754 and moved at once to reinforce Arles and move inland. He crushed one Umayyad army at Arles, as that force sallied out of the city, and then took the city itself by a direct and brutal frontal attack, and burned it to the ground to prevent its use again as a stronghold for Umayyad expansion. He then moved swiftly and defeated a mighty host outside of Narbonne at the River Berre, but failed to take the city. Military historians believe he could have taken it, had he chosen to tie up all his resources to do so, but he believed his life was coming to a close, and he had much work to do to prepare for his sons to take control of the Frankish realm. A direct frontal assault, such as took Arles, using rope ladders and rams, plus a few catapults, simply was not sufficient to take Narbonne without horrific loss of life for the Franks, troops Charles felt he could not lose. Nor could he spare years to starve the city into submission, years he needed to set up the administration of an empire his heirs would reign over. In addition, he faced strong opposition from regional lords such as the patrician Maurentius, from Marseille, who revolted against the Frankish leader. He left Narbonne therefore, isolated and surrounded, and his son would return to conquer it for the Franks. His ability to coordinate infantry and cavalry veterans was unequaled in that era and enabled him to face superior numbers of invaders, and to decisively defeat them again and again. Some historians believe the Battle against the main Umayyad force at the River Berre, near Narbonne, in particular was as important a victory for Christian Europe as Tours. He had no intention of allowing Charles to catch him unaware and dictate the time and place of battle, as his father had.

Chapter 5 : Vikings: When the hammer met the cross

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Chapter 6 : Hammer and the Cross Series by Harry Harrison

One King's Way is the second part of the trilogy by Harry Harrison and John Holm that began with The Hammer and the Cross. The book was published in

Chapter 7 : One King's Way (Hammer and the Cross, #2) by Harry Harrison

The Hammer & The Cross: The Hammer and the Cross, Book One Book 1 A.D. Warring kings rule over the British Isles, but the Church rules over the kings, threatening all who oppose them with damnation.

Chapter 8 : Charles Martel - Wikipedia

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Chapter 9 : How the Romans Used Crucifixionâ€™Including Jesus'sâ€™as a Political Weapon

The Hammer and the Cross (Hammer and the Cross, #1), One King's Way (Hammer and the Cross, #2), King and Emperor (Hammer and the Cross, #3), and Warrior.