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Chapter 1 : In the Mind's Eye: Essays across the Animate World - PDF Free Download

Eckart Frahm Eckart Frahm (PhD Göttingen , Habilitation Heidelberg) is Professor of Assyriology at Yale University. Primarily interested in the history and culture of Mesopotamia in the first millennium bc, he is the author of a book on the inscriptions of the Assyrian king Sennacherib (Einleitung in die Sanherib-Inschriften,) and an edition of Assyrian historical and historical.

The substance of that earlier work is summarised in the first three chapters of this volume. This is done not merely for the sake of connection and completeness. The presentation of the subject-matter is improved. As far as circumstances in any way permit, many points only hinted at in the earlier book are here worked out more fully, whilst, conversely, points worked out fully there are only touched upon in this volume. The section on the history of the theories of value and of money are now, of course, left out altogether. The reader of the earlier work will find, however, in the notes to the first chapter additional sources of reference relative to the history of those theories. Every beginning is difficult, holds in all sciences. To understand the first chapter, especially the section that contains the analysis of commodities, will, therefore, present the greatest difficulty. That which concerns more especially the analysis of the substance of value and the magnitude of value, Edition: Nevertheless, the human mind has for more than years sought in vain to get to the bottom of it, whilst on the other hand, to the successful analysis of much more composite and complex forms, there has been at least an approximation. Because the body, as an organic whole, is more easy of study than are the cells of that body. In the analysis of economic forms, moreover, neither microscopes nor chemical reagents are of use. The force of abstraction must replace both. But in bourgeois society the commodity-form of the product of laborâ€™or the value-form of the commodityâ€™is the economic cell-form. With the exception of the section on value-form, therefore, this volume cannot stand accused on the score of difficulty. I pre-suppose, of course, a reader who is willing to learn something new and therefore to think for himself. The physicist either observes physical phenomena where they occur in their most typical form and most free from disturbing influence, or, wherever possible, he makes experiments under conditions that assure the occurrence of the phenomenon Edition: In this work I have to examine the capitalist mode of production, and the conditions of production and exchange corresponding to that mode. Up to the present time, their classic ground is England. That is the reason why England is used as the chief illustration in the development of my theoretical ideas. If, however, the German reader shrugs his shoulders at the condition of the English industrial and agricultural laborers, or in optimist fashion comforts himself with the thought that in Germany things are not nearly so bad, I must plainly tell him, "De te fabula narratur! It is a question of these laws themselves, of these tendencies working with iron necessity towards inevitable results. The country that is more developed industrially only shows, to the less developed, the image of its own future. But apart from this. Where capitalist production is fully naturalised among the Germans for instance, in the factories proper the condition of things is much worse than in England, because the counterpoise of the Factory Acts is wanting. In all other spheres, we, like all the rest of Continental Western Europe, suffer not only from the development of capitalist production, but also from the incompleteness of that development. Alongside of modern evils, a whole series of inherited evils oppress us, arising from the passive survival of antiquated modes of production, with their inevitable train of social and political anachronisms. We suffer not only from the living, but from the dead. Le mort saisit le vif! The social statistics of Germany and the rest of Continental Western Europe are, in comparison with those of England, wretchedly compiled. But they raise the veil just enough Edition: We should be appalled at the state of things at home, if, as in England, our governments and parliaments appointed periodically commissions of enquiry into economic conditions; if these commissions were armed with the same plenary powers to get at the truth; if it was possible to find for this purpose men as competent, as free from partisanship and respect of persons as are the English factory-inspectors, her medical reporters on public health, her commissioners of enquiry into the exploitation of women and children, into housing and food.

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Perseus wore a magic cap that the monsters he hunted down might not see him. We draw the magic cap down over eyes and ears as a make-believe that there are no monsters. Let us not deceive ourselves on this. As in the 18th century, the American war of independence sounded the tocsin for the European middle-class, so in the 19th century, the American civil war sounded it for the European working-class. In England the progress of social disintegration is palpable. When it has reached a certain point, it must re-act on the continent. There it will take a form more brutal or more humane, according to the degree of development of the working-class itself. Apart from higher motives, therefore, their own most important interests dictate to the classes that are for the nonce the ruling ones, the removal of all legally removable hindrances to the free development of the working-class. For this reason, as well as others, I have given so large a space in this volume to the history, the details, and the results of English factory legislation. One nation can and should learn from others. And even when a society has got upon the right track for the discovery of the natural laws of its movement—and it is the ultimate aim of this work, to lay bare the economic law of motion of modern society—it can neither clear by bold leaps; nor remove by legal enactments, the obstacles offered by the Edition: But it can shorten and lessen the birth-pangs. To prevent possible misunderstanding, a word. I paint the capitalist and the landlord in no sense couleur de rose. But here individuals are dealt with only in so far as they are the personifications of economic categories, embodiments of particular class-relations and class-interests. My stand-point, from which the evolution of the economic formation of society is viewed as a process of natural history, can less than any other make the individual responsible for relations whose creature he socially remains, however much he may subjectively raise himself above them. In the domain of Political Economy, free scientific enquiry meets not merely the same enemies as in all other domains. The peculiar nature of the material it deals with, summons as foes into the field of battle the most violent, mean and malignant passions of the human breast, the Furies of private interest. The English Established Church, e. Now-a-days atheism itself is culpa levis, as compared with criticism of existing property relations. Nevertheless, there is an unmistakable advance. At the same time, on the other side of the Atlantic Ocean, Mr. Wade, vice-president of the United States, declared in public meetings that, after the abolition of slavery, a radical change of the relations of Edition: These are signs of the times, not to be hidden by purple mantles or black cassocks. They do not signify that to-morrow a miracle will happen. They show that, within the ruling-classes themselves, a foreboding is dawning, that the present society is no solid crystal, but an organism capable of change, and is constantly changing. The second volume of this work will treat of the process of the circulation of capital 2 Book II. Every opinion based on scientific criticism I welcome. As to the prejudices of so-called public opinion, to which I have never made concessions, now as aforesaid the maxim of the great Florentine is mine: To the present moment Political Economy, in Germany, is a foreign science. Thus the soil whence Political Economy springs was Edition: This "science" had to be imported from England and France as a ready-made article; its German professors remained schoolboys. The theoretical expression of a foreign reality was turned, in their hands, into a collection of dogmas, interpreted by them in terms of the petty trading world around them, and therefore misinterpreted. The feeling of scientific impotence, a feeling not wholly to be repressed, and the uneasy consciousness of having to touch a subject in reality foreign to them, was but imperfectly concealed, either under a parade of literary and historical erudition, or by an admixture of extraneous material, borrowed from the so-called "Kameral" sciences, a medley of smatterings, through whose purgatory the hopeless candidate for the German bureaucracy has to pass. Since capitalist production has developed rapidly in Germany, and at the present time it is in the full bloom of speculation and swindling. But fate is still unpropitious to our professional economists. At the time when they were able to deal with Political Economy in a straightforward fashion, modern economic conditions did not actually exist in Germany. And as soon as these conditions did come into existence, they did so under circumstances that no longer allowed of their being really and impartially investigated within the bounds of the bourgeois horizon. In so far as Political Economy remains within that horizon, in so far, i. Let us take England. Its political economy belongs to the period in which the class-struggle was as yet undeveloped. Its last great representative, Ricardo, in the end, consciously

