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Chapter 1 : Horny Vikings - TV Tropes

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Chain Hauberks were still the common chest armor and helmets were common but with many variations in shape and size. Plate armor started to make its first appearances during this century. Medieval Costume extremities like arms and legs. A garment was added under the armor. It was a quilted and padded garment called a gambeson. One of the important developments in medieval armor during this century was the expansion to covering of more of the body. It is toward the end of this century that metal gauntlet hand covering first came into use, replacing mail gauntlets. And the common kite and circular shield were often replaced by the heater shield which was smaller and less cumbersome. Toward the end of the 13th century the surcoat came into use. This was a sleeveless cloth gown that a knight wore over his armor. It is during this century that armor started to be put on horses. This was typically made up of plates of leather and metal. The late Medieval Period The 14th Century Helmets continued to develop into the late period and to defend against heavier and more effective weapons they tended to get more curved so blows would glance off them and often had a hinged visor that could be lifted. The bascinet is a good example of this kind of advanced helmet. Great helms were used during this period and they were large helms that could be worn right over the bascinet which provided another layer of protection. There were a variety of body armor types that were used during this period and chain was still in use but the transition continued to plate armor with more and more plate armor being worn. By the end of this century plate armor was worn more than chain. Because full plate was still expensive and difficult to make the most common type of body armor during this period was called the Coat of Plates. It is at the end of this century that the full metal breast plate started to make its appearance. And the movement toward complete sets of armor continued with the addition of plate shin guards known as demi-greaves and sabatons to cover the feet. Plate armor for the arms came into use during this century and this piece of armor was called vambraces and it was composed of armor for the upper arm called the upper canon and armor for the lower arm called the lower canon. When you think of a knight fully clad in plate armor this is the century that you are thinking of. And plate armor was brought to high art of different types in various countries. The full set of armor came fruition with every part of the body carefully covered by plate that still allowed for motion. The helmet continued to be developed and refined and a very popular type of helmet during this century was the Barbut. It was similar to the Greek Corinthian helmet in that it had a T shaped opening in the front for vision and breathing. As plate armor got to be more wide spread and more readily available it develop distinct difference among different countries. In Germany it developed into a style called Gothic because of its finely pointed extremities and gracious curves. Italian armor also developed some distinctions such as the armor of the sword arm being lighter to accomodate the sword or lance. And because plate armor was so effective the shield fell into disuse and the couter elbow plate of the shield arm was made larger to compensate for the loss of shield. Going forward into the 16th century armor was raised to an art form that often took on styling of the times and it came in many variations. There was armor for combat and armor for tournaments. This was even developed further to armor that had interchangeable parts that could be substituted depending on the use it would see. Studying weaponry is an unusual, fascinating angle on human history, as people have always used weapons to hunt, defend themselves, or attack. This intriguing photo essay examines the design, construction, and use of hand weapons and armor--from the Stone Age axe to the revolvers and rifles of the Wild West. This book is sure to find an audience with youngsters obsessed with knights and times medieval, art-history buffs, amateur historians, or anyone with a penchant for pistols. Ages 9 to 12 --Karin Snelson --This text refers to an out of print or unavailable edition of this title. The Art Of Mail Armor: How to Make Your Own Picture yourself in a full set of shining mail armor at your next reenactment, fair or costume party. And the best part is that you can say you made it yourself. The Art of Mail Armor shows

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you how to start with a piece of wire and end with a finished garment that costs a fraction of what it would ready-made and fits perfectly because it was custom made just for you. Find out how easy it is to assemble your tool kit and materials; acquire the best wire for specific items; measure for a perfect fit; join, enlarge, round, angle and fit sleeves; and incorporate decorative trimmings and inlays to make your designs truly unique. Also learn some quick and easy tricks for keeping your pieces clean and shiny - with no scrubbing or expensive commercial cleaners. Even experienced mail makers will find new ideas and techniques.

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Chapter 2 : A Brief History of Greek Helmets | Jesse Obert - racedaydvl.com

When a magnificent helmet was recovered from the ruins of the temple of Zeus researchers couldn't believe their eyes. It is very rare to find an item which belonged to a famous hero of the ancient Greek battlefields.

The largest, Sparta, controlled about square miles of territory; the smallest had just a few hundred people. However, by the dawn of the Archaic period in the seventh century B. They all had economies that were based on agriculture, not trade: Also, most had overthrown their hereditary kings, or basileus, and were ruled by a small number of wealthy aristocrats. Visit Website These people monopolized political power. For example, they refused to let ordinary people serve on councils or assemblies. They also monopolized the best farmland, and some even claimed to be descended from the gods. Land was the most important source of wealth in the city-states; it was also, obviously, in finite supply. The pressure of population growth pushed many men away from their home poleis and into sparsely populated areas around Greece and the Aegean. By the end of the seventh century B. Each of these poleis was an independent city-state. In this way, the colonies of the Archaic period were different from other colonies we are familiar with: The people who lived there were not ruled by or bound to the city-states from which they came. The new poleis were self-governing and self-sufficient. The Rise of the Tyrants As time passed and their populations grew, many of these agricultural city-states began to produce consumer goods such as pottery, cloth, wine and metalwork. Trade in these goods made some people—usually not members of the old aristocracy—very wealthy. These people resented the unchecked power of the oligarchs and banded together, sometimes with the aid of heavily-armed soldiers called hoplites, to put new leaders in charge. These leaders were known as tyrants. Some tyrants turned out to be just as autocratic as the oligarchs they replaced, while others proved to be enlightened leaders. Pheidon of Argos established an orderly system of weights and measures, for instance, while Theagenes of Megara brought running water to his city. However, their rule did not last: The colonial migrations of the Archaic period had an important effect on its art and literature: Sculptors created kouroi and korai, carefully proportioned human figures that served as memorials to the dead. Scientists and mathematicians made progress too: Anaximandros devised a theory of gravity; Xenophanes wrote about his discovery of fossils; and Pythagoras of Kroton discovered his famous theorem. The economic, political, technological and artistic developments of the Archaic period readied the Greek city-states for the monumental changes of the next few centuries.

