

### *Eunuch 's Daughter*

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Ibrahim Pasha by Hester

Donaldson Jenkins

The collected papers in this volume present a unique introduction both to the history of women, of men and eunuchs, or the third sex, in Byzantium and to the various theoretical and methodological approaches through which the topic can be examined. The contributors use evidence from both texts and images to give a wide-ranging picture of the place of women and Byzantine society and the perceptions of women held by that society. Women, Men and

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Eunuchs offers a unique and valuable exploration of the issue of gender in Byzantium, which will fascinate anyone interested in ancient and medieval history and gender studies.

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time, long, long ago and far, far away in a town in Persia there lived in ancient times a King, or a Padishah, who had three daughters and an only son of such beauty that they drew the eyes of all beholders like moonrise in a clear heaven. Now it was the custom in that country for a great festival to be held at the new year, during which people of all grades, from the highest to the lowest, presented themselves before the King with

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offerings and salutations. Two gifts were presented and were deemed acceptable. But the gift of the third sage, who was an Indian, appeared more prodigious than all, for he had brought with him a horse of ivory and ebony, for which he claimed that, at the will of its owner, or of any one instructed in the secret, it would rise above the earth and fly, arriving at distant places in a marvellously short space of time. The

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King, full of wonder at such a statement, and eager to test it, was in some doubt as to how he might do so, for the Indian was unwilling to part with the secret until secure of the reward which in his own mind he had fixed on. Now it happened that at a distance of some three leagues from the city there stood a mountain the top of which was clearly discernible to all eyes; so, in order that the Indian's word might be proved, the

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King, pointing to it, said, "Go yonder, and bring back to me while I wait the branch of a palm-tree which grows at the foot of that mountain; then I shall know that what you tell me is true." Instantly the Indian set foot in the stirrup and vaulted upon his charger, and scarcely had he turned a small peg which was set in the pommel of the saddle, when the horse rose lightly into the air and bore him away at wondrous speed amid the

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shouts of the beholders; and while all were still gazing, amazed at so sudden a vanishing, he reappeared high overhead, bearing the palm branch, and descending into their midst alighted upon the very spot from which he had started, where, prostrating himself, he laid the branch at the King's feet. The King was so delighted when the wonderful properties of the horse had been thus revealed to him, that, eager to possess



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it, he bade the Indian name his own reward, declaring that no price could be too great. Then said the sage, "Since your Majesty so truly appreciates the value of my invention, I do not fear that the reward I ask for will seem too high. Give me in marriage the hand of the fairest of your three daughters, and the horse shall be yours." At so arrogant a claim all the courtiers burst into loud laughter; but the King alone was consumed

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with the desire of possessing the wonderful treasure. He hesitated as to what he thought he should give. Then the King's son, Prince Firouz Schah, seeing his father lend ear to so shameful a proposal, became moved with indignation. He approached the Shah and made a proposal..... But just what was the proposal he made? We invite you to download the story here and read the full tale of The Story Of The Magic Horse

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is a fictitious Zulu storyteller who narrates children's stories from around the world. Baba Indaba translates as "Father of Stories".

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Based on original and previously unexamined sources, this book provides a critical and systematic analysis of the role of women, mothers, wives, eunuchs, concubines, qahramans and atabegs in the dynamics and manipulation of medieval

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Islamic politics.

Spanning over 600 years, Taef El-Azhari explores gender and sexual politics and power: from the time of the Prophet Muhammad through the Umayyad and Abbasid periods to the Mamluks in the 15th century, and from Iran and Central Asia to North Africa and Spain.

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churches hold to these books but they are only willing to state what they have been brain-washed to believe, that is about the other inferior books: "It isn't in the canon" (of scripture) formed of course by the early Catholic Church at various stages and Councils from the fourth century A.D. therefore no one has the right to change what is in the canon of scripture and the Catholic Church changed it in their

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councils not in agreement of other Christians but to hide their offence at the words of God. They would not even imagine that different churches have different scriptures and assume that the correct canon of scripture must be the one first declared by the Catholic Church and its priests but other priests must be considered demented or apostate, but they are not affected by the changes they made to the canon of Scripture over

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many centuries. They will not consider the canons of Orthodox Churches or others because they vary in different regions of the world. So is European Christianity based in the Vatican City right about all its holy scriptures while everyone else s church scriptures are false scriptures? Ethiopia it seems got most books of scripture right even with their translation into an ancient language!



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For all intent, virtually all accepted mainstream Catholic Christian tenets remain untouched for the past two millennia. It follows then that we take for evident truths; for example, our views on the Creator and creation; sexuality, gender issues, and human relationship concerns; may in fact be nothing but establishment dogmas gleaned from wrong interpretation or translation of the original text and intent of Jesus Christ and the Bible authors. Now, isn't the mere chance of that being true too scary? *The Sex Texts: Sexuality, Gender, and Relationships in the Bible* by L. Robert Arthur raises just that possibility, despite the strong likelihood of facing stiff

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criticism from many sectors, mostly of the established Catholic persuasion. Yet those inclined to know the true message of Jesus Christ and his closest disciples may well take heed to scrutinize, at the very least, what Robert is trying to point out in his work. *The Sex Texts: Sexuality, Gender, and Relationships in the Bible* promises to raise a storm, but the public debate it could engender may yet start a new direction for the rest of humanity. *A Dragon Child: Reflections of a Daughter of Annam in America* is the story of a Vietnamese Catholic raised within the structure of the French colonial system. Her upbringing was somewhat privileged as the daughter of a provincial

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administrator in the central highlands of Vietnam. As a child, and later as a young woman, she embraced French culture and aspired to French ideals. She was educated at a French boarding school for the children of the elite. Subsequently she received a degree in French teaching from the University of Saigon and became a lycee teacher and administrator. In 1975, she left on one of the last military planes accompanied by her four children and entered a new life as a refugee in the U.S. She ultimately resettled in Western Massachusetts. She then went back to school and obtained her Ph.D. in Francophone literature. After seeing to her children's education she began

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her academic career and started to teach French in the Five College academic community. She has fulfilled the "American dream" as have her children. In the process she has rediscovered her cultural roots and has helped others to negotiate the same path.