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makes the antagonism of class-interests, of wages and profits, Edition: But by this start the science of bourgeois economy had reached the limits beyond which it should not pass. Already in the lifetime of Ricardo, and in opposition to him, it was met by criticism, in the person of Sismondi. Splendid tournaments were held. What was done then, is little known to the Continent generally, because the polemic is for the most part scattered through articles in reviews, occasional literature and pamphlets. The unprejudiced character of this polemic—although the theory of Ricardo already serves, in exceptional cases, as a weapon of attack upon bourgeois economy—is explained by the circumstances of the time. On the one hand, modern industry itself was only just emerging from the age of childhood, as is shown by the fact that with the crisis of it for the first time opens the periodic cycle of its modern life. On the other hand, the class-struggle between capital and labor is forced into the background, politically by the discord between the governments and the feudal aristocracy gathered around the Holy Alliance on the one hand, and the popular masses, led by the bourgeoisie on the other; economically by the quarrel between industrial capital and aristocratic landed property—a quarrel that in France was concealed by the opposition between small and large landed property, and that in England broke out openly after Corn Laws. The literature of Political Economy in England at this time calls to mind the stormy forward movement in France after Dr. With the year came the decisive crisis. In France and in England and bourgeoisie had conquered political power. Thenceforth, the class-struggle, practically as well as theoretically, took on more and more outspoken and threatening forms. It sounded the knell of scientific bourgeois economy. It was thenceforth no longer a question, whether this theorem or that was true, but whether it was useful to capital or harmful, expedient or inexpedient, politically dangerous or not. In place of disinterested enquirers, there were hired prize-fighters; in place of genuine scientific research, the bad conscience and the evil intent of apologetic. Still, even the obtrusive pamphlets with which the Anti-Corn Law League, led by the manufacturers Cobden and Bright, deluged the world, have a historic interest, if no scientific one, on account of their polemic against the landed aristocracy. But since then the Free Trade legislation, inaugurated by Sir Robert Peel, has deprived vulgar economy of this its last sting. The Continental revolution of also had its reaction in England. Men who still claimed some scientific standing and aspired to be something more than mere sophists and sycophants of the ruling-classes, tried to harmonise the Political Economy of capital with the claims, no longer to be ignored, of the proletariat. Hence a shallow syncretism, of which John Stuart Mill is the best representative. It is a declaration of bankruptcy by bourgeois economy, an event on which the great Russian scholar and critic, N. Tschernyschewsky, has thrown the light of a master mind in his "Outlines of Political Economy according to Mill. And meanwhile, moreover, the German proletariat had attained a much more clear class-consciousness than the German bourgeoisie. Thus, at the very moment when a bourgeois science of political economy seemed at last possible in Germany, it had in reality again become impossible. Under these circumstances its professors fell into two groups. The one set, prudent, practical business fold, flocked to the banner of Bastiat, the most superficial and therefore the most adequate representative of the apologetic of vulgar economy; the other, proud of the professorial dignity of their science, followed John Stuart Mill in his attempt to reconcile irreconcilables.

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Chapter 2 : Full text of "General history of the Christian religion and church"

"Keeping Company with Men of Learning: The King as Scholar," in: K. Radner, E. Robson (ed.), The Oxford Handbook of Cuneiform Culture, Oxford, Uploaded by Eckart Frahm.

March 18, Afterword to the Second German Edition I must start by informing the readers of the first edition about the alterations made in the second edition. One is struck at once by the clearer arrangement of the book. Additional notes are everywhere marked as notes to the second edition. The following are the most important points with regard to the text itself: In Chapter I, Section 1, the derivation of value from an analysis of the equations by which every exchange-value is expressed has been carried out with greater scientific strictness; likewise the connexion between the substance of value and the determination of the magnitude of value by socially necessary labour-time, which was only alluded to in the first edition, is now expressly emphasised. Chapter I, Section 3 the Form of Value, has been completely revised, a task which was made necessary by the double exposition in the first edition, if nothing else. I was visiting him in the spring of when the first proof-sheets arrived from Hamburg, and he convinced me that most readers needed a supplementary, more didactic explanation of the form of value. It would be a waste of time to go into all the partial textual changes, which were often purely stylistic. They occur throughout the book. Nevertheless I find now, on revising the French translation appearing in Paris, that several parts of the German original stand in need of rather thorough remoulding, other parts require rather heavy stylistic editing, and still others painstaking elimination of occasional slips. But there was no time for that. For I had been informed only in the autumn of , when in the midst of other urgent work, that the book was sold out and that the printing of the second edition was to begin in January of Herr Mayer, a Vienna manufacturer, who in economic matters represents the bourgeois point of view, in a pamphlet published during the Franco-German War aptly expounded the idea that the great capacity for theory, which used to be considered a hereditary German possession, had almost completely disappeared amongst the so-called educated classes in Germany, but that amongst its working class, on the contrary, that capacity was celebrating its revival. To the present moment Political Economy, in Germany, is a foreign science. Thus the soil whence Political Economy springs was wanting. The theoretical expression of a foreign reality was turned, in their hands, into a collection of dogmas, interpreted by them in terms of the petty trading world around them, and therefore misinterpreted. Since capitalist production has developed rapidly in Germany, and at the present time it is in the full bloom of speculation and swindling. But fate is still unpropitious to our professional economists. At the time when they were able to deal with Political Economy in a straightforward fashion, modern economic conditions did not actually exist in Germany. And as soon as these conditions did come into existence, they did so under circumstances that no longer allowed of their being really and impartially investigated within the bounds of the bourgeois horizon. In so far as Political Economy remains within that horizon, in so far, i. Let us take England. Its Political Economy belongs to the period in which the class struggle was as yet undeveloped. Its last great representative, Ricardo, in the end, consciously makes the antagonism of class interests, of wages and profits, of profits and rent, the starting point of his investigations, naively taking this antagonism for a social law of Nature. But by this start the science of bourgeois economy had reached the limits beyond which it could not pass. Already in the lifetime of Ricardo, and in opposition to him, it was met by criticism, in the person of Sismondi. Splendid tournaments were held. What was done then, is little known to the Continent generally, because the polemic is for the most part scattered through articles in reviews, occasional literature and pamphlets. The unprejudiced character of this polemic - although the theory of Ricardo already serves, in exceptional cases, as a weapon of attack upon bourgeois economy - is explained by the circumstances of the time. On the one hand, modern industry itself was only just emerging from the age of childhood, as is shown by the fact that with the crisis of it for the first time opens the periodic cycle of its modern life. On the other hand, the class struggle between capital and labour is forced into the background, politically by the discord between the governments and the feudal

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aristocracy gathered around the Holy Alliance on the one hand, and the popular masses, led by the bourgeoisie, on the other; economically by the quarrel between industrial capital and aristocratic landed property - a quarrel that in France was concealed by the opposition between small and large landed property, and that in England broke out openly after the Corn Laws. The literature of Political Economy in England at this time calls to mind the stormy forward movement in France after Dr. With the year came the decisive crisis. In France and in England the bourgeoisie had conquered political power. Thenceforth, the class struggle, practically as well as theoretically, took on more and more outspoken and threatening forms. It sounded the knell of scientific bourgeois economy. It was thenceforth no longer a question, whether this theorem or that was true, but whether it was useful to capital or harmful, expedient or inexpedient, politically dangerous or not. In place of disinterested inquirers, there were hired prize fighters; in place of genuine scientific research, the bad conscience and the evil intent of apologetic. Still, even the obtrusive pamphlets with which the Anti-Corn Law League, led by the manufacturers Cobden and Bright, deluged the world, have a historic interest, if no scientific one, on account of their polemic against the landed aristocracy. But since then the Free Trade legislation, inaugurated by Sir Robert Peel, has deprived vulgar economy of this its last sting. The Continental revolution of also had its reaction in England. Men who still claimed some scientific standing and aspired to be something more than mere sophists and sycophants of the ruling classes tried to harmonise the Political Economy of capital with the claims, no longer to be ignored, of the proletariat. Hence a shallow syncretism of which John Stuart Mill is the best representative. It is a declaration of bankruptcy by bourgeois economy, an event on which the great Russian scholar and critic, N. And meanwhile, moreover, the German proletariat had attained a much more clear class-consciousness than the German bourgeoisie. Thus, at the very moment when a bourgeois science of Political Economy seemed at last possible in Germany, it had in reality again become impossible. Under these circumstances its professors fell into two groups. The one set, prudent, practical business folk, flocked to the banner of Bastiat, the most superficial and therefore the most adequate representative of the apologetic of vulgar economy; the other, proud of the professorial dignity of their science, followed John Stuart Mill in his attempt to reconcile irreconcilables. Just as in the classical time of bourgeois economy, so also in the time of its decline, the Germans remained mere schoolboys, imitators and followers, petty retailers and hawkers in the service of the great foreign wholesale concern. The peculiar historical development of German society therefore forbids, in that country, all original work in bourgeois economy; but not the criticism of that economy. So far as such criticism represents a class, it can only represent the class whose vocation in history is the overthrow of the capitalist mode of production and the final abolition of all classes - the proletariat. The edition of 3, copies is already nearly exhausted. As early as , N. Thus the Paris Revue Positiviste reproaches me in that, on the one hand, I treat economics metaphysically, and on the other hand - imagine! In answer to the reproach in re metaphysics, Professor Sieber has it: But in point of fact he is infinitely more realistic than all his forerunners in the work of economic criticism. He can in no sense be called an idealist. Of still greater moment to him is the law of their variation, of their development, i. This law once discovered, he investigates in detail the effects in which it manifests itself in social life. Consequently, Marx only troubles himself about one thing: For this it is quite enough, if he proves, at the same time, both the necessity of the present order of things, and the necessity of another order into which the first must inevitably pass over; and this all the same, whether men believe or do not believe it, whether they are conscious or unconscious of it. Marx treats the social movement as a process of natural history, governed by laws not only independent of human will, consciousness and intelligence, but rather, on the contrary, determining that will, consciousness and intelligence. If in the history of civilisation the conscious element plays a part so subordinate, then it is self-evident that a critical inquiry whose subject-matter is civilisation, can, less than anything else, have for its basis any form of, or any result of, consciousness. That is to say, that not the idea, but the material phenomenon alone can serve as its starting-point. Such an inquiry will confine itself to the confrontation and the comparison of a fact, not with ideas, but with another fact. For this inquiry, the one thing of moment is, that both facts be investigated as