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Chapter 3 : Early History of Jewelry: Ancient Times to the 17th Century - International Gem Society

Books by Harry Knill, Dos Californios, Coloring Book of the Trojan War the Iliad (Trojan War), Magnificent Helmets from Ancient Times and the Dark Ages to Cut Out and Put Toge, Our Fighting Men and Women Paper Soldiers, Coloring Book of Japan, A Coloring Book of Cleopatra & Her Friends, Ancient Africa/a Bellerophon Coloring Book (Art of lfe, Vol 2), The Story of Our Flags.

Hellenistic Greece B. In this lecture I shall devote my attention to a rather broad expanse of historical time, beginning with Archaic Greece and ending with the creation of Athenian direct democracy during the Greek Renaissance. Before we begin, we have to ask ourselves a few fundamental questions. If we are about to discuss the Greek Renaissance, then we must first ask ourselves what is meant by the expression "Renaissance. For the historian looking at the western intellectual tradition it means primarily a revival of the arts and letters and is usually associated with that period of European history between and when scholars and artists in northern Italian city states, Holland, France and England witnessed the rebirth of a golden age. The golden age was, of course, classical Greece. But the term "renaissance," which Renaissance humanists created to describe their own period of light, is a value-charged expression. What this means is that calling something a renaissance implies a value judgment. On the one hand it implies that something before the Renaissance must have died. Well obviously, middle between the Renaissance and the classical world. Of course, there has been more than one Renaissance in the past. For instance, we have the Greek Renaissance. The first important society in the Greek world developed on the large island of Crete, just south of the Aegean Sea. In , the English archeologist, Arthur Evans , excavated Knossos, the greatest city of ancient Crete. There he discovered the remains of a magnificent palace which he named the Palace of Minos, the mythical king of Crete and so, Cretan civilization is also known as Minoan. The palace bureaucrats of Crete wrote in a script called Linear A and although their language has not been fully deciphered, it is assumed that they may have been a member of the Indo-European family of languages, which includes Greek and Latin. With an estimated population of , people 40, in Knossos alone , the Minoans traded with the people of the Fertile Crescent. Their palaces became the centers of economic activity and political power. The palaces themselves were constructed with rooms of varying sizes and functions and it seemed as if there were no apparent design the Greeks later called them labyrinths. Although the Minoans were remarkable for their trade networks, architecture and the arts, their civilization eventually declined. Although historians have not agreed on an exact cause, it has been suggested that a large earthquake on the island of Thera may have created a tidal wave that engulfed the island of Crete. Whatever the cause of their decline, Minoan society was transformed by invaders from the Greek mainland. How the Greeks settled on the Greek mainland is significant for their future development see map. Greece is a mountainous country and full of valleys. Greece is also nearly surrounded by water. Hopefully the geographical differences between Greek civilization and that of Sumer or Egypt are apparent to you. Because of their geography, the Greeks were encouraged to settle the land in independent political communities. These communities would soon come to be known as city-states. Each city state or polis had its own political organization and thus was truly independent. The largest and most powerful of all the city-states in the period was that of Mycenae and this period of time has come to be called the Mycenaean Age. Archeological discoveries of the area have uncovered swords, weapons and the remains of well-fortified city walls showing that this city-state was indeed a community of warriors. Each city-state in the Mycenaean period was independent and under the rule of its own king. The only time the city-states may have united was during the war with Troy in Asia Minor. By , the Greek mainland was under attack by ships from Asia Minor and by , Mycenae was completely destroyed. However, the invasion and subsequent Dark Age did not mark the end of Greek civilization. Some technological skills survived and the Greek language was preserved by those people who settled in areas unaffected by the Dorian Invasion. This spirit became so intensified that historians have called the period from the Greek Renaissance. For instance, in literature, this is the age of the great epic poets,

