

The Scandinavian Baltic Crusades 1100 1500 Men At Arms

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The Baltic Crusades differed from those in the Holy lands in that these were more territorial disputes between those rulers in the Scandinavian lands and their pagan neighbours in what is now Finland and the Baltic states; add into the mix the struggles between the Teutonic knights, pagans, Polish, Lithuanian , Livonian and what would be Russian kingdoms.

[The Scandinavian Baltic Crusades 11th-15th Centuries \(Men ...](#)

This book describes and illustrates the armour, weapons, fortifications and ships of one of the least-known phases of the Medieval Crusades - the expeditions by Scandinavian Catholics against the pagan peoples to the east of the Baltic Sea, and their subsequent clashes with the Eastern Orthodox Russian princes of Novgorod and Muscovy.

[The Scandinavian Baltic Crusades 1100-1500 - Osprey Publishing](#)

The era officially began in 1147, when the Saxons, Danes, and Poles, responding to Pope Eugene III's call, initiated a crusade against the Wends of the Southern Baltic. This was followed by crusades against the Livonians, Estonians, Finns, Prussians, and Lithuanians.

[The Scandinavian Baltic Crusades 1100 - 1500 by David Nicolle](#)

The Scandinavian and Baltic Crusades 1100-1500 Illustrated by Angus McBride (obit.); edited by Martin Windrow, Osprey Men-at-Arms Series 436, New York: Osprey Publishing, 2007. SUMMARY. For the general reader just beginning to discover there is more to the Crusades than Kingdom of Heaven, this book provides a useful introduction.

[The Scandinavian and Baltic Crusades 1100-1500](#)

The Scandinavian Baltic Crusades 1100-1500. David Lindholm, David Nicolle, Angus McBride. Wielding their swords in the name of their faith, the crusaders originally set out to reclaim Jerusalem and its surrounding territory in the Middle East. Increasingly, however, Eastern Europe and the last remaining bastions of pagan Europe became the targets of their religious zeal.

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The Northern Crusades or Baltic Crusades were Christian colonization and Christianization campaigns undertaken by Catholic Christian military orders and kingdoms, primarily against the pagan Baltic, Finnic and West Slavic peoples around the southern and eastern shores of the Baltic Sea, and to a lesser extent also against Orthodox Christian Slavs (East Slavs).

[Northern Crusades - Wikipedia](#)

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For the first time since the mid-nineteenth century, historians have investigated Latin, Danish, German, and Russian source materials about the Danish Crusades in the Baltic region. This team of four Danish medievalists describe how the idea of crusading reached the North and how Scandinavia became involved in the Western European crusading movement.

Jerusalem in the North: Denmark and the Baltic Crusades ...

The Scandinavian Baltic Crusades 1100-1500: 436 (Men-at-Arms) by David Lindholm Paperback £8.99. Only 6 left in stock (more on the way). Sent from and sold by Amazon. Customers who viewed this item also viewed. Page 1 of 1 Start over Page 1 of 1 .

Medieval Scandinavian Armies (1): 1100-1300: 1100-1300 Pt ...

This fascinating and elegant book, THE SCANDINAVIAN BALTIC CRUSADES 1100-1500 describes and illustrates the armor, weapons, fortifications, and ships of one of the least-known phases of the of the Medieval Crusades-the expeditions by Scandinavian Catholics against the pagan peoples to the east of the Baltic Sea, and their subsequent clashes with the Eastern Orthodox Russian princes of Novgorod and Muscovy.

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Wielding their swords in the name of their faith, the crusaders originally set out to reclaim Jerusalem and its surrounding territory in the Middle East. Increasingly, however, Eastern Europe and the last remaining bastions of pagan Europe became the targets of their religious zeal. The era officially began in 1147, when the Saxons, Danes, and Poles, responding to Pope Eugene III's call, initiated a crusade against the Wends of the Southern Baltic. This was followed by crusades against the Livonians, Estonians, Finns, Prussians, and Lithuanians. By the 13th century much of the responsibility for sustaining these crusades fell to the Teutonic Knights, a military order formed in the Holy Land in 1190. They were aided by the constant support of the Roman pontiff and by a steady flow of mercenaries from throughout Christendom. The subsequent Scandinavian campaigns laid the foundations of modern Baltic society by destroying pagan rural farming settlements, and establishing fortified Christian towns and major castles. As with the majority of crusades, the prospective acquisition of land and power was the one of the key driving forces behind these bloody military expeditions. This book reveals the colorful history of these Crusades when the soldiers of the Pope fought their way across Eastern Europe and inexorably changed the future of the continent.