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accurately as possible, and that they actually form, each with respect to the other, different momenta of an evolution; but most important of all is the rigid analysis of the series of successions, of the sequences and concatenations in which the different stages of such an evolution present themselves. But it will be said, the general laws of economic life are one and the same, no matter whether they are applied to the present or the past. This Marx directly denies. According to him, such abstract laws do not exist. On the contrary, in his opinion every historical period has laws of its own. As soon as society has outlived a given period of development, and is passing over from one given stage to another, it begins to be subject also to other laws. In a word, economic life offers us a phenomenon analogous to the history of evolution in other branches of biology. The old economists misunderstood the nature of economic laws when they likened them to the laws of physics and chemistry. A more thorough analysis of phenomena shows that social organisms differ among themselves as fundamentally as plants or animals. He asserts, on the contrary, that every stage of development has its own law of population. With the varying degree of development of productive power, social conditions and the laws governing them vary too. Whilst Marx sets himself the task of following and explaining from this point of view the economic system established by the sway of capital, he is only formulating, in a strictly scientific manner, the aim that every accurate investigation into economic life must have. The scientific value of such an inquiry lies in the disclosing of the special laws that regulate the origin, existence, development, death of a given social organism and its replacement by another and higher one. Of course the method of presentation must differ in form from that of inquiry. The latter has to appropriate the material in detail, to analyse its different forms of development, to trace out their inner connexion. Only after this work is done, can the actual movement be adequately described. If this is done successfully, if the life of the subject-matter is ideally reflected as in a mirror, then it may appear as if we had before us a mere a priori construction. My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel, the life process of the human brain, i. The mystifying side of Hegelian dialectic I criticised nearly thirty years ago, at a time when it was still the fashion. With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell. In its mystified form, dialectic became the fashion in Germany, because it seemed to transfigure and to glorify the existing state of things. In its rational form it is a scandal and abomination to bourgeoisdom and its doctrinaire professors, because it includes in its comprehension and affirmative recognition of the existing state of things, at the same time also, the recognition of the negation of that state, of its inevitable breaking up; because it regards every historically developed social form as in fluid movement, and therefore takes into account its transient nature not less than its momentary existence; because it lets nothing impose upon it, and is in its essence critical and revolutionary. The contradictions inherent in the movement of capitalist society impress themselves upon the practical bourgeois most strikingly in the changes of the periodic cycle, through which modern industry runs, and whose crowning point is the universal crisis. That crisis is once again approaching, although as yet but in its preliminary stage; and by the universality of its theatre and the intensity of its action it will drum dialectics even into the heads of the mushroom-upstarts of the new, holy Prusso-German empire. But his very scrupulosity has compelled me to modify his text, with a view to rendering it more intelligible to the reader. These alterations, introduced from day to day, as the book was published in parts, were not made with equal care and were bound to result in a lack of harmony in style. Having once undertaken this work of revision, I was led to apply it also to the basic original text the second German edition, to simplify some arguments, to complete others, to give additional historical or statistical material, to add critical suggestions, etc. Hence, whatever the literary defects of this French edition may be, it possesses a scientific value independent of the original and should be consulted even by readers familiar with German. Below I give the passages in the Afterword to the second German edition which treat of the development of Political Economy in Germany and the method employed in the present work. Karl Marx April 28, Preface to the Third German Edition Marx was not destined to get this, the third, edition ready for press himself. The powerful thinker, to whose greatness even his opponents now make obeisance, died on March 14, Upon me who in Marx lost the best, the truest

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friend I had - and had for forty years - the friend to whom I am more indebted than can be expressed in words - upon me now devolved the duty of attending to the publication of this third edition, as well as of the second volume, which Marx had left behind in manuscript.

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Chapter 3 : Capital Volume I - calendrierdelascience.com

"Keeping Company with Men of Learning: The King as Scholar," in: K. Radner, E. Robson (ed.), The Oxford Handbook of Cuneiform Culture, Oxford, more by Eckart Frahm Research Interests.

By Anselm Feuerbach Medea. From the Grillparzer Monument at Vienna Beethoven. The history of German literature makes mention of few men more self-centered and at the same time more unreserved than Heinrich Heine. It may be said that everything which Heine wrote gives us, and was intended to give us, first of all some new impression of the writer; so that after a perusal of his works we know him in all his strength and weakness, as we can know only an amiable and communicative egotist; moreover, besides losing no opportunity for self-expression, both in and out of season, Heine published a good deal of frankly autobiographical matter, and wrote memoirs, only fragments of which have come down to us, but of which more than has yet appeared will perhaps ultimately be made accessible. Nevertheless, there are many obscure passages in it, and there remain many questions not to be answered with certainty, the first of which is as to the date of his birth. His own statements on this subject are contradictory, and the original records are lost. But it seems probable that he was born on the thirteenth of December, , the eldest child of Jewish parents recently domiciled at Duesseldorf on the Rhine. He was born a Jew in a German city which, with a brief interruption, was for the first sixteen years of his life administered by the French. The citizens of Duesseldorf in general had little reason, except for high taxes and the hardships incident to conscription in the French armies, to complain of the foreign dominion. Their trade flourished, they were given better laws, and the machinery of justice was made much less cumbersome than it had been before. But especially the Jews hailed the French as deliverers; for now for the first time they were relieved of political disabilities and were placed upon a footing of equality with the gentile population. To Jew and gentile alike the military achievements of the French were a source of satisfaction and admiration; and when the Emperor of the French himself came to town, as Heine saw him do in , we can easily understand how the enthusiasm of the boy surrounded the person of Napoleon, and the idea that he was supposed to represent, with a glamor that never lost its fascination for the man. If later we find Heine mercilessly assailing the repressive and reactionary aristocracy of Germany, we shall not lightly accuse him of lack of patriotism. He could not be expected to hold dear institutions of which he felt only the burden, without a share in the sentiment which gives stability even to institutions that have outlived their usefulness. Nor shall we call him a traitor for loving the French, a people to whom his people owed so much, and to whom he was spiritually akin. French influences, almost as early as Hebrew or German, were among the formative forces brought to bear upon the quick-witted but not precocious boy. We read with amazement that one of the plans of the mother, ambitious for her firstborn, was to make of him a Roman Catholic priest. Carl Meinert in Dessau] Page 4 Samson Heine seems to have been too easy-going, self-indulgent, and ostentatious, to have made the most of the talents that he unquestionably had. Among his foibles was a certain fondness for the pageantry of war, and he was in all his glory as an officer of the local militia. To his son Gustav he transmitted real military capacity, which led to a distinguished career and a patent of nobility in the Austrian service. Inquisitive and alert, he was rather impulsive than determined, and his practical mother had her trials in directing him toward preparation for a life work, the particular field of which neither she nor he could readily choose. Peira, or Betty, Heine was a stronger character than her husband; and in her family, several members of which had taken high rank as physicians, there had prevailed a higher degree of intellectual culture than the Heines had attained to. She not only managed the household with prudence and energy, but also took the chief care of the education of the children. To both parents Harry Heine paid the homage of true filial affection; and of the happiness of the home life, The Book Le Grand and a number of poems bear unmistakable witness. The spirit of the institution was rationalistic and the discipline wholesome. Here Heine made solid acquisitions in history, literature, and the elements of philosophy. The same is true of many another poetic expression of simple faith, whether in Christianity or in the mythology of German