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poets who wrote of the deeds of mortal men as well as of immortal gods. It is also the period of the first Olympic games, held in B. The best though sometimes unreliable source of Greek civilization in this period is HOMER , and in particular, two epic poems usually attributed to him. His place of birth is doubtful although Smyrna, Rhodes, Colophon, Salamis, Chios, Argos and Athens have all contended for the honor of having been his birthplace. His date of birth has been assumed to be as far back as B. It has been said that Homer was blind, but even that is a matter of conjecture. And lastly, we are not even sure that Homer wrote those two classics of the western literary canon, the Iliad and the Odyssey. The confusion arises from the fact that the world of Homer was a world of oral tradition and oral history. We shall assume, as generations before us have done, that Homer was the author of the Iliad and the Odyssey. In twenty-four books of dactylic hexameter verse, the Iliad narrates the events of the last year of the Trojan War , and focuses on the withdrawal of Achilles from the contest and the disastrous effects of this act on the Greek campaign. The Trojan War was fought between Greek invaders and the defenders of Troy, probably near the beginning of the 12th century B. Archeological evidence gathered in our own century shows that the war did indeed take place and was based on the struggle for control of important trade routes across the Hellespont, which were dominated by the city of Troy see map. About this war there grew a body of myth that was recounted by Homer in the Iliad, the Odyssey and a number of now-lost epics. According to the more familiar versions of this complex myth, the cause of the war was the episode of the golden apple which resulted in the abduction by the Trojan prince Paris of Helen , the wife of Menelaus, king of Sparta. Earlier, most of the rulers of Greece had been suitors for the Hand of Helen and her father, Tyndareus, had made them swear to support the one chosen. So, they joined Menelaus and prepared to move against Troy under the leadership of Agamemnon, king of Mycenae. After forcing Agamemnon to sacrifice his daughter Iphigenia to insure fair weather, they set sail for Troy. In the tenth and final year of the war with Troy, Achilles withdrew from the fight in an argument with Agamemnon over possession of a female captive, however, grieved by the death of his friend Patroclus, he rejoined the battle and killed the Trojan leader, Hector. That, in brief, is the action of the Iliad. But these were not self-interested goals alone. Instead, the warrior fought bravely in service to his city-state. We are not talking about patriotism here. Virtue was what made man a good citizen, and good citizens made a great city-state. We shall encounter virtue a great deal in conjunction with the Athenian city-state. The world of Homer is a world of war, conflict, life and death. In fact, when I think of all the descriptions of war that I have managed to read over the years, none have drawn so clear a picture or image as has Homer. From Book 4 of the Iliad we experience the following: At last the armies clashed at one strategic point, they slammed their shields together, pike scraped pike with the grappling strength of fighters armed in bronze and their round shields pounded, boss on welded boss, and the sound of struggle roared and rocked the earth. Screams of men and cries of triumph breaking in one breath, fighters killing, fighters killed, and the ground streamed blood. In the Homeric world of war, men do not have rights, but only duties. By serving the city-state with their virtuous behavior, they are also serving themselves. Indeed, there was nothing higher or more sublime in the Homeric world than virtue. This is completely unlike our own world which is a mechanical world, governed by mathematics and fixed physical laws. Even the gods and goddesses were endowed with these qualities. The gods themselves could appear at any time and at any place. Although the gods had no permanent relations with the world of men and women, they were interested in their welfare. In general, the gods were the guides and councilors of mortal men and women. Still, the gods and goddesses often deceived men by offering them delusion rather than reality. Fate was a system of regulations that control the unfolding of all life, all men and women, all things of the natural world, and all gods and goddesses. Fate was not only a system of regulations but a fundamental law that maintained the world. It is Moira that gives men and women their place and function in Greek society. That is, it is Moira that determines who shall be slave or master, peasant or warrior, citizen or non-citizen, Greek or barbarian. Even the gods had their destinies determined by Moira. From the Iliad, the goddess Athena expounds on this principle of Fate to Telemachus when she says the gods may help mortals but "Death is the law for all: Homer endowed his gods with a personality and the gods differed from men only

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1 in their physical perfection and 2 in their immortality. In other words, gods and goddesses, like men and women, could be good, bad honest, devious, jealous, vengeful, calm, sober, quick-witted or dim. The gods assisted their favorite mortals and punished those who defied their will. Most gods were common to all Greeks but each city-state also had their own patron deity. Gods and goddesses were worshipped in public. The general acceptance of these gods is a sign of a specific culture that arose during the Greek Renaissance, a culture we can identify as "Panhellenic."

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Chapter 4 : The Homeric Question

DARK AGES HELMETS-till the end of XIIIth century- Spangenhelm from Chalon by the Saône River, France, Vth century.

Public Domain Herodotus describes a speech of Miltiades to Callimachus, another key leader in the army. It seems that this speech recorded by the Father of Historiography could have taken place in reality. As mentioned, Herodotus could have talked to a Battle of Marathon witness. Miltiades said before the battle: For never since the time that the Athenians became a people were they in so great a danger as now. If they bow their necks beneath the yoke of the Persians, the woes which they will have to suffer. If, on the other hand, they fight and overcome, Athens may rise to be the very first city in Greece. We generals are ten in number, and our votes are divided: But, if we fight the battle before any unsoundness shows itself among our citizens,.. On you therefore we depend in this matter, which lies wholly in your own power. You have only to add your vote to my side and your country will be free - and not free only, but the first state in Greece. Or, if you prefer to give your vote to them who would decline the combat, then the reverse will follow. Public Domain After these words, they decided to fight. His body was found with other dead warriors. However, this speech may be one of the most authentic of the ancient warrior recorded by the writer. Miltiades was from a family of intellectuals, so he knew how to use his words to motivate people. Apart from natural charisma, this talent helped him a lot in life. Miltiades is Remembered Miltiades is still an iconic legend. Next to Leonidas, Hector and a few more warriors of ancient Ellada, he is sort of a superstar of ancient Greek legends. Roman-time copy after Greek original from the 5th century BC. Public Domain Top Image: Relief depicting the Battle of Marathon.

Chapter 5 : All About Medieval Armor

Ancient Origins articles related to helmet in the sections of history, archaeology, human origins, unexplained, artifacts, ancient places and myths and legends.