The Byzantine World presents the latest insights of the leading scholars in the fields of Byzantine studies, history, art and architectural history, literature, and theology.

Those who know little of Byzantine history, culture and civilization between AD 700 and 1453 will find overviews and distillations, while those who know much already will be afforded countless new vistas. Each chapter offers an innovative

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approach to a well-known topic or a diversion from a well-trodden path. Readers will be introduced to Byzantine women and children, men and eunuchs, emperors, patriarchs, aristocrats and slaves. They will explore churches and fortifications, monasteries and palaces, from Constantinople to Cyprus and Syria in the east, and to Apulia and Venice in the west. Secular and sacred art, profane and spiritual literature will be revealed to the reader, who will be encouraged to read, see, smell and touch. The worlds of Byzantine ceremonial and sanctity, liturgy and letters, Orthodoxy and heresy will be explored, by both leading and innovative international scholars. Ultimately, readers will find insights

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into the emergence of modern Byzantine studies and of popular Byzantine history that are informative, novel and unexpected, and that provide a thorough understanding of both.

The author's aim is to help thinking lay persons and people preparing sermons to apply NT ethics within a modern culture, while still remaining faithful to the text - by taking into account the ancient culture. This is high quality scholarship at a very accessible level. Over the centuries Jesus's teaching on ethical matters has often become muted and distorted. This book sets the matter straight. Here are 30 areas of ethical debate: in each context Jesus offered insights which would have left his

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contemporaries agape. They range from singleness (rare: could Jesus be trusted?) to abortion (unwanted children were strangled, and the early church notably took a strong stance against this practice) to sexual immorality (the NT church had an unusually high number of people who had been sexually promiscuous) to boasting (Jesus taught his disciples to take lowly titles as he did for himself, but the church ignored him).

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*The great work of Gibbon is indispensable to the student of history. The literature of Europe offers no substitute for "The Decline and Fall of the Roman Empire." It has obtained undisputed possession, as rightful occupant, of the vast period which it comprehends. However some subjects, which it embraces, may have undergone more complete investigation, on the general view of the whole period, this history is the sole undisputed authority to which all defer, and from which few appeal to the original writers, or to more modern compilers. The*

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*inherent interest of the subject, the inexhaustible labor employed upon it; the immense condensation of matter; the luminous arrangement; the general accuracy; the style, which, however monotonous from its uniform stateliness, and sometimes wearisome from its elaborate art., is throughout vigorous, animated, often picturesque always commands attention, always conveys its meaning with emphatic energy, describes with singular breadth and fidelity, and generalizes with unrivalled felicity of expression; all these high qualifications have secured, and seem likely to secure, its permanent place in*

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*historic literature. This vast design of Gibbon, the magnificent whole into which he has cast the decay and ruin of the ancient civilization, the formation and birth of the new order of things, will of itself, independent of the laborious execution of his immense plan, render "The Decline and Fall of the Roman Empire" an unapproachable subject to the future historian:\* in the eloquent language of his recent French editor, M. Guizot:—"The gradual decline of the most extraordinary dominion which has ever invaded and oppressed the world; the fall of that immense empire, erected on the ruins of so many kingdoms, republics, and*

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*states both barbarous and civilized; and forming in its turn, by its dismemberment, a multitude of states, republics, and kingdoms; the annihilation of the religion of Greece and Rome; the birth and the progress of the two new religions which have shared the most beautiful regions of the earth; the decrepitude of the ancient world, the spectacle of its expiring glory and degenerate manners; the infancy of the modern world, the picture of its first progress, of the new direction given to the mind and character of man—such a subject must necessarily fix the attention and excite the interest of men, who cannot behold with*

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*indifference those memorable epochs, during which, in the fine language of Corneille—  
The bible is full of mysterious ideas and metaphysical concepts that are complex enough to turn our ways upside down . Though , some schools of thoughts put their heads on the block to defend the accuracy of the holy book ; but influenced , at the same time by the spiritual presence of God and the traditional effigy of idolatry , that accuracy is flooded by a stream of doctrines , dogma , norms and traditions . So the author of this book has developed an elaborate rationalization which hold that the code of ethics embodied in the bible produced*

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*the humorous theories of nations and peoples that are designed to retard men's understanding of the scriptures . In keeping with the views of religious leaders , and through investigative observations of the scanty knowledge of many teachers of the scriptures , the author has found evidence of a combination of logic and legend . He was everything she despised. She was everything he needed. Orphaned and exiled, Esther is desperate for a quiet life with her adoptive father, Mordecai. When she refuses to compete with Persia's eager virgins to become King Xerxes' next wife, she is forced into the harem to gratify his outrageous whim. There she*

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*discovers a depth of humanity, but fears it may only be part of the snare. Esther wants to trust the harem master whom her father scorns, but their rivalry threatens to jeopardize her. Who is Xerxes at heart: poetic philosopher or brutal savage? When Esther's people are threatened with genocide, will she arouse his zeal for justice, or ignite his lust for war? EUNUCH'S DAUGHTER reveals the Esther you've never read before, the one you'll never forget.*

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