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folk-lore. Interest in medieval Catholicism and in folk-lore is one of the most prominent traits in the Romantic movement, which reached its culmination during the boyhood of Heine. He tells us that the first book he ever read was Don Quixote in the translation by Tieck. That is to say: At the time when in school a critical and skeptical mind was being developed in him by descendants of the age of enlightenment, his private reading led him for the most part into the region of romanticism in its most exaggerated form. At the time, furthermore, when he took healthy romantic interest in the picturesque Dusseldorf life, his imagination was morbidly stimulated by furtive visits to a woman reputed to be a witch, and to her niece, the daughter of a hangman. His earliest poems, the Dream Pictures, belong in an atmosphere charged with witchery, crime, and the irresponsibility of nightmare. It having been decided, perhaps because the downfall of Napoleon shut the door of all other opportunity, that Heine should embark upon a mercantile career, he was given a brief apprenticeship, in at Frankfurt, in the following years at Hamburg, under the immediate patronage of his uncle Salomon who, in , even established the young poet in a dry goods business of his own. But the uncle was magnanimous and offered his nephew the means necessary for a university course in law, with a view to subsequent practice in Hamburg. Accordingly, after some brushing up of Latin at home, Heine in the fall of was matriculated as a student at the University of Bonn. In spite of failure to accomplish his immediate purpose, Heine had not sojourned in vain at Hamburg. He had gained the good will of an opulent uncle whose bounty he continued almost uninterruptedly to enjoy to the end of his days. But in a purpose that lay much nearer to his heart he had failed lamentably; for, always sensitive to the charms of the other sex, Heine had conceived an overpowering passion for his cousin Amalie, the daughter of Salomon, only to meet with scornful rebuffs at the hands of the coquettish and worldly-minded heiress. Her father certainly did not so take them. The most touching poems included among the Youthful Sorrows of his first volume were inspired by Amalie Heine. At Bonn Heine was a diligent student. Though never a roysterer, he took part in various extra-academic enterprises, was a member of the Burschenschaft, that democratic-patriotic organization so gravely suspected by the reactionary governments, and made many friends. He duly studied history and law; he heard Ernst Moritz Arndt interpret the Germania of Tacitus; but more especially did he profit by official and personal relations with A. Schlegel, who taught Heine what he himself knew best, namely, the secret of literary form and the art of metrical expression. Page 6 The fall of saw Heine at Goettingen, the Hanoverian university to which, shortly before, the Americans Ticknor and Everett had repaired and at which in that very year Bancroft had attained his degree of doctor of philosophy. Here, however, Heine was repelled by the aristocratic exclusiveness of the Hanoverian squires who gave the tone to student society, as well as by the mummified dryness of the professors. In marked contrast to the patriotic and romantic spirit of Bonn he noted here with amazement that the distinguished Germanist Benecke lectured on the Nibelungenlied to an auditory of nine. His own residence was destined this time to be brief; for serious quarrels coming to the ear of the faculty, he was, on January 23, , advised to withdraw; and in April he enrolled himself as a student at the University of Berlin. The next three years were filled with manifold activities. As a student Heine was deeply impressed by the absolute philosophy expounded by Hegel; as a Jew he lent a willing hand to the endeavors of an association recently founded for the amelioration of the social and political condition of the Hebrews; in the drawing room of Rahel Levin, now the wife of Varnhagen von Ense, he came in touch with gifted men and women who were ardent admirers of Goethe, and some of whom, a quarter of a century before, had befriended Friedrich Schlegel; and in the subterranean restaurant of Lutter and Wegener he joined in the revels of Hoffmann, Grabbe, and other eccentric geniuses. Heine now began to be known as a man of letters. In any case, Heine met the new love on the occasion of a visit to Lueneburg and Hamburg in the spring of , and was haunted by her image during the summer spent at Cuxhaven. Here Heine first saw the sea. In less exalted moods he dallied with fisher maidens; he did not forget Amalie; but the youthful grace and purity of Therese dominate most of the poems of this summer. The return from the watering place gave Heine the title The Return Home for this collection of pieces which, when published in , was dedicated to Frau Varnhagen von Ense. Page 7 Uncle Salomon, to whom the Tragedies had been affectionately inscribed, was not displeased

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with the growing literary reputation of his nephew. But he saw no sense in the idea that Heine already entertained of settling in Paris. He insisted that the young man should complete his studies; and so, in January, 1802, Heine once more betook himself to Goettingen, where on the twenty-first of July, 1802, he was duly promoted Doctor utriusque Juris. In the summer of 1802 he made the trip through the Hartz mountains which served as the basis of *The Journey to the Hartz*; immediately before his promotion he submitted to baptism in the Lutheran church as Christian Johann Heinrich Heine. Submission is the right word for this conversion. It was an act of expediency such as other ambitious men found unavoidable in those days; but Heine performed it in a spirit of bitterness caused not so much by a sense of apostasy as by contempt for the conventional Christianity that he now embraced. There can be no sharper contrast than that presented by such a poem as *The Pilgrimage to Kevlaar* and sundry satirical pieces not included in this volume. He was now Heine the writer: *The Journey to the Hartz*, first published in a magazine, *Der Gesellschafter*, in January and February, 1802, was issued in May of that year by Campe in Hamburg, as the first volume of *Pictures of Travel*, beginning with the poems of *The Return Home* and concluding with the first group of hymns to the North Sea, written at Norderney in the previous year. *Pictures of Travel II*, issued in 1803, consisted of the second cycle of poems on the North Sea, an account in prose of life on the island, entitled *Norderney*, *The Book Le Grand*, to which epigrams by Immermann were appended, and extracts from *Letters from Berlin* published in *Pictures of Travel III* began with experiences in Italy, but degenerated into a provoked but ruthless attack upon Platen. In October, 1803, Heine collected under the title *Book of Songs* nearly all of his poems written up to that time. The Parisian revolution of July, 1803, had turned the eyes of all Europe toward the land in which political experiments are made for the benefit of mankind. Many a German was attracted thither, and not without reason Heine hoped to find there a more promising field for the employment of his talents than with all his wanderings he had discovered in Germany. Toward the end of May, 1804, he arrived in Paris, and Paris was thenceforth his home until his death on the seventeenth of February, 1831. Heine wrote poetry after 1804, and he wrote prose before 1804; but in a general way what he says of his two periods is correct: In his first period he wrote chiefly about his own experiences; in his second, chiefly about affairs past and present in which he was interested. As to the works of the first period, we might hesitate to say whether the *Pictures of Travel* or the *Book of Songs* were the more characteristic product. In whichever way our judgment finally inclined, we should declare that the *Pictures of Travel* were essentially prosified poems and that the poems were, in their collected form, versified *Pictures of Travel*; and that both, moreover, were dominated, as the writings after were dominated, by a romantically tinged longing for individual liberty. Pages of verse followed pages of prose; and in the *Journey to the Hartz*, verse interspersed in prose emphasizes the lyrical character of the composition. Heine does indeed give pictures of some of the scenes that he visits; but he also narrates his passage from point to point; and at every point he sets forth his recollections, his thoughts, his dreams, his personal reaction upon any idea that comes into his head; so that the substance, especially of the *Journey to the Hartz*, is less what was to be seen in the Hartz than what was suggested to a very lively imagination; and we admire the agility with which the writer jumps from place to place quite as much as the suppleness with which he can at will unconditionally subject himself to the genius of a single locality. But the world of reality, where everything has an assignable reason for its being and doing, is not the world into which he most delights to conduct us. And a further secret of this fascinating, though in the long run exasperating style, is the sublime audacity with which Heine dances now on one foot and now on the other, leaving you at every moment in amused perplexity, whether you shall next find him standing firmly on mother earth or bounding upward to recline on the clouds. The novelty lay in the mixture, and in the fact that though the ingredients are, so to speak, potentized in the highest degree, they are brought to nearly perfect congruence and fusion by the irresistible solvent of the second named. *The Journey to the Hartz* is a work of wit, in the present sense, and in the older sense of that word. A similar unity is unmistakable in the *Book of Songs*. It would be difficult to find another volume of poems so cunningly composed. The first of the *Youthful Sorrows* are *Dream Pictures*, crude and grotesque imitations of an inferior romantic genre; the *North Sea Pictures* are magnificent attempts in highly original form to catch the elusive moods of a great

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natural element which before Heine had played but little part in German poetry. From the Dream Pictures we proceed to Songs a very simple love story told in forms as nearly conventional as Heine ever used, to Romances which, with the notable exception of *The Two Grenadiers* and *Belshazzar*, are relatively feeble attempts at the objectivation of personal suffering; and thence to Sonnets, direct communications to particular persons. The movement is a steady climax. The truth of the foregoing observations can be tested only by an examination of the entire *Book of Songs*. The total effect is one of arrangement. The order of the sections is chronological; the order of the poems within the sections is logical; and some poems were altered to make them fit into the scheme. Each was originally the expression of a moment; and the peculiarity of Heine as a lyric poet is his disposition to fix a moment, however fleeting, and to utter a feeling, of however slight consequence to humanity it might at first blush seem to be. In the *Journey to the Hartz* he never lost an opportunity to make a point; in his lyrical confessions he suppressed no impulse to self-revelation; and seldom did his mastery of form fail to ennoble even the meanest substance. Whether, however, a slight substance can be fittingly presented only in the briefest forms, or a larger matter calls for extended treatment, the method is the same, and the merit lies in the justness and suggestiveness of details. Single points, or points in juxtaposition or in succession, not the developed continuity of a line, are the means to the effect which Heine seeks. Connecting links are left to be supplied by the imagination of the reader. Even in such a narrative poem as *Belshazzar* the movement is staccato; we are invited to contemplate a series of moments; and if the subject is impiety and swift retribution, we are left to infer the fact from the evidence presented; there is neither editorial introduction nor moralizing conclusion. Similarly with *The Two Grenadiers*, a presentation of character in circumstance, a translation of pictorial details into terms of action and prophecy; and most strikingly in *The Pilgrimage to Kevlaar*, a poem of such fundamentally pictorial quality that it has been called a triptych, three depicted scenes in a little religious drama. Page 11 It is in pieces like these that we find Heine most successfully making of himself the interpreter of objects in the outside world. Indeed, the outside world, even when he appears to treat it most objectively, proves upon closer examination to be in the vast majority of cases only a treasure-trove of symbols for the expression of his inner self. Nothing could seem to be less the property of Heine than *The Lorelei*; nevertheless, he has given to this borrowed subject so personal a turn that instead of the siren we see a human maiden, serenely indifferent to the effect of her charms, which so take the luckless lover that, like the boatman, he, Heine, is probably doomed ere long to death in the waves.

