

## Chapter 1 : Norwegian Hiker Finds K-Year-Old Viking Sword

*Seeing a woman wielding a fencing sword is always awesome, and in the hands of Wonder Woman as she works to save the world is just downright incredible. Fencing empowers women What we all love so much about the Wonder Woman film is that it empowers women.*

Linda Lee Clader, however, says that none of the above suggestions offers much satisfaction. Her mythological birthplace was Sparta of the Age of Heroes , which features prominently in the canon of Greek myth: The fall of Troy came to represent a fall from an illustrious heroic age, remembered for centuries in oral tradition before being written down. Archaeologists have unsuccessfully looked for a Mycenaean palatial complex buried beneath present-day Sparta. These mansions, destroyed by earthquake and fire, are considered by archaeologists to be the possible palace of Menelaus and Helen. In most sources, including the Iliad and the Odyssey , Helen is the daughter of Zeus and of Leda , the wife of the Spartan king Tyndareus. In the form of a swan, the king of gods was chased by an eagle, and sought refuge with Leda. The swan gained her affection, and the two mated. Leda then produced an egg, from which Helen emerged. Nevertheless, the same author earlier states that Helen, Castor and Pollux were produced from a single egg. In the Cypria, Nemesis did not wish to mate with Zeus. She therefore changed shape into various animals as she attempted to flee Zeus, finally becoming a goose. Zeus also transformed himself into a goose and raped Nemesis, who produced an egg from which Helen was born. People believed that this was "the famous egg that legend says Leda brought forth". Pausanias traveled to Sparta to visit the sanctuary, dedicated to Hilaeira and Phoebe , in order to see the relic for himself. Side A from an Attic red-figure bell-krater, c. Two Athenians , Theseus and Pirithous , thought that since they were both sons of gods, both of them should have divine wives; they thus pledged to help each other abduct two daughters of Zeus. Theseus chose Helen, and Pirithous vowed to marry Persephone , the wife of Hades. Theseus took Helen and left her with his mother Aethra or his associate Aphidnus at Aphidnae or Athens. Theseus and Pirithous then traveled to the underworld , the domain of Hades, to kidnap Persephone. Hades pretended to offer them hospitality and set a feast, but, as soon as the pair sat down, snakes coiled around their feet and held them there. Sextus Propertius imagines Helen as a girl who practices arms and hunts with her brothers: When it was time for Helen to marry, many kings and princes from around the world came to seek her hand, bringing rich gifts with them or sent emissaries to do so on their behalf. During the contest, Castor and Pollux had a prominent role in dealing with the suitors, although the final decision was in the hands of Tyndareus. Oath of Tyndareus[ edit ] Tyndareus was afraid to select a husband for his daughter, or send any of the suitors away, for fear of offending them and giving grounds for a quarrel. Odysseus was one of the suitors, but had brought no gifts because he believed he had little chance to win the contest. He thus promised to solve the problem, if Tyndareus in turn would support him in his courting of Penelope , the daughter of Icarius. Tyndareus readily agreed, and Odysseus proposed that, before the decision was made, all the suitors should swear a most solemn oath to defend the chosen husband against whoever should quarrel with him. As a sign of the importance of the pact, Tyndareus sacrificed a horse. Menelaus and Helen rule in Sparta for at least ten years; they have a daughter, Hermione , and according to some myths three sons: Aethiolas , Maraphius , and Pleisthenes. The marriage of Helen and Menelaus marks the beginning of the end of the age of heroes. Judgement of Paris Paris , a Trojan prince, came to Sparta to claim Helen, in the guise of a supposed diplomatic mission. Before this journey, Paris had been appointed by Zeus to judge the most beautiful goddess ; Hera , Athena , or Aphrodite. In order to earn his favour, Aphrodite promised Paris the most beautiful woman in the world. Although Helen is sometimes depicted as being raped by Paris, Ancient Greek sources are often elliptical and contradictory. Herodotus states that Helen was abducted, but the Cypria simply mentions that after giving Helen gifts, "Aphrodite brings the Spartan queen together with the Prince of Troy. Some say a host of horsemen, others of infantry and others of ships, is the most beautiful thing on the dark earth but I say, it is what you love Full easy it is to make this understood of one and all: However, Helen was sought by many suitors, who came from far and near, among them Paris who surpassed all the others and won the favor of Tyndareus and his sons. Thus he won her fairly and took her away to Troia, with