The Homeric Question The idea of a wide gap separating the Mycenaean Age from the historical age of Greece has gained almost universal acceptance since it was first advanced more than a century ago. Because no literary documents and almost no signs of culture could be found for that long period, it came to be known as the Dark Age. Hellenists and historians in general use the term Dark Age for the twelfth, eleventh, tenth, ninth, and most of the eighth centuries, or the period that lies between the Mycenaean and Archaic ages, the latter being the opening of the Ionian period that in due course developed into the Classical period. The time from about 1100 to 750 is the Dark Age in continental Greece, on the Aegean islands and shores, and in the interior of Asia Minor. The reader may think that the term is bequeathed to us from ancient times, from Greek historians or philosophers of the classical period. The fact, however, is that no Greek historian, philosopher, or poet used the term Dark Age or dark centuries or any substitute for such a concept; nor did Roman writers, much occupied with the Greek past, have a concept of a Dark Age for the period following the Trojan War and preceding the historical age in Greece. The term, and the concept as well, are a creation of modern scholarship in Hellenic studies for the period from which we have neither history, nor literary remains. If, as most scholars now believe, Homer lived and created at the end of the eighth or the beginning of the seventh century, and if the Trojan War took place just before the beginning of the Dark Age, he could hardly have omitted to refer in some direct or only indirect way to the more than four centuries of the Dark Age that separated him from the epic events he described. Neither the Roman writers, nor the chronographers of the Renaissance, applied themselves to the illumination of the Dark centuries, and it is only since the last decades of the nineteenth century that the term Dark Age in Greek history has been used. Despite being separated by five centuries from the Mycenaean civilization of which he sings, Homer displays a surprising knowledge of details no longer existent in the Greek world of his day: We know from the archaeological evidence that Homer attempts to archaeologize, even to take us into the Mycenaean Age. Where then did he get these details from the past? So writes one author in the preface to his translation of the Iliad. The blending of elements testifying to the Mycenaean Age together with elements the age of which could not precede the seventh and certainly not the eighth century is a characteristic feature of the Iliad. Some scholars have expended enormous efforts in trying to separate passages of the epics and ascribe their authorship to different generations of poets, from contemporaries of the events to the final editor of the poems in the seventh century. But all these efforts were spent unprofitably, and their authors at the end of their labors usually declared their perplexity. The following evaluation is from the pen of M. Nilsson. There is considerable evidence in Homer which without any doubt refers to the Mycenaean Age. The Homeric poems contain elements from widely differing ages. The most bewildering fact is, however, that the Mycenaean elements are not distributed according to the age of the strata in the poems. They are inextricably blended. How is it credible that the former elements were preserved through the centuries and incorporated in poems whose composition may be about half a millennium later? Rieu, *The Iliad*, London, Nilsson, *Homer and Mycenae*, pp.

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Chapter 6 : Medieval Armour

Medieval music from dark ages? Lively ancient times middle ages tunes and costumes with Renaissance dances festival. Listen to the old kings and queens amusements with troubadours and trouveres.

Ancient Times to the 17th Century by Douglas S. Gemstones and jewelry have been a part of mankind since before history was written. It began when time began and man first walked on Earth. Of course, the jewelry they wore in the old days was not made like we make it today. The ancient people wore jewelry made of feathers, bones, shells, and colored pebbles. These colored pebbles were gems and gems have been admired for their beauty and durability and made into adornments. Diamonds were not popular until people learned how to cut them to show their brilliance, which began in Europe sometime around the Many types of jewelry items still made today began as functional objects. Pins and brooches originated from the clasps that held clothing together. Rings and pendants were used for early seals and signs of identification, rank, and authority. The earliest finding of jewelry was dated around 25, years ago. This simple necklace made of fish bones was found in a cave in Monaco. What did this necklace signify? Was it for the chief of the village or a witch doctor? Maybe a princess wore it as a trophy her husband gave her for having a boy child. We might never know the real reason for the making of the gift but we can use our imagination and try to understand the way people thought in those days. The need to feel accepted, to belong, can be as important as the needs we fulfill in caring for our bodies. A sense of identity and self-esteem is not a frill, so belonging reflects a need, too. The first adornments were derived from the hunt; teeth, claws, horns, and bones. Hunters believed that wearing trophies would bring them good luck for the next hunt. Remember, the village lived day to day by the virtue of a good hunter and this person deserved respect and privileges. Of course, the best hunter wanted to show they had courage and prowess. In early societies, jewelry was worn as amulets to protect against bad luck and illness. The silver vest of the elfin princess protected Frodo from harm in the stories of his adventure through Middle Earth. Even today, we hear the tales and adventures of people long ago who somehow found luck and fortune because of gemstones and jewelry. From these myths evolves jewelry made into symbols thought to give the wearer control over fertility, wealth and love. Jewelry was worn for its magical properties. Jewelry later came to denote human connection and commitment. Slaves were made to wear bracelets to show who they belonged to. Wedding rings symbolized the commitment two people had for each other. At one time in Europe only the wealthy and high-ranking church officials were allowed to wear gemstones. This was a sign of wealth and power. The commoners wishing to mimic them would wear less expensive jewelry to add color and flash to their festive costumes. Some African tribes today still wear enormous lip plugs and distort the mouth of its wearer. Have you seen the women in Africa with the long necks? This is done by adding a new ring every year from childhood. This deforms the upper body and makes the neck appear longer. In following the trail or evolution of jewelry from the ancient worlds of Africa to the Mediterranean then Europe and finally the United States, we can see how jewelry evolved over time and is found in jewelry stores today. Iran and the Mediterranean The earliest traces of jewelry can be traced to the civilizations that bloomed in the Mediterranean and what is now called Iran around 3, to BC. These were usually simple stone amulets and seals. Many of these amulets and seals carried spiritual meanings, stars, and floral designs. Jewelry was offered to the gods and was used to dress up statues. The Royal Tombs in ancient Sumner, dating back to BC, delivered to us the greatest collect of all times. There they found mummies encrusted with every imaginable type of jewelry worn, headdresses, necklaces, earrings, rings, crowns, and pins. The Egyptians Then there are the ancient Egyptians; they too wore amulets and talismans. Everyone has seen the scarab in Mummy movies; it is a carving of a small beetle. Another common motif was the ankh, the symbol of life. A popular piece of jewelry, and one which is even finding fashion again, is the multiple strains of beads of various colors. The Egyptians made bracelets of multiple strains of colored gemstones. You have probably heard these names, as they are still common today; amethyst , carnelian , green feldspar, and turquoise. The Egyptians used symbols