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Chapter 6 : Which Bible can we Trust

Keeping company with men of learning: the king as scholar / Eckart Frahm From street altar to palace: reading the built environment of urban Babylonia / Heather D. Baker -- VI. Making knowledge --

Romania is a sovereign state located in Southeastern Europe. It borders the Black Sea, Bulgaria, Ukraine, Hungary, Serbia and it has an area of , square kilometres and a temperate-continental climate. With over 19 million inhabitants, the country is the member state of the European Union. Its capital and largest city, Bucharest, is the sixth-largest city in the EU, the River Danube, Europes second-longest river, rises in Germany and flows in a general southeast direction for 2, km, coursing through ten countries before emptying into Romanias Danube Delta. The Carpathian Mountains, which cross Romania from the north to the southwest are marked by one of their tallest peaks, Moldoveanu, modern Romania was formed in through a personal union of the Danubian Principalities of Moldavia and Wallachia. The new state, officially named Romania since , gained independence from the Ottoman Empire in , at the end of World War I, Transylvania, Bukovina and Bessarabia united with the sovereign Kingdom of Romania. Romania lost several territories, of which Northern Transylvania was regained after the war, following the war, Romania became a socialist republic and member of the Warsaw Pact. After the Revolution, Romania began a transition back towards democracy and it has been a member of NATO since , and part of the European Union since A strong majority of the population identify themselves as Eastern Orthodox Christians and are speakers of Romanian. The cultural history of Romania is often referred to when dealing with artists, musicians, inventors. For similar reasons, Romania has been the subject of notable tourist attractions, Romania derives from the Latin *romanus*, meaning citizen of Rome. Tudor Vladimirescu, a leader of the early 19th century. The use of the name Romania to refer to the homeland of all Romanians its modern-day meaning was first documented in the early 19th century. The name has been officially in use since 11 December , in English, the name of the country was formerly spelt Rumania or Roumania. Romania became the predominant spelling around , Romania is also the official English-language spelling used by the Romanian government. The Neolithic-Age Cucuteni area in northeastern Romania was the region of the earliest European civilization. Evidence from this and other sites indicates that the Cucuteni-Trypillian culture extracted salt from salt-laden spring water through the process of briquetage 2. Islam is an Abrahamic monotheistic religion which professes that there is only one and incomparable God and that Muhammad is the last messenger of God. It is the worlds second-largest religion and the major religion in the world, with over 1. Islam teaches that God is merciful, all-powerful, and unique, and He has guided mankind through revealed scriptures, natural signs, and a line of prophets sealed by Muhammad. The primary scriptures of Islam are the Quran, viewed by Muslims as the word of God. Muslims believe that Islam is the original, complete and universal version of a faith that was revealed many times before through prophets including Adam, Noah, Abraham, Moses. As for the Quran, Muslims consider it to be the unaltered, certain religious rites and customs are observed by the Muslims in their family and social life, while social responsibilities to parents, relatives, and neighbors have also been defined. Besides, the Quran and the sunnah of Muhammad prescribe a comprehensive body of moral guidelines for Muslims to be followed in their personal, social, political, Islam began in the early 7th century. Originating in Mecca, it spread in the Arabian Peninsula. The expansion of the Muslim world involved various caliphates and empires, traders, most Muslims are of one of two denominations, Sunni or Shia. Converts and immigrant communities are found in almost every part of the world, Islam is a verbal noun originating from the triliteral root s-l-m which forms a large class of words mostly relating to concepts of wholeness, submission, safeness and peace. Muslim, the word for an adherent of Islam, is the active participle of the verb form. The word sometimes has connotations in its various occurrences in the Quran. In some verses, there is stress on the quality of Islam as a state, Whomsoever God desires to guide. This term has fallen out of use and is said to be offensive because it suggests that a human being rather than God is central to Muslims religion 3.

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Shahada –” The Shahada, is an Islamic creed declaring belief in the oneness of God and the acceptance of Muhammad as Gods prophet. It appears in the form la ilaha illa Hu in many places. It appears in these forms about 30 times in the Quran, islams monotheistic nature is reflected in the first shahada, which declares belief in the oneness of God and that he is the only entity truly worthy of worship. The second shahada indicates the means by which God has offered guidance to human beings, the verse reminds Muslims that they accept not only the prophecy of Muhammad but also the long line of prophets who preceded him. While the first part is seen as a truth, the second is specific to Islam. In Sunni Islam, it is counted as the first of the Five Pillars of Islam, while the Shii Twelvers and it is whispered by the father into the ear of a newborn child, and it is whispered into the ear of a dying person. The five canonical daily prayers include a recitation of the shahada. Recitation of the shahada in front of witnesses is also the first and this occasion often attracts more than the two required witnesses and sometimes includes a party-like celebration to welcome the convert into their new faith. In accordance with the importance played by the notion of intention in Islamic doctrine. Intention is what acts of devotion from mundane acts and a simple reading of the shahada from invoking it as a ritual activity. Though the two phrases of the shahada are both present in the Quran, they are not found there side by side as in the shahada formula. Another variant appears in coins minted after the reign of Abd al-Malik ibn Marwan, although it is not clear when the shahada first came into common use among Muslims, it is clear that the sentiments it expresses were part of the Quran and Islamic doctrine from the earliest period 4. It is a physical, mental, and spiritual act of worship that is observed five times every day at prescribed times, in this ritual, the worshiper starts standing, bows, prostrates themself, and concludes while sitting on the ground. During each posture, the worshiper recites or reads certain verses, phrases, the word salah is commonly translated as prayer but this definition might be confusing. Muslims use the words dua or supplication when referring to the definition of prayers which is reverent petitions made to God. Every movement in the salat is accompanied by the takbir except the standing between the ruku and sujud, and the ending which has a derivation of the Muslim greeting As-salamu alaykum, Salah is an Arabic word whose basic meaning is bowing, homage, worship, prayer. In its English usage, the reference of the word is almost always confined to the Muslim formal, Muslims themselves use several terms to refer to salah depending on their language or culture. In North Caucasian languages, the term is lamaz in Chechen and this is a book, there is no doubt in it, a guidance for righteous. Those who believe in unseen and offer Salah and spend from what we have given to them, and those who believe in what We have revealed to thee and what We revealed before thee, and on hereafter they believe. They are on guidance from their lord and they are successful, and offer Salah and pay Zakah and bow along those who bow. Guard your Salah and middle Salah, and stand before God devoutly obedient, then if you fear on foot or riding, then when you become secure remember God as he has taught you that which you did not know previously. And offer Salah at the two ends of day and at the approach of night, indeed good deeds remove bad deeds, offer Salah at the decline of the day until the darkness of night, and Quran at dawn, indeed Quran at dawn ever is a witness. And at night pray Tahajjud an extra for thee, it is expected that your lord raise you to praised station. Say call God or call Merciful, by whomever you call, He has good names, and offer Salah and pay Zakah and obey Messenger so that you may receive mercy. And recite that is revealed to you as a book and offer Salah, indeed Salah prohibits immorality and wrongdoing, and remembrance of God is great, The chief purpose of salah is to act as a persons communication with and remembrance of God. By reciting The Opening, the first sura of the Quran, as required in daily worship, the worshiper can stand before God, thank and praise Him, under the Hanbali School of thought, a person who doesnt pray five times a day is an unbeliever 5. The Hajj is the largest annual gathering of people in the world, the state of being physically and financially capable of performing the Hajj is called istitaah, and a Muslim who fulfills this condition is called a mustati. The Hajj is a demonstration of the solidarity of the Muslim people, the word Hajj means to intend a journey, which connotes both the outward act of a journey and the inward act of intentions. The pilgrimage occurs from the 8th to 12th of Dhu al-Hijjah, because the Islamic calendar is lunar and the Islamic year is about eleven days shorter than the Gregorian year, the Gregorian date