the full consent of her natural protectors. Homer narrates that during a brief stop-over in the small island of Kranai , according to Iliad, the two lovers consummated their passion. On the other hand, Cypria note that this happened the night before they left Sparta. The Rape of Helen by Francesco Primaticcio c. He is inspecting Aphrodite, who is standing naked before him. Hera and Athena watch nearby. Those three authors are Euripides, Stesichorus, and Herodotus. Thus, Helen waited in Memphis for ten years, while the Greeks and the Trojans fought. The Greek fleet gathered in Aulis , but the ships could not sail for lack of wind. In a similar fashion to Leighton, Gustave Moreau depicts an expressionless Helen; a blank or anguished face. Lithographic illustration by Walter Crane Before the opening of hostilities, the Greeks dispatched a delegation to the Trojans under Odysseus and Menelaus; they endeavored without success to persuade Priam to hand Helen back. She is filled with self-loathing and regret for what she has caused; by the end of the war, the Trojans have come to hate her. When Hector dies, she is the third mourner at his funeral, and she says that, of all the Trojans, Hector and Priam alone were always kind to her: There is an affectionate relationship between the two, and Helen has harsh words for Paris when she compares the two brothers: Helenus or Deiphobus , but she was given to the latter. During the Fall of Troy[ edit ] Helen and Menelaus: Menelaus intends to strike Helen; captivated by her beauty, he drops his sword. A flying Eros and Aphrodite on the left watch the scene. Detail of an Attic red-figure krater c. In Odyssey , however, Homer narrates a different story: Helen circled the Horse three times, and she imitated the voices of the Greek women left behind at homeâ€”she thus tortured the men inside including Odysseus and Menelaus with the memory of their loved ones, and brought them to the brink of destruction. From one side, we read about the treacherous Helen who simulated Bacchic rites and rejoiced over the carnage of Trojans. On the other hand, there is another Helen, lonely and helpless; desperate to find sanctuary, while Troy is on fire. Stesichorus narrates that both Greeks and Trojans gathered to stone her to death. He had demanded that only he should slay his unfaithful wife; but, when he was ready to do so, she dropped her robe from her shoulders, and the sight of her beauty caused him to let the sword drop from his hand. Can it be that her beauty has blunted their swords? Fate[ edit ] Helen returned to Sparta and lived for a time with Menelaus, where she was encountered by Telemachus in Book 4 of The Odyssey. As depicted in that account, she and Menelaus were completely reconciled and had a harmonious married lifeâ€”he holding no grudge at her having run away with a lover and she feeling no restraint in telling anecdotes of her life inside besieged Troy. A curious fate is recounted by Pausanias the geographer 3. They say that when Menelaus was dead, and Orestes still a wanderer, Helen was driven out by Nicostratus and Megapenthes and came to Rhodes , where she had a friend in Polyxo , the wife of Tlepolemus. For Polyxo, they say, was an Argive by descent, and when she was already married to Tlepolemus, shared his flight to Rhodes. At the time she was queen of the island, having been left with an orphan boy. They say that this Polyxo desired to avenge the death of Tlepolemus on Helen, now that she had her in her power. So she sent against her when she was bathing handmaidens dressed up as Furies , who seized Helen and hanged her on a tree, and for this reason the Rhodians have a sanctuary of Helen of the Tree. Astyoche was a daughter of Phylas, King of Ephyra who was killed by Heracles. Tlepolemus was killed by Sarpedon on the first day of fighting in the Iliad. Nicostratus was a son of Menelaus by his concubine Pieris, an Aetolian slave. Megapenthes was a son of Menelaus by his concubine Tereis, no further origin. The scene tells the story of the painter Zeuxis who was commissioned to produce a picture of Helen for the temple of Hera at Agrigentum , Sicily. To realize his task, Zeuxis chose the five most beautiful maidens in the region. The story of Zeuxis deals with this exact question: Her legs were the best; her mouth the cutest. There was a beauty-mark between her eyebrows. This is not the case, however, in Laconic art: In contrast, on Athenian vases of c. This is not, however, the case with certain secular medieval illustrations. In the Florentine Picture Chronicle Paris and Helen are shown departing arm in arm, while their marriage was depicted into Franco-Flemish tapestry. Upon seeing Helen, Faustus speaks the famous line: In Pre-Raphaelite art, Helen is often shown with shining curly hair and ringlets. Other painters of the same period depict Helen on the ramparts of Troy, and focus on her expression: At Sparta, the urban sanctuary of Helen was located near the Platanistas, so called for the plane trees planted there. This practice is referenced in the closing lines of Lysistrata , where Helen is said to be the "pure and proper" leader of the dancing Spartan women. Theocritus conjures the song epithalamium Spartan women sung at Platanistas commemorating the

marriage of Helen and Menelaus: First from a silver oil-flask soft oil drawing we will let it drip beneath the shady plane-tree. Letters will be carved in the bark, so that someone passing by may read in Doric: The shrine has been known as "Menelaion" the shrine of Menelaus , and it was believed to be the spot where Helen was buried alongside Menelaus. Despite its name, both the shrine and the cult originally belonged to Helen; Menelaus was added later as her husband. Clader argues that, if indeed Helen was worshiped as a goddess at Therapne, then her powers should be largely concerned with fertility, [75] or as a solar deity. Nilsson has argued that the cult in Rhodes has its roots to the Minoan, pre-Greek era, when Helen was allegedly worshiped as a vegetation goddess. The Second Part of the Tragedy , the union of Helen and Faust becomes a complex allegory of the meeting of the classical-ideal and modern worlds.

## Chapter 2 : The Sword of Love – Somali Sisters

*Dark Agnes de Chastillon (also known as Agnes de Chastillon, Dark Agnes, Agnes de la Fere and The Sword Woman) is a fictional character created by Robert E. Howard and the protagonist of three stories set in 16th Century France, which were not printed until a long time after the author's death.*