'God wills it, God wills it' - this was the response to the sermon of Pope Urban II at Clermont in 1095, in which he exhorted his audience to take the cross and liberate Jerusalem. And his words spread, even to the remotest islands in the north of Christendom. For the first time since the mid-nineteenth century, historians have investigated Latin, Danish, German, and Russian source materials about the Danish Crusades in the Baltic region. This team of four Danish medievalists describe how the idea of crusading reached the North and how Scandinavia became involved in the Western European crusading movement. Crusading ideology inspired Danish wars for hundreds of years against the Wends, Prussians, Lithuanians, Estonians and other pagan peoples along the coasts of the Baltic Sea so that in the twelfth and thirteenth centuries Denmark became the dominant crusading power in the region: a Jerusalem in the North. Indeed, crusading remained an important political reality in Denmark until the Lutheran Reformation in the early seventeenth century. Ane L. Bysted holds a Ph.D. from the University of Southern Denmark with a dissertation on the development of the crusade indulgence, and has written on crusade theology and preaching. Carsten Selch Jensen is Associate Professor in Church History at the University of Copenhagen. Has written on crusading history, especially in the Baltic Region as well as on holy and just war in the Middle Ages. Kurt Villads Jensen is Associate Professor in Medieval History at the University of Southern Denmark and chair of the Medieval Centre. He has written on Christian mission and crusades, especially in the Baltic region and Iberia. John H. Lind has written extensively on the Baltic crusades and on relations between Scandinavia, Finland and Russia from the Viking Age up to modern times.

In Visual Culture and Politics in the Baltic Sea Region, Kersti Markus examines how visual rhetoric was used by the Danish rulers as an instrument in establishing supremacy in the region during the Baltic crusades.

The ancient warrior code which persisted in medieval Christian Europe dictated that a man's greatest virtues were physical strength, skill at arms, bravery, daring, loyalty to the chieftain and solidarity within the tribe. The primitive Church had been diametrically opposed to such ideals, however by the early 8th century the Church had grown wealthy, and the Saracen invasions of Spain and France posed a threat to that wealth. The Roman Church began to support war in defence of the faith, and by channelling the martial spirit into the service of God, the brutal warrior of the past was transformed into a guardian of society.

The 'Northern Crusades', inspired by the Pope's call for a Holy War, are less celebrated than those in the Middle East, but they were also more successful: vast new territories became and remain Christian, such as Finland, Estonia and Prussia. Newly revised in the light of the recent developments in Baltic and Northern medieval research, this authoritative overview provides a balanced and compelling account of a

tumultuous era.

While Scandinavia's 'Viking Age' is one of the most studied aspects of early medieval history, much less has been published about the centuries that followed. Yet the armies of Sweden, Norway and Denmark offer fascinating differences from the rest of medieval Western Europe, both in their organisation and their war gear - due partly to their remoteness, climate and terrain, but partly to their long freedom from the feudal system of other kingdoms. This book explains the special nature of Scandinavian armies, shaped by the relative weakness of kings and aristocrats, and the contrasts between the separate nations of the North.

Osprey's Campaign title for The battle of Lake Peipus, which took place in 1242 between the Teutonic Knights and the Russian city-state of Novgorod, led by its inspirational leader Alexandre Nevskii. The Teutonic Knights were a powerful military order, backed with the crusading zeal of Europe, the blessing of the Pope and the support of the Holy Roman Emperor. This battle, although little-known in the west, was important in the history of the medieval eastern crusades, the Teutonic defeat having a serious effect on future events. David Nicolle's excellent text examines the Crusade against Novgorod and the fierce fighting around the frozen shores of Lake Peipus.

The history of Poland is a fascinating story of a people struggling to achieve nationhood in the face of internal and external conflict. Poland became a unified Christian state in AD 966 and by the 12th century a knightly class had emerged a force that was integral to the defence of Poland against increasingly frequent foreign invasions. Intent on crushing rival Christian states, the Templars, Hospitallers and Teutonic Knights all mounted attacks but were beaten back by the Poles, as were invading Mongols and Turks. This book reveals the organisation, equipment and battle histories of the medieval Polish armies as they developed and modernised to emerge as one of the dominant powers of Eastern Europe.

Osprey's study of Teutonic Knights from 1190 to 1561. The Military Order of Teutonic Knights was one of the three most famous Crusading Orders; the others being the Templars and the Hospitallers. Like these two, the Teutonic Knights initially focused upon the preservation of the Crusader States in the Middle East. Wielding their swords in the name of their faith, the crusading knights set out to reclaim Jerusalem. Unlike the Templars they survived the crises of identity and purpose which followed the loss of the last Crusader mainland enclaves in the late thirteenth century and, like the Hospitallers, they managed to create a new purpose - and a new field of combat - for themselves. Whereas the Hospitallers focused their energies in the eastern Mediterranean battling against Muslim armies, the Teutonic Knights shifted their efforts to the Baltic, to the so-called Northern Crusades against pagan Prussians and Lithuanians and, to a lesser extent, against Orthodox Christian Russia. As a result the Order of Teutonic Knights became a significant power, not only in the Baltic but in north-central Europe as a whole. Paradoxically, however, it was their fellow Catholic Christian Polish neighbours who became their most dangerous foes, breaking the Order's power in the mid-fifteenth century. The Teutonic Knights lingered on in what are now Estonia and Latvia for another century, but this was little more than a feeble afterglow. This title will examine this fascinating military and religious order in detail, revealing the colourful history of the crusades within Europe itself which inexorably changed the future of the continent.

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