of Hajj changes from year to year. Ihram is the given to the special spiritual state in which pilgrims wear two white sheets of seamless cloth and abstain from certain actions. The pilgrims then shave their heads, perform a ritual of animal sacrifice, Pilgrims can also go to Mecca to perform the rituals at other times of the year. This is sometimes called the lesser pilgrimage, or Umrah, the present pattern of Hajj was established by Muhammad. However, according to the Quran, elements of Hajj trace back to the time of Abraham, according to Islamic tradition, Abraham was ordered by God to leave his wife Hagar and his son Ishmael alone in the desert of ancient Mecca. In search of water, Hagar desperately ran seven times between the two hills of Safa and Marwah but found none, returning in despair to Ishmael, she saw the baby scratching the ground with his leg and a water fountain sprang forth underneath his foot. Later, Abraham was commanded to build the Kaaba and to people to perform pilgrimage there. The Quran refers to incidents in verses 2, and It is said that the archangel Gabriel brought the Black Stone from Heaven to be attached to the Kaaba, in pre-Islamic Arabia, a time known as jahiliyyah, the Kaaba became surrounded by pagan idols. In CE, Muhammad led his followers from Medina to Mecca, cleansed the Kaaba by destroying all the pagan idols, in CE, Muhammad performed his only and last pilgrimage with a large number of followers, and instructed them on the rites of Hajj. It was from this point that Hajj became one of the five pillars of Islam. During the medieval times, pilgrims would gather in big cities of Syria, Egypt and this was done in order to protect the caravan from Bedouin robbers or natural hazards, and to ensure that the pilgrims were supplied with the necessary provisions. Muslim travelers like Ibn Jubayr and Ibn Battuta have recorded detailed accounts of Hajj-travels of medieval time, the caravans followed well-established routes called in Arabic *darb al-hajj*, lit. Pilgrimage road, which usually followed ancient routes such as the Kings Highway, the date of Hajj is determined by the Islamic calendar, which is based on the lunar year. Every year, the events of Hajj take place in a period, starting on 8 and ending on 12 Dhu al-Hijjah 6. Sharia” Sharia, Sharia law, or Islamic law is the religious law forming part of the Islamic tradition. It is derived from the precepts of Islam, particularly the Quran. In Arabic, the term refers to Gods divine law and is contrasted with *fiqh*. The manner of its application in modern times has been a subject of dispute between Muslim traditionalists and reformists, traditional theory of Islamic jurisprudence recognizes four sources of sharia, the Quran, *sunnah*, *qiyas*, and *ijma*. Historically, sharia was interpreted by independent jurists, ottoman rulers achieved additional control over the legal system by promulgating their own legal code and turning muftis into state employees. Non-Muslim communities had legal autonomy, except in cases of interconfessional disputes, in the modern era, sharia-based criminal laws were widely replaced by statutes inspired by European models. Judicial procedures and legal education in the Muslim world were brought in line with European practice. While the constitutions of most Muslim-majority states contain references to sharia, legislative bodies which codified these laws sought to modernize them without abandoning their foundations in traditional jurisprudence. The Islamic revival of the late 20th century brought along calls by Islamist movements for full implementation of sharia, including reinstatement of hudud corporal punishments, in some cases, this resulted in traditionalist legal reform, while other countries witnessed juridical reinterpretation of sharia advocated by progressive reformers. The role of sharia has become a contested topic around the world, attempts to impose it on non-Muslims have caused intercommunal violence in Nigeria and may have contributed to the breakup of Sudan. Some Muslim-minority countries in Asia, Africa and Europe recognize the use of sharia-based family laws for their Muslim populations, there are ongoing debates as to whether sharia is compatible with secular forms of government, human rights, freedom of thought, and womens rights. For many Muslims, the word means simply justice, and they will consider any law that promotes justice, Muslims of different perspectives agree in their respect for the abstract notion of sharia, but they differ in how they understand the practical implications of the term. Classical sharia, the body of rules and principles elaborated by Islamic jurists during the first centuries of Islam, historical sharia, the body of rules and interpretations developed throughout Islamic history, ranging from personal beliefs to state legislation and varying across an ideological spectrum. Classical sharia has often served as a point of reference for these variants, Contemporary sharia, the full spectrum of rules and interpretations that are developed and

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practiced at present 7. Quran

The Quran is the central religious text of Islam, which Muslims believe to be a revelation from God. It is widely regarded as the finest work in classical Arabic literature, the Quran is divided into chapters, which are then divided into verses. The word Quran occurs some 70 times in the text of the Quran, although different names, according to the traditional narrative, several companions of Muhammad served as scribes and were responsible for writing down the revelations. Shortly after Muhammads death, the Quran was compiled by his companions who wrote down and these codices had differences that motivated the Caliph Uthman to establish a standard version now known as Uthmans codex, which is generally considered the archetype of the Quran known today. There are, however, variant readings, with minor differences in meaning. The Quran assumes familiarity with major narratives recounted in the Biblical scriptures and it summarizes some, dwells at length on others and, in some cases, presents alternative accounts and interpretations of events. The Quran describes itself as a book of guidance and it sometimes offers detailed accounts of specific historical events, and it often emphasizes the moral significance of an event over its narrative sequence. The Quran is used along with the hadith to interpret sharia law, during prayers, the Quran is recited only in Arabic. Someone who has memorized the entire Quran is called a hafiz, some Muslims read Quranic ayah with elocution, which is often called tajwid. During the month of Ramadan, Muslims typically complete the recitation of the whole Quran during tarawih prayers, in order to extrapolate the meaning of a particular Quranic verse, most Muslims rely on the tafsir. While some Western scholars consider the word to be derived from the Syriac, regardless, it had become an Arabic term by Muhammads lifetime.

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Chapter 7 : Table of Contents: The Oxford handbook of cuneiform culture /

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No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission of the publisher. His previous publications uniquely qualify him for this task. But we do possess manuscripts that encompass the major part of this gigantic ten-volume travelogue and that have a reasonable claim to be regarded as the autograph. But more importantly, the reader often will feel the need for explanatory notes. After all the dissolution of the Ottoman Empire and the establishment of numerous national states on its former territories have resulted in many towns and villages having two and even more variant names, and those used by Evliya will often bear no resemblance to those found in modern atlases. Brill, , p. Dr Ludwig Reichert, Inevitably Evliya visited certain regions more than once, and while he did sometimes attempt elementary cross-referencing, it also happened that the same place was described, with greater or lesser thoroughness, twice or even three times. Thus the Ottoman writer might be obliged to move from one end of the empire to another within a fairly short space of time. This situation accounts for part of the overlap between journeys; it also explains why in books 2â€™9 the geographical areas covered in any single volume are often extensive. Given the numerous titles on Evliya appearing every year, the bibliography by now needs to be updated. Neither did Evliya voice any particular criticism, although he long outlived his royal patron. We can guess that Evliya, also a young man at that time, must have contributed his share of stories and pranks. Such texts either were now penned somewhat more frequently than in previous centuries, or at leastâ€™and this is also an important changeâ€™ they were more often regarded as worthy of preservation. In all likelihood this woman, who remains unnamed, was one of the many youthful servants in the harem who had had no special success in attracting powerful patrons or patronesses, and thus was made to leave after a short while. Porcelain dishes, jewelled spoons and crystal ewers were used to serve food and sherbets, and among the many exotic drinks Evliya enumerated tea, as yet a rarity in the Ottoman lands. For as Evliya himself noted, Abdal Khan could pass from genial pleasantries to dangerous suspicions within the span of a moment, and his entourage also held some violent and power-hungry men. This feat he was able to accomplish only because in previous days and weeks, he had taken the precaution of training his horses every day. Presumably he had been trained to be on the alert at an early age. He probably had heard them from a passing procession and therefore unavoidably distorted them. Thus he has produced a study of the languages of the world according to the views of our traveller, and in addition a glossary of all the foreign and dialectal words occurring in the Seyahatname. Kreutel, Erich Prokosch and Karl Teply, pp. Variorum, compare index. But as yet nobody has dared to embark on this enterprise, probably because so little is known about the aesthetic perceptions current in the Ottoman world. One of these, Guide, which considered the Seyahatname mainly as an autobiographical memoir, pointed to many items that illustrated the mentality of the author. It thus contained the present book in nuce. At the time I had no plans to develop it in this direction, considering that to be a task for someone else. Finally, a word of gratitude to my home institution, the University of Chicago, for providing me the resources to sustain this endeavor over many years. Subjects of the Sultan: The Intimate Life of an Ottoman Statesman: State University of New York Press, The Black Sea and the Eastern Mediterranean were Ottoman lakes; although cossack raids were a constant harrassment in the former, while the latter was marked by a shifting maritime frontier with the Venetians. Like most travel writers, he loved to make comparisons, and he had many other points of reference than Istanbul. For Evliya was that rarest of travellers: His wanderlust was insatiable. He also refers to the dream in Book I. Finally, on 27 April the eve of his thirtieth birthday , Evliya departed Istanbul without informing his family and went to Bursa in the company of a friend. Once in Trabzon he joined a military contingent that passed through the Caucasus and went on to the Crimea. After many