One of the babies had been smothered, and each claimed the remaining boy as her own. Calling for a sword, Solomon declared his judgment: This judgment became known throughout all of Israel and was considered an example of profound wisdom. Classification and parallels[ edit ] The story is commonly viewed in scholarship as an instance or a reworking of a folktale. Its folkloristic nature is apparent, among other things, in the dominance of direct speech which moves the plot on and contributes to the characterization. Eli Yassif defines the folk novella as "a realistic story whose time and place are determined The novella emphasizes such human traits as cleverness, eroticism, loyalty, and wiliness, that drive the plot forward more than any other element". The sage announced a tug war: The mother, seeing how the baby suffers, released him and let the Yakshini take him, weeping. When the sage saw that, he turned the baby back to the hands of the true mother, exposed the identity of the Yakshini and expelled her. The judgement of Solomon by Gaspar de Crayer, c. Splitting the baby, according to the principle of compromise; Or a tug war, in which one can possibly assume that the true mother will be motivated to pull harder. But this procedure is actually a concealed emotional test, designed to force each woman to decide whether her compassion to the baby overpowers her will to win. A Greek papyrus fragment, dating from the beginning of the second century AD, includes a fragmented reference to an ancient legal case which is similar to the judgment of Solomon. The writer ascribes the story to Phliliskos of Miletos, living in the fourth century BC. Both king Solomon and the reader are confronted with some kind of a juridical-detective riddle. Meir Sternberg notes that two genres merge in the story: A riddle and a test; The juridical dilemma, which is the riddle, also constitutes a test for the young king: If he will solve it he will be acknowledged to possess divine wisdom. In such problems, any unnecessary detail is usually omitted, and this is the reason why the characters in the story have no distinctive characteristics. Also, the description of the case eliminates the possibility to obtain circumstantial evidence, thereby forcing the recipient to confront the dilemma directly and not seek for indirect ways to solve it. Jacob Liver notes the absence of any "local coloring" in the story, and concludes that the story is "not an actual folk tale but a scholarly reworking of a folk tale apparently from a non-Israelite source which in some way reached the court circles of Jerusalem in the times of Solomon". All of the known parallels, among them several from India, have been recorded in later periods than the biblical story; nevertheless, it is unclear as to whether they reflect earlier or later traditions. Hermann Gunkel rules out the possibility that such a sophisticated motif had developed independently in different places. Some scholars have inferred from this difference as to the origin of the story. Following Gressmann, [21] Gunkel speculates a possible Indian origin, on the basis that "[s]uch stories of wise judgments are the real life stuff of the Indian people", and that, in his view, "a prostitute has no reason to value a child which was not born to her"; he acknowledges, however, that the Indian versions "belong to a later period". Composition and editorial framing[ edit ] The story is considered to be literarily unified, without significant editorial intervention. Considered out of context, the story leaves the king anonymous just like the other characters. Some scholars think that the original tale was not necessarily about Solomon, and perhaps dealt with a typical unnamed king. A different opinion is held by Eli Yassif, who thinks that the author of the Book of Kings did not attribute the story to Solomon on his own behalf, but the attribution to Solomon had already developed in preliterate tradition. Some think this proximity of the stories results from the work of a redactor. Others, such as Saul Zalewski, consider the two accounts to be inseparable and to form a literarily unified unit. In the first part verses 16–22 the case is described: The two women introduce their arguments, and at this point, no response from the king is recorded. In the second part 23–28 the decision is described: Apart from this clear twofold division, suggestions have been raised as to the plot structure and the literary structure of the story and its internal relations. The dialogues move the plot forward. But what seems to be the verdict turns out to be a clever trick which achieves its goal, and results in the recognition of the true mother

and the resolution. Nevertheless, many scholars point out to elements in the account that criticize Solomon, anticipating his downfall in chapter 11. Some scholars assume, as mentioned, that the story had existed independently before it was integrated into its current context. Beuken notes additional biblical stories which share the motif of the woman who influenced the king: According to this analysis, the story in its current context gives equal weight to the compassion of the true mother and to the godly wisdom that guided Solomon in the trial. The most similar story is that of the two cannibal mothers in 2 Kings 6: The background is a famine in Samaria, caused by a siege on the city. As the king passes through the city, a woman calls him and asks him to decide in a quarrel between her and another woman: The king, shocked from the description of the case, tore up his royal cloth and revealed that he was wearing sackcloth beneath it. He blamed Elisha for the circumstances and went on to chase him. There are some striking similarities between this story and the Judgment of Solomon. Both deal with nameless women who gave birth to a son. One of the sons dies, and a quarrel erupts as to the fate of the other one. The case is brought before the king to decide. According to Lasine, the comparison between the stories emphasizes the absurdity of the situation in the story of the cannibal mothers: While in the Judgment of Solomon, the king depends on his knowledge of maternal nature to decide the case, the story of the cannibal women describes a "topsy-turvy" world in which maternal nature does not work as expected, thus leaving the king helpless. The women seem to be poor. They live alone in a shared residence, without servants. As prostitutes, they lack male patronage and have to take care of themselves in a patriarchal society. It clarifies why the women live alone, gave birth alone and were alone during the alleged switch of the babies; [40] The lack of witnesses seems to create a legal impasse that only the wise king can solve. It also clarifies why the women are not represented by their husbands, as is customary in biblical society. Prostitutes in biblical society are considered functional widows, for they have no male patron to represent them in court, and their sons are considered fatherless. They also bear similarity to the proselyte, who is sometimes mentioned in the Hebrew Bible with the widow and the fatherless, in that they are socially marginalized and deprived of the right to advocacy. They can only seek justice from one place: The true mother is revealed when her motherly essence "surpasses her selfish essence." According to Brenner, one of the lessons of the story is that "true maternal feelings." However, some propose a different meaning for this word in the context of the story, such as "tavern owner" or "innkeeper". These proposals are usually dismissed as apologetic. Walsh combines the two meanings, and suggests that in ancient Near East, some prostitutes also provided lodging services cf. Thus, the reader is unable to determine whether the account given by the plaintiff is true or false, and he confronts, along with Solomon, a juridical-detective riddle. According to Sternberg, the basic convention shared by the Judgment of Solomon and the detective story genre is the "fair-play rule", which states that both the reader and the detective figure are exposed to the same relevant data. The detective story, as well as this biblical story, provides a comfort to this anxiety with the figure of the detective, or Solomon in this case: There is an ambiguity concerning the question whether such a capability may serve as a model for others, or it is unavailable to ordinary men. But according to the Hebrew text, while the king solves the riddle, the reader is not exposed to the solution; Literally translated from the Hebrew text, Solomon's command reads: One cannot infer from this wording whether the word "her" refers to the plaintiff or to the defendant, as the narrator remains silent on the matter. Currently, the object is held at the Fitzwilliam Museum. The lying daughter-in-law was obligated by the laws of Yibbum to marry her brother-in-law unless released from the arrangement through a formal ceremony. As her brother-in-law was the living child, she was required to marry him when he came of age or wait the same amount of time to be released and remarry. When Solomon suggested splitting the infant in half, the lying woman, wishing to escape the constraints of Yibbum in the eyes of God, agreed. Thus was Solomon able to know who the real mother was. In the Netherlands, many 17th century courthouses' Vierschaar rooms contain a painting or relief of this scene. Elsewhere in Europe, celebrated examples include:

Chapter 3 : Helen of Troy - Wikipedia

*Set in A.D. , The Mistletoe and Sword is about a Roman centurion named Quintus who is sent to Celtic Britain to ensure the peace and compliance of the native popul Anya Seton was a successful, bestselling historical fiction novelist in the s, known best for her works Katherine and The Winthrop Woman.*

He rarely left the physical borders of Israel. But on one occasion early on in his ministry he decided to cross through Samaria, a land which divided Galilee in the far north from Jerusalem and the region of Judaea in the south. The Jews for the most part avoided traveling through Samaria. They had been at enmity with the Samaritans for more than hundred years. They despised the Samaritans as an unpure and mixed breed who had inter-married with foreigners. And they avoided contact with them because they were considered unclean. Why did Jesus feel compelled to travel through enemy territory? He had to pass through Samaria. So he came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. It was about the sixth hour. Jacob holds a special place of remembrance for the Samaritans because he had settled there and purchased a plot of land a half-mile from the town of Sychar Genesis Jacob dug a well there for his family and flocks. During a time of great famine which lasted for seven years, Joseph saved his family from death and brought his father Jacob to live with him in Egypt. Jacob on his deathbed bequeathed this well to Joseph Genesis After Joseph had died in Egypt, his body was transported back to Samaria and buried close to the well Joshua The Samaritans claim Jacob as their father and trace their ancestors to Ephraim and Manasseh, the sons of Joseph. Jesus recognized Jacob as one of his forefathers in the flesh, and he also understood that his own mission was to fulfill the covenant promises which God had made with Abraham, Isaac, and Jacob. Jesus remained alone at the well. When a Samaritan woman shows up, she was surprised to see a Jewish man sitting next to the well in the harsh midday sun. Why was he alone, without any travel bag, food, or water jug for his journey? As she approached the well and began to draw water with her rope and bucket, Jesus greeted her and began to converse with her at length. According to the customs of the time, it was improper and even scandalous for a man to be seen with a woman in a public place. Rabbis were especially careful to avoid contact with women in public. So this encounter was all the more extraordinary in that Jesus deliberately sought to speak with this woman and treat her with special consideration as if she were one of his close friends. Of all the people Jesus could have chosen to single out for a personal encounter that day, why did he choose to speak with a Samaritan woman? What business could Jesus have with a woman who had never met him or heard of him before? Another unusual twist to this story is that the woman choose to come out to this remote well which was at least a half-mile away from her village. It certainly would have been more convenient for her to draw water from the town well inside the village of Sychar where she lived. Women usually drew water during the cooler morning time or nearer to the evening when the sun was setting. It is very likely that this woman chose to come to this remote well in the middle of the day because she had been shunned by the other women in her own village and driven away from their company due to her loose living and scandalous reputation. The short dialogue which John records between Jesus and the Samaritan woman is most likely a brief condensed summary of the key points of their conversation. How can you ask me for a drink? Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock? Indeed, the water I give them will become in them a spring of water welling up to eternal life. Then Jesus makes her an offer that she simply cannot comprehend. She takes him quite literally when he states that he could give her living water that will quench her thirst forever. All that she can think of is, "Where in this remote and arid land could this Jewish man possibly find a flowing spring of fresh cool water that can satisfy my thirst today, tomorrow, and forever? The Scriptures often spoke of water figuratively as an image of the soul thirsting for God. As a hart longs for flowing streams, so longs my soul for you, O God. My soul thirsts for God, for the living God. For with you is the fountain of life. God is the true living fountain who can quence our thirst forever. Isaiah prophesied that the chosen people would draw water with joy from the wells of salvation Isaiah Jesus states a Messianic claim that he can give the true "living water" that will not only satisfy our thirst for God but give us eternal life as well. Facing the truth After Jesus speaks