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to show territorial pride, the vulture represented Nekhbet, patron of the Upper Egypt and the cobra stood for Lower Egypt. The royal jewelers used gold, silver, turquoise, chalcedony, amethyst, and lapis lazuli. Lapis Lazuli was traded with miners from Afghanistan. The Egyptians were also famous for faience, a glass like glaze on clay and glass inlays. Yellow and gold were associated with the sun and were always used in crowns and ornaments for the pharaoh and his priests. A green stone was put in the mouths of the pharaohs to restore speech in the other world. The red AB or heart amulet was believed to preserve the soul. The golden Udjat provided health and protection. This was an island, not of nobility and wealth. The most ancient are nearly 4, years old while some are as recent as BC. These were everyday people who actually had a high standard of living. Archeologists have flocked to Bahrain trying to discover how these people lived. They found bronze axe heads, javelins and they even found a 4, year old pot traced to ancient Oman. But their real find was a year-old pearl and gold earring, the oldest ever found. The Greeks The Greeks were prolific writers and they often talked about jewelry and its impact on their day-to-day lives. As far back as BC, Greek jewelry was rich and varied and reflected the prosperity of the society. At first, the Greeks copied Eastern Motifs but then later developed their own style following their beliefs in the gods and symbols. Greek jewelry included crowns, earrings, bracelets, rings, hairpins, necklaces, and brooches. Greek women sometimes wore necklaces with 75 or more dangling miniature vases. Their jewelry combined the Eastern taste for gemstones and the Etruscan use of gold. The Etruscan perfected a method for making tiny gold beads called granulation. The Romans By the Roman era most gem stones that we use today had already been discovered. Myth and magic was the rule of the day and gemstones were treated with respect. They also had a second purpose; the Roman women would wear hairpins that were long enough to be used in self-defense! The Romans had also loved the cameo and cherished it for its beauty. Bracelets for the wrist and upper arms as well as necklaces became popular, as did jewelry made from gold coins. The Byzantine Empire No empire had demonstrated a richer tradition in jewelry than the Byzantines. The combination of influences of this melting pot led to the use of rich colors, oriental symbolism, and it lasted through the Middle Ages. Their designs were carried west into Europe by trade, marriage, and war. When Rome fell, darkness fell over the lands that they ruled. Life was hard and luxuries like jewelry all but disappeared from European life. At this time, most of the wealth laid in the hands of the church. In the tenth century, the sacred world enjoyed such finery as gem-studded altars, chalices, and icon missals, books used during mass. During the Crusades, bands of soldiers traveled to the holy land and returned with a great booty of gemstones and jewelry. The Church benefited most by the looting but there was many pieces not delivered to the church and found its way among the common people. The Crusades The Crusades were the first real trade between East and West in several centuries and this opened up a new world of trade and communications. It exposed the Europeans to new products and ideas. From the twelfth to the fifteenth centuries, few peasants wore jewelry, except sometimes a brooch or hatpin was seen. In the Middle Ages the royal family and churches frowned on commoners wearing jewelry or trying to copy their clothes or manners. The nobility considered this a special privilege only for them to enjoy. To enforce this idea Sumptuary Laws were initiated. Such laws were meant to curb opulence and promote thrift by regulating what people were allowed to wear. Rings that were worn carried a meaning and a purpose. There were four main categories or purposes: Ecclesiastical rings, worn by clergy and laymen as sacred emblems. Curative rings, meant to cure ailments and diseases. Rings of romance, the wedding ring on the left second finger because of its closeness to the heart. Gadget rings, including brass knuckles, compass rings, pipe stuffers. He boasted at least rings, brooches, diamond and pearl studded necklets.

Chapter 7 : Behind the Name: Ancient Names

At Dark Knight Armoury, we offer a full line of medieval helmets, ranging from the early examples of great helmets to the late burgonet helmets of the later Middle Ages.

The Sikanians were the earliest indigenous inhabitants of the island whose society can be identified with a specific culture. With the arrival of the Greeks, these peoples were absorbed in every way into Hellenistic society - first the Elymians, then the Sicels and, after some initial reluctance, the Sicanians. Around BC the Greeks and Phoenicians began to think of settling the island, the former as an extension of their crowded, if disunited, homeland, the latter as an extension of their vast trading network. In the three centuries following, Sicily and the southern part of the Italian peninsula would be completely colonized by Greeks, earning the region the name Magna Graecia Greater Greece because it boasted more Greeks and probably more Greek temples than Greece itself. The Carthaginians took control of the Elymian city of Erice , and expanded the Phoenician settlements at Palermo and Solunto while further developing the port at Motia near Lilybaeum Marsala. The relationship between the Punic societies and the various Greek states of the eastern Mediterranean was a complicated one. It should be remembered that Greek culture was dominant in that region by BC the ruling dynasty of Egypt was Greek until it was supplanted by Rome. Yet even the Greek alphabet was patterned after that of the Phoenicians, whose surviving histories have unfortunately been written by their enemies. Greeks and Carthaginians alike viewed Sicily as part of a "new world" to be developed. Life in the Greek city-states could be enlightened, even democratic, but it was punctuated by occasional periods of chaos. Not always inappropriately, civic leaders were called "tyrants. Though the Greeks usually tolerated the seafaring Phoenicians as trading partners, by around BC the Carthaginians , with their pretensions to empire, represented a potential threat. The worst case was the Persian Wars fought between and BC. Truth be told, even in the best of times turning one Greek city against another was never very difficult. Yet the Persian Wars presented an opportunity for the Carthaginians to encroach upon contested Greek territories in the central Mediterranean - in Sicily and on various islands such as Malta. The Persians themselves were eventually defeated at the Battle of Salamis. This Carthaginian defeat at Himera was especially bitter because the cosmopolitan colony, founded by Greeks some two hundred years earlier, had been regarded as a community friendly to the Carthaginians in its earliest years. The Greeks of Sicily were not always a unified federation; Selinus Selinunte was known to side with the Carthaginians against the Greeks of eastern Sicily. Yet pockets of resistance to Greek hegemony remained even in eastern Sicily, where the Sicel leader Ducetius led a revolt of his people in BC; he died a Hellenized citizen in The Athenians invaded eastern Sicily during the Peloponnesian War but were defeated at Syracuse in Sicily, and particularly Syracuse, remained important in the Greek world. Visiting Syracuse in , Plato declared that his Utopia could best be imagined, if not actually realised, in Sicily. Greek myths associate the cult of Demeter, goddess of grain, with the city of Enna , high in the mountains of central Sicily; her daughter, Persephone , was abducted in a valley nearby. The Cyclops, the single-eyed monster that menaced Odysseus and later Aeneas , is identified with Mount Etna. Scylla and Carybdis threatened the intrepid Odysseus at the Strait of Messina , which Hercules is said to have swum and the Argonauts are said to have sailed. When Daedalus fled Crete, it was in Sicily that he found refuge with King Kokalos of the Sicans, an equally mythological figure. And when Artemis changed Arethusa into a spring of water to escape the river god Alpheus, the beautiful maiden emerged on the island of Ortygia, in Syracuse, where a spring bears her name. Roman Sicily Finally, the greatest threat to Greek Italy was to come not from Greece to the east or Carthage to the south, but from a rising power in the north. They eventually succeeded, but only after much bloodshed in the Punic Wars. The Romans were likely to invade Sicily and Tunisia sooner or later, but in the event their pretext was the Mamertine conflict. The Mamertines were Italian mercenaries hired by the tyrant Agathocles of Syracuse. In BC these skilled soldiers occupied Messina, killing the men and taking the women as wives. Unhappy under