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adventures, including shipwreck during a storm on the Black Sea, he returned to Istanbul in October. The shipwreck seems to have soured him on travel, as he vowed never to board ship on the Black Sea again, and he remained at home for several years, serving as imam to the customs.^{3 4} For a more detailed outline, see Guide. Evliya gives a rather sympathetic account of these Celalis, and does not conceal his own participation in their activities. He served as messenger, and even raised some irregular troops on his own account. Eventually Defterdar-zade and Varvar joined forces outside of Ankara, but they were defeated in a surprise attack by the formidable Ipshir Pasha, sent out by the Porte to put down the rebels. Ipshir had Varvar put to death, but was reconciled with Defterdar-zade after Evliya pointed out their family relationship. A year later Murtaza Pasha was appointed to Sivas instead, and Evliya followed him there, but he was dismissed from^{5 6 II b35, a34, a7}. Evliya returned to Istanbul in July and attached himself to another kinsman, Melek Ahmed Pasha, who had just been reappointed governor of Baghdad. He then took the opportunity to travel to Baghdad and to make an extensive tour of Mesopotamia and Kurdistan, returning to Van only in May beginning of Book V. He returned to the court at Edirne in October. Melek sent him on a mission to Split in order to ransom a Turkish prisoner from the Venetians, and a mission to the Croatian borderland in order to ransom another Turkish prisoner.^{7 8 II b3, III 4b8, b} Melek was recalled from the Transylvania campaign in February in order to become the deputy grand vizier and to marry the aging Fatma Sultan, daughter of Sultan Ahmed I. Gotthard beginning of Book VII. By the end of the year he had had enough of Istanbul and decided to join the Crete campaign. After stopping in Edirne again to present^{9 10 VI 49a24, b}â€”a. He returned home in December. After getting sanction in a dream from his late father and from his teacher Evliya Efendi for his intent to make the pilgrimage to Mecca, Evliya set out with a sizable entourage in May and made his way leisurely across Western and Southern Anatolia. After the Hajj ceremonies Evliya was permitted to join the Egyptian pilgrims, who departed Mecca on 25 April. Evliya was sorry he had to travel hurriedly toward Mecca with the Syrian caravan and from Mecca with the Egyptian caravan, rather than leisurely vice versa. This worldview was no doubt shaped by factors such as Islam, Persianate culture, Turkish language and traditions, Ottoman dynastic interests, and the imperial outlook of Constantinople, with its Roman-Byzantine and Rumelian-Anatolian aspects. Ottoman, and his work, unwieldy as it may be, provides the materials for getting at Ottoman perceptions of the world, not only in obvious areas like geography, topography, administration, urban institutions, and social and economic systems, but also in such domains as religion, folklore, sexual relations, dream interpretation, and conceptions of the self. Still, the work as a whole, like any literary work, is a unit, and the patterns it displays provide the best possible view of the Ottoman mind from the inside. So far as possible I have tried to let Evliya speak for himself, and have included numerous quotationsâ€”some brief, others lengthyâ€”that reveal his thought world and his expository and narrative styles. I inquire as to what institutions Evliya is particularly proud of; how he variously defends and criticises the Ottoman state; and what reforms and projects he considers should be undertaken. This chapter views the Seyahatname as a sober administrative manual, but at the same time draws attention to some rather extravagant passages revealing dynastic arcana and mysteries. Gentleman and Dervish treats Evliya as the representative Ottoman, delineating both his typicalities and his eccentricities, and characterizing his personality and his communal roles. He also received a thorough training in Islamic and Ottoman sciences and arts, especially Koran-recitation and music. This is the longest and fullest travel account in Islamic literatureâ€”perhaps in world literature. The gigantic scope of the work has deterred investigators from analyzing its structure, beyond a mere enumeration of its basic contents. Characteristically, scholars have approached the Seyahatname as though it were a huge mine, with numerous unconnected passageways. That is the approach I wish to take here. This is no easy task. For one thing, the text is enormous. For another, much of the text has not been edited, or not edited properly, and the extant manuscripts present many large philological problems. Let us glance at a schematic outline of the ten Books of the Seyahatname, and a more detailed outline of Books I and X. Schematic Outline of the Seyahatname I. Historical and geographical survey of Istanbul. Up and down the Golden Horn and the Bosphoros. Shops; parade of guilds. Trabzon; gazas in Caucasus and Crimea. Celalis; Varvar Ali Pasha.

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Aegean and Mediterranean coast. From here to ch. Killing of Sultan Ibrahim ch. Reign of Mehmed IV ch. Merchants and craftsmen, their shops, their patron saints, etc. The Old Bedestan The New Bedestan joiners military-band acrobats architects singers musicians jesters, dancers, etc. Koranic verses and hadiths concerning Egypt the Arab conquest the Islamic dynasties the forty-eight sultans and kings of Africa the non-Islamic dynasties Selim I in Damietta, Alexandria, etc. Ezlem soldiery and supplies 21st: Throughout the work there is a clash between two organizing principles: In pursuing this aim, the spatial or topographical survey is the favorite mode. These town descriptions evsaf are the most characteristic literary unit of the work. The second mode is personal or autobiographical, with sources in the rihla tradition of the Muslim travellers. Thus, Books I and X are devoted to these two cities. If Evliya had left us nothing but ch. In Book I, the survey of the imperial mosques, which begins in ch. Netton ; also C. Curzon, , 86â€™ Documents de travail 4 , 5â€™15 [Tk. The evsaf pattern asserts itself at this point: After an interlude chs.

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Chapter 8 : UNTAMED SHREW: October

So. however. even if He spurns you. it's being demands the annihilation (fana) of the servant's attributes. to keep company with the qualities of spiritual men. God bless them all and give them peace!"

Money, Or the Circulation of Commodities The Process of Production of Capital First published: First English edition of 4th German edition changes included as indicated with some modernisation of spelling; Publisher: The Two Factors of a Commodity: The Form of Value or Exchange-Value The Fetishism of Commodities and the Secret Thereof The Measure of Values The Medium of Circulation Transformation of Money into Capital The General Formula for Capital Contradictions in the General Formula of Capital The Buying and Selling of Labour-Power The Production of Absolute Surplus-Value The Production of Surplus-Value Constant Capital and Variable Capital The Rate of Surplus-Value The Degree of Exploitation of Labour-Power The Limits of the Working day Day and Night Work. The Struggle for a Normal Working Day. Compulsory Limitation by Law of the Working-Time. English Factory Acts, Rate and Mass of Surplus-Value Production of Relative Surplus-Value The Concept of Relative Surplus-Value Division of Labour and Manufacture Two-Fold Origin of Manufacture The Detail Labourer and his Implements The Two Fundamental Forms of Manufacture: Heterogeneous Manufacture, Serial Manufacture The Capitalistic Character of Manufacture Machinery and Modern Industry The Development of Machinery The Value Transferred by Machinery to the Product The Proximate Effects of Machinery on the Workman The Strife Between Workman and Machine Repulsion and Attraction of Workpeople by the Factory System. Crises in the Cotton Trade Sanitary and Educational Clauses of the same. Their General Extension in England Modern Industry and Agriculture Production of Absolute and Relative Surplus-Value Absolute and Relative Surplus-Value Length of the Working day and Intensity of Labour Constant. Productiveness of Labour Variable Productiveness of Labour Constant. Intensity of Labour Variable Productiveness and Intensity of Labour Constant. Length of the Working day Variable Various Formula for the rate of Surplus-Value National Differences of Wages The Accumulation of Capital Conversion of Surplus-Value into Capital Capitalist Production on a Progressively Increasing Scale. Separation of Surplus-value into Capital and Revenue. Degree of Exploitation of Labour-Power. Magnitude of Capital Advanced The So-Called Labour Fund The General Law of Capitalist Accumulation Different Forms of the Relative surplus population. The General Law of Capitalistic Accumulation Illustrations of the General Law of Capitalist Accumulation The Secret of Primitive Accumulation Expropriation of the Agricultural Population From the Land Forcing Down of Wages by Acts of Parliament Genesis of the Capitalist Farmer Reaction of the Agricultural Revolution on Industry. Creation of the Home-Market for Industrial Capital The Genesis of the Industrial Capitalist Historical Tendency of Capitalist Accumulation The Modern Theory of Colonisation The substance of that earlier work is summarised in the first three chapters of this volume. This is done not merely for the sake of connexion and completeness. The presentation of the subject matter is improved. As far as circumstances in any way permit, many points only hinted at in the earlier book are here worked out more fully, whilst, conversely, points worked out fully there are only touched upon in this volume. The sections on the history of the theories of value and of money are now, of course, left out altogether. The reader of the earlier work will find, however, in the notes to the first chapter additional sources of reference relative to the history of those theories. Every beginning is difficult, holds in all sciences. To understand the first chapter, especially the section that contains the analysis of commodities, will, therefore, present the greatest difficulty. That which concerns more especially the analysis of the substance of value and the magnitude of value, I have, as much as it was possible, popularised. Nevertheless, the human mind has for more than 2, years sought in vain to get to the bottom of it all, whilst on the other hand, to the successful analysis of much more composite and complex forms, there has been at least an approximation. Because the body, as an organic whole, is more easy of study than are the cells of that body. In the analysis of economic forms, moreover, neither microscopes nor chemical reagents are of use. The force of abstraction must replace