about the "living-water," he now speaks very directly to her in a very personal manner to bring her to her own senses. She is suddenly compelled to face up to herself. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true. Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth. She now begins to see more clearly with "eyes of faith" and spiritual vision. Then Jesus opens the "eyes of her heart" to recognize that he truly is the Messiah and Savior of the world who has come to save her and all who would believe in him. When he comes, he will explain everything to us. John tells us that the woman left her water jar at the well and immediately returned to Sychar. She returned to her village a changed person full of joy, forgiveness, and wonderment at what Jesus had done for her. It did not take long for more barriers to fall down. Her joyful testimony of what Jesus had said and done for her left a deep impression on everyone. Could this man, named Jesus, really be the promised Messiah? They had to go and find out for themselves. They, too, believed in Jesus and begged him to stay in their village. John tells us that Jesus and his disciples spent two days at Sychar talking to all the people there. The villagers believed in Jesus and openly testified that this man really is the Savior of the world. Just then his disciples returned and were surprised to find him talking with a woman. Could this be the Messiah? And because of his words many more became believers. Through the gift of the Spirit he also gives us boldness and confidence to share the good news of salvation to our neighbors, families, friends, and people we meet along the way. May the Holy Spirit fill each one of us with the joy of salvation and the boldness to tell our neighbors what God has done for us and what he offers them as well.

**Chapter 4 : Attila the Hun and the Sword of God - Naked History**

*Mashallah. When I finished this story I was beyond speechless. You manage to do something a lot of writers can't, write a short but convincing, compelling, thrilling, heart wrenching story.*

Plain and simple, from us to you. Naked History Just history. The Sword of God, also called the Sword of Mars and the Sword of Attila, was forged from the iron of a meteorite by the Gods so that the Scythian kings would have the power to conquer all nations. Legend says that the sword was won by the Huns and the Magyars after the two joined forces to defeat the Scythians. The Huns wanted to move west while the Magyars wanted to remain, so they decided to give the sword to a blind man that would spin the sword 7 times and toss it; if the sword faced west, then the Huns would take it on their travels, and if it faced east, then it would stay with the Magyars. As a twist of fate, a gust of wind blew on the seventh spin and carried the sword west and out of sight. That was how the Sword of God was lost to the world. That is until the sword found Attila. The story of how Attila came to possess the Sword of God is that a shepherd was watching his animals grazing, one story claims the animals were sheep and another claims cows, but both state that the shepherd noticed that one of his animals was hurt. The shepherd noticed a trail of blood on the ground that led to the animal so he followed the trail but on the way something caught the corner of his eye. After inspecting the grass, the shepherd found the tip of a sword sticking straight out of the ground and immediately dug the sword up. Realizing that it was the Sword of God, he ran to Attila and presented him with the sword, saying that Attila was the only one worthy to possess such power. Even though the Sword of God was coveted, swords were not typical weapons for the Huns, they actually preferred bows. The Huns were so good at using bows that they were able to shoot while riding horses and in full retreat but they were not typical bows. Each bow was made of seven bone plaques used to stiffen the structure, and the bows were made asymmetrically which is thought to be because they could increase the size of the bow allowing for easier use while riding horses. This unique construction allowed the Huns arrows to fly farther than their enemies, giving them an advantage during battle. The Huns also carried axes for close combat once their arrows had done significant enough damage to ensure victory. The sword though, that was an uncommon sight for anyone battling against the Hunnic Army. There is no proof that Attila would have used the sword in battle, it could have been for ceremonial purposes or for special occasions only, but Roman accounts of Attila with the sword would indicate that it was used to fight. The empire could have been much larger if it had not been due to his untimely and unexpected death. It is said that he gained the sword only just before his death, not allowing Attila to utilize the magical power that it contained. In , Attila had married a woman by the name of Ildico, one of his many wives, as Attila was a polygamist. He was found dead the morning after his wedding in a pool of his own blood in the bed where he slept with Ildico. As there is no specific evidence as to what happened, the theories range from a nose bleed, a blood vessel that burst causing him to choke on his own blood, that he drank too much during the wedding festivities causing hemorrhaging, and even that Ildico had killed him. What we do know is that Attila never had the opportunity to lay claim to being ruler of the world over, the promise of what the Sword of God would do for him. The burial plot of Attila is unknown as the men who buried him were all murdered. A legend about his burial is that all the people who were involved in his funeral were tasked with diverting a river, burying Attila in the river bed, and then allowing the river to flow once again over the burial site. It was customary to bury certain belongings with the person for them to carry and have with them after death, but it is unknown if the Sword of God is still with Attila or in the hands of another. Some of the archaeologists who find graves who they believe to be Attila claim that the body was with a sword, which of course is immediately assumed to be the Sword of God. Historians have examined the sword, which is actually more of a saber, and they all agree that it is the work of a Hungarian goldsmith from the 4th or 5th centuries. This particular sword was not made for battle since it is decorated with precious stones and there is no wear on this sword, which would be in contrast to the idea that Attila wielded the sword with fury.