Greek domination, the Mamertines appealed to both Rome and Carthage for help. Carthage responded first, negotiating with Hiero on behalf of the Mamertines, the compromise being that a Carthaginian garrison would remain in the region - though in fact it did not stay for long. Rome could not accept Carthaginian influence in northeastern Sicily and sent troops to occupy the region in BC. Thus did the First Punic War begin. It would not be the last. Archimedes, the great mathematician and engineer, one of the greatest minds of antiquity, was born in Syracuse in BC. While characteristically deep in thought, he was killed by a Roman soldier during the siege of Syracuse in BC. Diodorus Siculus recounts the story of Eunus, a slave of Syrian birth, leading a revolt in the Sicilian heartland in BC, occupying the area between Enna and Agrigento, where he was joined by another slave leader named Cleon. Occupying territories as far east as the Ionian coast near Taormina, their followers eventually numbered at least fifteen thousand; it took a Roman legion, led by the consul Rupilius, to subdue them in BC. A second revolt, this time under Salvius, broke out in BC in the western region around Segesta. Historians agree that both revolts were an indirect consequence of changes in Sicilian property ownership in the wake of the expulsion of Carthaginian landlords during the Second Punic War. Roman property speculators, such as Damophilus, had rushed to Sicily and purchased vast holdings for almost nothing, bringing thousands of farming slaves with them and in the process destroying many of the forests of the interior; yet the slaves were poorly-treated and numerous problems ensued, culminating in the "Servile Wars. Serious as these problems were, Roman Sicily was prosperous and still largely Greek in customs and culture. Only during the reign of Augustus was any serious attempt made to introduce the Latin language to any meaningful extent, and then only among the privileged classes, the ruling elite and immigrants from Rome. There were already a few Jewish communities in Sicily, and a few followers of specific arcane sects and philosophers, but mythology was the official religion. The cathedral of Syracuse is the classic example of a Greek temple converted into a church, and this became commonplace throughout the Empire as Christianity took hold. In AD, Emperor Constantine lifted the prohibition against Christians as the Roman Empire shifted its focus to the East, to Constantinople. Christianity grew rapidly in Sicily during the next two centuries. A material symbol of that wealth is the "Villa del Casale" built at Piazza Armerina between AD 300 and 400. The identity of its owner remains a subject of debate. However, three individuals are usually mentioned: Proculus Populonium, governor of Sicily from AD 100 to 120; Caeionus Rufus Volusianus, also called Lampadius, an influential and wealthy man; and Sabucinius Pinianus, probably of Roman birth. In Constantinople previously Byzantium became the capital of the Roman Empire, and five decades later Christianity became its official religion. In AD a Roman army was defeated at the Battle of Adrianople during the "Gothic War" the Goths had been forced into Roman territory by the invading Huns, but this localized military failure at a remote eastern outpost was not immediately catastrophic for the Empire, which split in AD. The eastern half, which did not initially include Sicily, survived in one form or another as the "Byzantine Empire," until AD 1453 - a year considered by many historians to mark the end of the Middle Ages. The Vandals and Goths But what signalled the beginning of the medieval era? Barbarian invasions ensued as Vandals and Goths raided the coasts of Sicily and the Italian peninsula, though during the first stage of invasions the raiders remained, at most, for a few years at a time. Goths, of course, were not all created equal; like the ancient Greeks, they often fought among themselves. Scholars generally agree that there was no single reason or cause for the fall of the Roman Empire, no single weakness or shortcoming. In AD the Sicilians saw the first Vandal landings on their island under Genseric. Theodoric, the son of Alaric, killed Odoacer in AD. His forces had already occupied much of Sicily two years earlier. The Dark Ages had begun. But it would be inaccurate and unfair to connote the Vandals and Goths as "backward" peoples. In fact, they had learned much from the Romans, who had made several attempts to assimilate some of their communities into Roman society the Huns were more "foreign". But like the Celts and Picts, their history has been written by the Romans. Nobody in Constantinople seemed willing to tolerate a jewel - and a territory of strategic importance to commercial shipping - like Sicily remaining in Goth hands. In AD the Byzantine general Belisarius defeated the Vandals at Carthage and the following year he expelled the Goths from Sicily. The island was now officially part of the Eastern Roman, or "Byzantine," Empire. The