**Chapter 5 : The Mistletoe and the Sword: A Story of Roman Britain by Anya Seton**

*Sword-swinging hotel guest slashes bride, authorities say. A hotel guest used a sword to threaten the women and slash the bride on the arm.*

This is an old story I wrote way back in the summer of for a fantasy-writing contest. I never heard back from the company running the contest, so I assume I lost! This is an original work. I reserve all rights to this story. One step, two, two and a half – and little Aveline fell flat on her bum before Fianna could catch her. The babe sat dazed on the dirt floor for an instant, and then burst into giggles. Fianna, who was crouched with her arms outstretched and ready to catch her daughter, smiled and scooped the child into her arms. In his left hand he held an empty tankard. Donal was a regular at the Silver Stag tavern. Many of the patrons were already gathered round him in their own chairs, and even those who did not know him craned their necks from their tables, curious to see what was happening. Before Fianna could take her seat, Aveline reached out to Donal. The old man – who appeared to be sleeping – opened one eye, smiled, took Aveline, and sat her on his knee. The babe squealed in delight. You should all be home and safe in your beds with your doors locked by midnight. Donal was full of all sorts of stories: And judging by his tone, that was what he had in store tonight. But those stories only made her grateful for her own marriage. Scary stories, on the other hand, left her lying awake all night for fear of nightmares. All the other patrons, Carrick included, settled into their seats and listened with rapt attention. Even Aveline stared up at him with her big, watery eyes, in silent anticipation. Everyone shook their heads. Fianna found herself gravitating towards Carrick, as if sitting nearer to him would give her protection. She yearned to reach out and take Aveline back into her arms. There were nods all around. The firelight cast his eyes in shadow. And when you lose their games, you lose your mind. Tom swallowed, hard, and sat back in his seat. They have an eye and an ear for beautiful things. About two, three miles north of here, on the cliff above the sea? Besides, she figured she was safe. She knew the rules about visiting with the Fae: She squeaked and giggled, gasping for air, until he let her breathe and resumed his story. We were young, only boys. When I saw her going towards the castle with the Queen, I sent Finnegan home – the dense boy had no sixth sense, no third eye. That place! Words cannot describe the wonders we saw in that field. For once, I cannot do my job – I cannot put something into words. The music, the food, the clothing, the smells – none of it was of this world. It was as if there was a spell cast over us. Fianna felt her own eyes watering. I knew they were trying to trick Jenny into staying. When I realized that, the atmosphere changed. The Fae no longer looked like beautiful people. There was something off about them. Their teeth looked sharper, their eyes blacker. The magic had already taken its effect over her. I was just a boy. But I threatened to eat and stay with her anyway. We had a row. Then one of them – the Fool, the strongest of them all – took on his true form. He sprouted horns and claws, and chased me off. When I told my mother what happened, she picked up and moved us to the next village over, away from that cursed castle and the Fae who live there. She knew Jenny was lost to us forever, and I was so scared, I made no protest. I never saw Jenny again. But Donal only shook his head as he got to his feet and handed Aveline back to Fianna. The child was crying softly. The sun is set and we should all get home, before the Fae come out to play. They paid for their meals, tossed Donal some coins for his story, and prepared to leave. Carrick rearranged the furniture, while Fianna headed back into their bedroom through the kitchen. Then, quickly, she rushed out to the stables, saddled up Lucky, and tied him to the post in front of the tavern. It was foggy and humid out, with no sign of a cool breeze off the nearby sea. Fianna rushed through her work, terrified that at any moment, she would see a horned Fae running at her through the fog. She hurried back into the tavern, nearly knocking over the last few customers as they exited. Donal was the only patron left inside, helping Carrick gather the plates and tankards. Her eyes were already closed. She gasped as her fingers brushed against ice-cold skin. There was no warmth, and Aveline did not awaken. She could not possibly be so deeply asleep already; saddling up Lucky had only taken ten minutes at most, and besides, Aveline was an energetic child. She slept little and lightly. Panicking, Fianna checked for a pulse in her fat wrist, and then against her usually-warm neck. Falling to her knees, Fianna let out a wail that rivaled that of the Banshee. The door swung open and Carrick barged into the room, followed by Donal. Both

carried kitchen knives with them, held ready to defend, but when they saw Fianna collapsed beside the cradle, they dropped their weapons. Carrick took two long steps across the room and examined Aveline for signs of life. You â€” you both saw her, she was perfectly fine. The child was swaddled in her white sheets, and all but her face was hidden from view. Carrick, as if in denial, rocked Aveline in his right arm and gently tapped her cheek with the fingers of his left hand, before checking again for a pulse or a breath. He shook his head and released a single, choking sob. Donal let go of Fianna and gently took the child from her husband. Let her be at peace. But the words did not come. Instead, as before, a cry of despair rose in her throat. Carrick swung to face her and folded her into his arms, trying to calm her. Unable to cope, Fianna fainted. Carrick and Donal sat opposite each other, a candle between them. Fianna kept her eyes away from that side of the room. Her hearing was muffled as well. When they resumed talking, Fianna could hear clearly and the room steadied. Fianna wanted to tell him he was wrong, to yell at him for suggesting such a thing, but she did not have the strength. Carrick hesitated, and as he spoke, Fianna wished she was still unconscious. The midwife told Fianna not to try again. She said she could die. But Fianna insisted we try one more time anyway, and thenâ€¦ well, we had Aveline. Donal glanced at the cradle. Fianna strained to hear. She is certainly beautiful enough to inspire envy. Howeverâ€¦ I can usually sense Fae magic. I would know if that was a changeling in that cradle. Or perhaps my sixth sense is growing thin in my old age. They will destroy your home and everything you have.

Chapter 6 : Judgment of Solomon - Wikipedia

*Thursday 15th November will see the release of my latest book, Silk and the Sword: the Women of the Norman Conquest. Everyone knows about the events of ; the story of invasion and conquest.*

Wonder Woman has taken the world by storm, and with good reason. We promise “no spoilers. Swordplay on a grand scale The signature offensive weapon of Wonder Woman is her sword. The fighting women of Themyscira train Diana, who will go on to become Wonder Woman, in the art of swordplay. These were stuntwomen and fighters, athletes. Great chunks of the film focus on sword training, with women and girls picking up their swords. As the people of Europe are ravaged by new technologies that are almost beyond imagination, Wonder Woman steps in with her sword to save them. She was a trainer in the Israeli Defense Force during her mandatory two years of service. She trained tirelessly with fencing coaches to get ready for the movie, for nearly a year! Those incredible moves that are in the film stem from long, hard hours of work in the gym. Fencing offered Gadot a finesse on the battlefield in the film. Gadot had a great deal of previous training in dance, and that certainly worked in conjunction with her fencing training to allow her to have the long, elegant but effective lines during her swordfighting scenes that makes them so stunning in the film. Not only that, Gadot has fenced on film before. For a Gucci commercial. The image below gives you a look at what she looks like in full fencing gear! The strip is a bit shiny for our taste though. At the time, she spoke about how her training affected her. The culture that Wonder Woman embodies is one that intrinsically believes that women are powerful. Not that men are obsolete, but that women are valued. Incidentally, the film is the first major comic book movie to be directed by and starring a woman. It had the biggest opening weekend of any female directed movie in history. Just as we know that having women coaches, women trainers, women refs, and women officials in fencing helps to support the development of women and to hold up their value. I enjoy anything that gets my adrenaline going. In Israel I was a gym instructor in the army. Fencing is an incredibly safe sport, and one that women can access and feel confident in. Cartoon Network will start airing a full fledged version of the show next year. In the show, Diana and her friend and fencing partner Tatsu have some incredible scenes with their swords. Check it out for sure, especially if you have kids. In it, Wonder Woman is fencing a robot version of Doctor Solano, one of her nemesis. And we get to see one of the best fencing duels ever filmed. Seeing a woman wielding a fencing sword is always awesome, and in the hands of Wonder Woman as she works to save the world is just downright incredible. Fencing empowers women What we all love so much about the Wonder Woman film is that it empowers women. We see it every day in the club. If anything, the privilege is ours. As we watch girls and women pushing past boundaries and taking their development to the next level through fencing. Women are just so amazing. We have to be the best workers, the best wives, and in order to be able to do everything, it takes a lot. How about exciting fencing topics like rules, qualification paths, cool tips from and for fencing parents, free ebooks, and more? Enter your name and email and get them delivered right to your inbox! Academy of Fencing Masters Blog Share this:

Chapter 7 : NY Daily News - We are currently unavailable in your region

*A Bremerton woman has been charged with second-degree assault after authorities say she stabbed her husband in the arm with a samurai sword.*

Why should I have to be his squire? Unseen, an odd looking old man smiled into his long white beard, as he hid nearby. The young man hurried on, head down, until he suddenly looked up and realized he did not know where he was. He darted right, along another turning and came to a wide muddy track " which way, which way to turn? Desperately he turned right, saying to himself that it had to lead somewhere. He stumbled along the rutted route and suddenly found himself in front of an ancient church. Suddenly his attention was caught by a huge stone monument on his left, with an anvil on top and sticking out of the anvil was an enormous sword. He could not believe his eyes. He approached carefully, and yes, sure enough it was a very a handsome sword. The young man glanced around, no-one about. Perhaps it would be all right for him just to borrow it for his brother, who would not be able to take part in the festivities if he had no sword. He approached closer, noticed some inscription which he did not bother to read, and quickly laid both hands upon the sword and tugged hard. The sword did not move. He tugged again even harder. Perhaps I am pulling wrongly. How would I take a sword like this out of a scabbard? His eyes shone as he held the beautiful weapon high. As he turned round, he realized that he recognized one of the paths leading from the church and in the distance he could hear voices raised in laughter. Laughing aloud himself, he ran along the path and, skirting the edge of the fairground, found Kay waiting impatiently for his return. They are starting any minute! Here, give me my sword. We can put it back this evening. You really are "€". He hurried out towards Sir Ector, who was behind the tents. The one people say will show who is the true king of Briton now that Uther is dead? It was stuck in an anvil. I took it "€" I must be the true king. It was Arthur who brought it to me. In front of the stone and anvil stood an old man, with a long white beard. Wordlessly, Ector handed him the sword and the old man held it aloft. I was going to replace it. I want you to pull out the sword again in front of these people. Another roar went up from the crowd and again the old man called for peace. As they left, Arthur glanced back and saw the knights almost fighting each other to take their turn to try to pull the sword out.. Merlin led the small group into the nearby wood and to a clearing with some convenient stones for them to sit upon. He muttered a few words and made some passes with his hand, at which there came a rustling in the undergrowth, and a number of small woodland creatures scurried out bearing fruit, berries and nuts. They dropped them on the ground near the wizard and his amazed guests, who watched them scamper back into the forest as quickly as they had come. As the others munched, Arthur started to come out of his shocked state and stood up. I have seen you boys grow up together with equal pride and joy in you both. But I knew that one day it would come to an end. It was then he saw and fell in love with Igraine, the beautiful wife of Gorlois, Duke of Cornwall. He left Igraine in his impregnable stronghold at Tintagel, a castle on a wild and soaring headland on the northern coast. Furious that Gorlois had left, Uther soon marched his army to camp outside Dimilioc. He then called me, worried that he might get killed in battle without ever declaring his love to Igraine. It had been foretold to me, that a great King would be born of a union between Uther and Igraine and so I agreed to help, on the condition that I would have the safe guarding of any child conceived. Uther was so much in love, he agreed without demur. Once there, I worked a charm to disguise Uther into the outer shape of Gorlois, and myself as his servant. The king remained with Igraine the whole night, and that is when you were conceived Arthur. However, Gorlois was struck almost immediately by a well aimed arrow and was certainly dead even before Uther and I reached Tintagel. As predicted, Igraine was pregnant. To stop any gossip, she returned to Tintagel after the wedding. The wind was howling and the waves smashing against the rocks. But, with the help of a little magic, we managed to beach our boat in a cave and I climbed the slippery, treacherous cliffs to a hidden castle entrance. There I was met, as arranged, by the midwife attending Igraine, who brought me the precious bundle. There we stole to the house of a wellwisher and waited until dark again. She had arranged horses and we rode all night to reach my good friend, Ector here, before daybreak. He has been your guardian and father ever since, teaching and readying you for the mammoth task you have before you. When Uther died, it was his