Christian Church in Sicily fell under the direct jurisdiction of Constantinople. It would remain so until the twelfth century. But the Goths did not succumb easily. The Ostrogoth leader Totila invaded Sicily in an attempt to reclaim it for his people. This occupation - if it could be called that - was short lived. The Byzantines eventually gained control over much of Calabria, Apulia and the areas around Venice and Ravenna. The Longobards invaded Italy in 568, displacing the Byzantines in rural areas where they introduced rudimentary feudalism while obtaining - at best - nominal support from key port cities like Venice and Bari. For their part, the Byzantines were generally content to rule the more important centers, leaving the rest for the Longobards, but over the next few centuries there were occasional conflicts. Significantly, the bishops in the Byzantine territories, and even in many of the Longobard ones, were under the ecclesial jurisdiction of the Patriarch of Constantinople, not the Pope of Rome. Equally important, the Byzantine cities implemented the Code of Justinian while in the Longobardic lands, at least initially, a form of Germanic law was enforced. Sudden changes in government can be traumatic to the general populace, but in certain respects the Goths and even the Vandals - who were more than familiar with both Christianity and Roman culture - retained some of the fundamental institutions of Roman life in Sicily. Theodoric, who controlled much of Italy, left Sicily virtually undisturbed while confiscating vast estates on the peninsula. To a great extent the invaders had to rely on the local Sicilian hierarchy for civil control of remote towns and rural estates. For most people the transition from Roman to Vandalic to Gothic to Byzantine rule brought few obvious changes to everyday life. Agriculture, trades, worship and taxation continued as before, even if authority seemed less centralized than that of the Romans. While the Longobardic regions of Italy were undergoing the shift toward feudalism, the Byzantine territories retained a social and economic order more akin to the Roman model, at least for a time. Compared to the intellectual darkness that enveloped most of Europe, Constantinople was a beacon of learning and prosperity. Moses Finley stated this most eloquently in his *History of Sicily* when he wrote that, "by the second half of the seventh century the Sicilian Church was Eastern in every important respect, including the liturgy and ceremonies. For now, the northern Africans in Sicily were traders. The Emperor Constantine transferred his capital to Syracuse for a few years beginning in 529. His reasons for the move were based on internal politics, but the fact that he considered the Sicilian city sufficiently important to substitute for Constantinople says much for its cultural and economic wealth. The Arab conquest of Sicily was the impetus for the spread of Arab power from east to west across northern Africa. The most popular modern definition of "Arab," which places any native speaker of Arabic in the same ethnic category, rings as slightly simplistic to the ears of the medievalist. But Arabic is the language of the Koran, and in its earliest years Islam was inextricably linked to Arab culture. Around 644 the Arabs founded Kairouan in Qayrawan, considered the first Muslim city of northern Africa, and by the time we now call Tunisia was already under Muslim Arab influence. Before long the great majority of Tunisians had converted to Islam and Arabic was the language that united them, but they were the descendants of Berbers, Carthaginians, Romans and even Vandals. For this reason, identifying the medieval Tunisians or even the Moroccans generically as "Arabs" or "Saracens" or "Moors" is something of a simplification. Whatever we call them, there is no doubt that these peoples flourished as part of a larger Arab society.

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Chapter 8 : The Bayeux Tapestry | Middle Ages

Reenactor wearing a bronze Phrygian helmet. The skull of the helmet was usually raised from a single sheet of bronze, though the forward-pointing apex was sometimes made separatel.

Buff Yellow Despite its magnificence and its ability to convey a very powerful story, ironically very little is known about the story behind the Bayeux Tapestry itself. There is much debate about who thought up the idea of the Bayeux Tapestry, who designed it, who produced it and where it was produced. Although it is unclear who came up with the idea of the Bayeux Tapestry, it is thought that Bishop Odo is thought would have commissioned the piece. If Bishop Odo did commission the piece he would have wanted the people with the very best needlework skills. Despite being a Norman account of events, it is believed that due to the high standards of craftsmanship of the piece that the Bayeux Tapestry was made in England, possibly by highly skilled nuns who were experienced in the art. Both the quality and the style of the needlework suggest that the piece was produced by workers in England. There are only two stitch patterns used in the Bayeux Tapestry and there are: Winchester - Winchester which was renowned for its high quality of needlework. Winchester was also an important city during the Norman invasion, as it was home to both a new royal residence and the royal treasury. Canterbury – Canterbury is famous for its cathedral, but at the time it was also famous for a specialist school of tapestry which used techniques and styles similar to those found in the Bayeux Tapestry. It is believed to have taken nearly a decade to complete the piece, and the Bayeux Tapestry was first publicly displayed in the Bayeux Cathedral in the summer of 1077. There is no doubt that the unveiling of the Bayeux Tapestry would have created quite a stir in the local population. It took the team just over a year to complete the task. The only alteration that they made was the addition of their names on the panels that they had worked on. Who and What can be Seen in the Bayeux Tapestry? The Bayeux Tapestry includes an astonishing number of people, animals and inscriptions, however, the focus of the story are three kings of England. Edward the Confessor – Harold – William the Conqueror – However, there are a number of additional elements in the Bayeux Tapestry, including: More than 3000 people only 3 of which are women Approximately 700 horses and 50 dogs More than 100 birds, animals and mythical creatures Approximately 40 ships and a similar number of buildings Nearly 50 trees A total of 57 Latin inscriptions comprised on nearly 7000 letters Scenes of the Bayeux Tapestry The Bayeux Tapestry details the relationship between the Anglo-Saxons and the Normans and depicts the well known Battle of Hastings. Harold, wielding a hawk, leaves the palace with his followers and his hunting dogs and makes his way to the family estate in Bosham, Sussex. Harold and a companion enter a church together at Bosham to pray for a safe journey across the sea. They travelling party enjoy a fest together, and the next day Harold sets sail, still carrying the hawk. The ship travels across the English Channel and a lookout spots Ponthieu, north of Normandy. Upon his arrival Harold is captured by Count Guy. Harold the Prisoner As a prisoner, Harold is treated with respect. After all, he is the brother in law of King Edward. Guy obeys this order. The two men greeting William both have hawks. The Tapestry depicts the duo passing Mont St. Michael, which lies on the border between Normandy and Brittany. In order to reach Brittany Harold, William and the troops must first cross the river, which they do so, holding their shields above their heads. Harold is then depicted as rescuing soldiers two at a time from the clutches of quicksand. The Normans launch their attack on Brittany, and Duke Conan escapes. The Normans give chase, passing Rennes, the capital of Brittany as they do so. They catch up with Duke Conan at Dinan, and after more fighting Conan surrenders to the Norman forces, and in doing so he hands the keys of Dinan to William. William, pleased with his victory, rewards Harold with the gift of arms. This exchange between the French Duke and the English Earl would have been important from the Norman perspective. It is believed that this is an attempt for the Normans to reaffirm that Harold had sworn his support to William, which had been reinforced given their most recent shared victory. Whatever was said and promised, Harold is finally released and allowed to return back to England. Harold arrives home and is shown to be sharing discussions with a rather ill looking King