wish that you should be his heir. He knew that without a strong and wise king, the country would descend into civil war and the Saxons would be able to invade and settle with impunity. And now Arthur, the sun is setting and it is time for us to return, and for you to pull that sword from the stone just once more, in front of the whole gathering, so that the official proclamation can be made and you can take your rightful place as King Arthur of Briton.

Chapter 8 : Facts About Wonder Woman's Sword And Shield | ScreenRant

*Blood stains found on a samurai sword has led to murder charges against a Washington man who is accused of beheading a woman and then abandoning her stolen car on the side of Interstate 5 near.*

What he finds instead turns out to be something he did not know he needed. Set in AD in Roman Britain, Seton, using period accounts and contemporary studies, recounts the exact historical events surrounding the uprising of the British tribes against the Roman army, led by fearsome Queen Boadicea. The Young Roman soldier Quintus Tullius finds his lifetime dream fulfilled: The book starts out a bit slowly but picks up momentum, and Seton does an excellent job of fleshing out history and making it immediate. She does not bother with much description, and her language is accessible. If you read Asterix comics, you will find the time period to be familiar with much less humor, of course. She does have a few books that I could live without, but this one is one of her better ones, if quite short. She wrote historical fiction and this was where I learned a lot about English history. Her novels were very well researched. So I decided to revisit this author and found this book in my local library. This was like reading a history book of events that took place when the Romans occupied Briton in the time of Julius Caesar and Anya Seton was one of my favorite authors when I was in high school and college. This was like reading a history book of events that took place when the Romans occupied Briton in the time of Julius Caesar and after. Not much of a story line-rather boring. Also, I was intrigued about the story of Boadicea Boudicca and had to look up more info. The characters are well developed and what better way to learn history than in a well written book that is securely based on good research? At the end, the reader realizes that all history is a result of two civilizations coming into contact and then blending to form som I learned a lot, actually. At the end, the reader realizes that all history is a result of two civilizations coming into contact and then blending to form something new and different. Hard to put down. Think Harry Potter, not Transformers 2. So if you feel like getting carried away to a land of defiant ladies, reckless soldiers, and in this case, druids Anya Seton is for you.

**Chapter 9 : Wisconsin woman stabbed and beheaded with a sword - Story | KMSP**

*Grant Braaten, who lives across the street from where Northland police shot and killed a woman wielding a sword Thursday, describes the hours-long ordeal that led to her death.*

This is my story. It was early morning, and I think we were the only two souls sitting across from each other. He took gentle stares at me, as he nervously flipped the pages of the book he was reading. Minutes later, he walked in my direction and stood tall above my table with a shy smile. He blurred his name shyly into my direction: Dorm rooms were filled with weeping souls, begging to be consumed by love. To me, love was a great pitch to sell books and movie tickets. Before Nasiib, I hated love. See, my father left my mother while she was pregnant with me. He married a younger woman, whom he met while on a trip to Somalia. My mother found out that he made the wedding expenditures with their life savings. She came to know this when her card declined at the supermarket while she was shopping for milk and bread. The next day she cued up for food-stamps, then moved to live in a building filled with gangsters and drug dealers. I grew up playing with kids who smelled of piss and weed. For a long time, I blamed love. I thought it was love that shattered the soul of my mother, as she lied awake in the middle of the night, feeling lonely and unwanted. It was love that dismantled the spirit of a civil-war survivor as she crippled out of bed in the morning to pack us lunch. I hated my father. Some days, I also hated my mother for loving him. He refused to divorce her. So, he comes back twice a year to drain the little money she saves. I believed love was a curse. Until love took a different shape; a different form. It started to weigh heavy in my heart. I fell in love with Nasiib. Some girls wish to find men who carry the same characteristic traits as their father; I wished for the opposite. Nasiib was raised by his aunt. His mother died after giving birth to him. The doctors informed her of the risks of being pregnant, but she chose him over her life. She died holding him, trying to put him to sleep. She was cold and alone. The nurses had to call her closest kin to come pick up Nasiib. He was a seasonal fisherman whose time was absorbed by money-grubbing women and khat. We had that in common. We both had two selfish pricks as a father. Nasiib and I decided to get engaged. We both agreed that it was time for us to embark on the next journey together. What happened next was unpredictable.