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Edward. Despite his appearance in the Bayeux Tapestry it is believed that Edward was in good health when Harold returned from France. He is seen one moment lying in bed, talking with his followers. The next, his coffin is being carried towards Westminster Abbey. Two noblemen can be seen offering Harold the crown and an axe, both of which were symbols of authority and royalty. Harold appears to be accepting the items and the responsibility. The Coronation and the Impending Invasion The next scene is a very superstitious one. William appears to be furious and makes the decision to invade England and claim what he feels is his to take. William makes plans to go to war, with his half brother Odo, the Bishop of Bayeux, sitting at his side. Woodmen can be seen felling trees, while shipmakers use the planks to build big boats. Supplies and weaponry are loaded on to the ship, in preparation of the impending invasion. Arriving in England William is seen leading his men out to sea in their ships, and they look well supplied. William and his men land at Pevensey and take steps to establish a presence in England. A full feast is prepared for William and his nobles and Odo can be seen once again with his half brother. A castle is built to reinforce the Normans position in England. The Battle of Hastings William is then depicted dressed in full armour ready to mount his horse. Once mounted, he rides off with his men to war. The Bayeux Tapestry suddenly changes, and looks at the event from the English perspective. A look out warns Harold that the Normans are approaching. Just as quickly again, the Bayeux Tapestry goes back to the perspective of the Normans and a confident William can be seen giving an encouraging speech to his men. The Normans can be seen charging, and the Battle of Hastings has formerly begun. The English, on foot, are shown to be using the shield-wall tactic that proved successful in the early part of the battle. Normans attack from two sides, and the bodies mount up. William is depicted as being knocked from off of his horse, and to show that he still lives on William can be seen as taking his helmet off. This spurs on his soldiers, encouraging them to fight on. King Harold is shown to be killed not once but twice, firstly with a Norman soldier removing an arrow from his eye, and then Harold is depicted again, only this time he is being struck by a Norman knight. With Harold dead, the Normans chase away the remaining English soldiers. The final scene of the tapestry has been lost, although it is believed to have shown William in his throne being crowned the King of England. This would complement the scene at the start of the Bayeux Tapestry which shows Edward looking well and healthy sat in his throne.

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Chapter 9 : THORKIL - ARMOUR REPLICAS AND MEDIEVAL CRAFTMANSHIP

Helmets, or helms, are one of the best known artefacts from the middle ages. They have never fallen out of use but have evolved not only for military use, but for many other spheres of life where there is a danger of head injury - mines, horse and motor cycle riding, building sites and so on.

It covers the time from the fall of the Roman Empire to the rise of the Ottoman Empire. This was a time of castles and peasants, guilds and monasteries, cathedrals and crusades. When people use the terms Medieval Times, Middle Ages, and Dark Ages they are generally referring to the same period of time. After the fall of the Roman Empire, a lot of the Roman culture and knowledge was lost. This included art, technology, engineering, and history. Historians know a lot about Europe during the Roman Empire because the Romans kept excellent records of all that happened. However, the time after the Romans is "dark" to historians because there was no central government recording events. This is why historians call this time the Dark Ages. Although the term Middle Ages covers the years between and throughout the world, this timeline is based on events specifically in Europe during that time. Go here to learn about the Islamic Empire during the Middle Ages. Rome had ruled much of Europe. Now much of the land would fall into confusion as local kings and rulers tried to grab power. This is the start of the Dark Ages or the Middle Ages. Clovis united most of the Frankish tribes that were part of Roman Province of Gaul. The Franks defeat the Muslims turning back Islam from Europe. Charlemagne united much of Western Europe and is considered the father of both the French and the German Monarchies. They would continue until He became King of England and changed the country forever. There would be several Crusades over the next years. This document gave the people some rights and said the king was not above the law. This horrible disease would kill around half of the people in Europe. This will signal the start of the Renaissance. This signals the end of the Eastern Roman Empire also known as Byzantium.