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both. But in bourgeois society, the commodity-form of the product of labour “ or value-form of the commodity “ is the economic cell-form. To the superficial observer, the analysis of these forms seems to turn upon minutiae. It does in fact deal with minutiae, but they are of the same order as those dealt with in microscopic anatomy. With the exception of the section on value-form, therefore, this volume cannot stand accused on the score of difficulty. I presuppose, of course, a reader who is willing to learn something new and therefore to think for himself. The physicist either observes physical phenomena where they occur in their most typical form and most free from disturbing influence, or, wherever possible, he makes experiments under conditions that assure the occurrence of the phenomenon in its normality. In this work I have to examine the capitalist mode of production, and the conditions of production and exchange corresponding to that mode. Up to the present time, their classic ground is England. That is the reason why England is used as the chief illustration in the development of my theoretical ideas. It is a question of these laws themselves, of these tendencies working with iron necessity towards inevitable results. The 7 Preface to the First German Edition Marx country that is more developed industrially only shows, to the less developed, the image of its own future. But apart from this. Where capitalist production is fully naturalised among the Germans for instance, in the factories proper the condition of things is much worse than in England, because the counterpoise of the Factory Acts is wanting. In all other spheres, we, like all the rest of Continental Western Europe, suffer not only from the development of capitalist production, but also from the incompleteness of that development. Alongside the modern evils, a whole series of inherited evils oppress us, arising from the passive survival of antiquated modes of production, with their inevitable train of social and political anachronisms.

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Chapter 9 : The German Classics of the Nineteenth and Twentieth Centuries, Volume 06 eBook

best pictures had originated during these vacations (Figs. Moholy-Nagy at "la calendrierdelascience.com undisturbed by sex competition and the petty jealousies of women. the of company men of his own drive and convictions.

Spurgeon went home to be with the Lord January 31st, The first is our armoury, which is the inspired Word. In a word in our warfare we shall keep to the old weapon of the sword of the Spirit. Though we are accustomed often -times to see it, it never loses its charm. In reading books of the new order, though no palpable falsehood may appear, you are conscious of a twist being given you, and of a sinking in the tone of your spirit; therefore be on your guard. Our warfare is with men who are giving up the atoning sacrifice, denying the inspiration of Holy Scripture and casting slurs upon justification by faith In fact, the "wine on the lees well refined" was so mixed with the muddy water of human speculation, that it was no longer wine at all. Yet, surely there is a remnant of faithful ones, and these will be stirred to action and will cry mightily unto God that the plague may be stayed. The gospel is too precious for us to be indifferent to its adulteration. By the love we bear to the Lord Jesus we are bound to defend the treasure with which he has put us in trust. We live in perilous times: The Bible is made to speak today in a language which to our fathers would be an unknown tongue. With those who treat the Bible as waste paper, and regard the death of Christ as no substitution, we have no desire for fellowship. After the gospel has been found effectual in the eternal salvation of untold multitudes, it seems rather late in the day to alter it; and , since it is the revelation of the all-wise and unchanging God, it appears somewhat audacious to attempt its improvement. Their gigantic intellects are to hatch out the meanings of the Infinite. Hitherto they have not hatched out much worth reading. Their chickens are so much of the Roman breed, that we sometimes seriously suspect that, after all, Jesuitical craft may be at the bottom of this "modern thought". I should like to have a catalogue of conversions wrought by modern theology: Conversions through the doctrines of universal restitution! Conversions through the doctrines of doubtful inspiration! Conversions by a gospel out of which all the gospel has been drained out. The prince of the power of the air is loosed in an extraordinary manner for a season, misleading even the godly, and triumphing greatly in those whose willing minds yield full assent to his deceitful teachings. The substitutionary sacrifice and the Trinity were quickly disposed of, and the penknife was set to work. Almost whole chapters were cut out of the Bible; we were told that certain books of it ought never to have been written. Verbal inspiration was utter rubbish, and ought never to be tolerated. It is with the utmost pain that we mention such instances, but there are still some who are bold enough to deny that there are any departures from the faith, or so very few that they are not worth mentioning. But their omissions is producing the saddest results. Brethren leave out nothing. The evil which we may do by adding to, or taking from the Word of the Lord, may not happen in our own days; but if it should come to ripeness in another generation we shall be equally guilty. I have no doubt that the omissions of certain truths led afterwards to serious error. Why would any man propose to add to the sacred Word. It is better to be silent before the Lord, than to dream of supplementing what he has spoken. Keep within the covers of the sacred book. Try not to cast anything forth from the perfect volume. If you find it there, there let it stand. From this Book not one verse ommitted-from the first page of Genesis to the last page of Revelation. The gentleman who see errors in Scripture may think themselves competent to amend the language of the Lord of host; but we who believe God, and accept the very words he uses, may not make so presumptuous an attempt. Our own words are mere paper pellets compared with the rifle shot of the Word. The scripture is the conclusion of the whole matter. Ther is no arguing after we find that "it is written. It shall be "the truth, the whole truth, and nothing but the truth". We will never attempt to save half the truth by casting any part of it away. We will stand by all or none. We will have a whole Bible or no Bible. We shall with the sword of the Spirit maitain the whole truth as ours, and shall not accept a part of it as a grant from the enemies of God. The truth of God we will maintain as the truth of God. God being with us we shall not cease from this glorying, but will hold the whole of revealed truth, even

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to the end. We would not wilfully leave out any portion of whole revelation of God, but we long to be able to say at the last, "We have not shunned to decalre unto you the whole counsel of God. When you have read your Bible, and have enjoyed its precious promises, you will have, tomorrow morning, to go down the street to ask the scholarly men whether this portion of the Scripture belongs to the inspired part of the Word or whether it is of dubious authority. We are fully assured that our own old English version of the Scriptures is sufficient for plain men for all purposes of life, salvation and godliness. The above extracts taken from C. Spurgeon went home to be with the Lord January 31st, "It is sadly, common among ministers to add a word or subtract a word from the passage, or in some way debase the language of sacred writ Our reverence for the Great Author of Scripture should forbid all mauling of his Words No alteration of Scripture can by any possibility be an improvement Today it is still the self-same mighty Word of God that it was in the hands of our Lord Jesus If this Book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terrible, but we shall set up instead of him a horde of little popelings. Are these correctors of scripture infallible? Is it certain that our Bibles are not right? But that the critics must be so? But where shall infallibility be found? We shall gradually be so bedoubted and becriticized that only a few of the most profound will know what is Bible and what is not, and they will dictate to all the rest of us. I have no more faith in their mercy than their accuracy. They will rob us of all that we hold most dear, and glory in the cruel deed. It is because the truth of God is to be supplanted He would hold a seance of evil spirits, and therefore he cries, "Let the lights be lowered. To these who belittle inspiration and inerrancy will we give place by subjection, no, not for an hour This proclaimed 10 years after the Revised Version was published in , engineered, domineered and dominated by Westcott and Hort whose Greek texts and theory "the oldest is the best" has proven to be the worst imaginable. Spurgeon on 1 Timothy 3: What an attack on the deity of Christ! I believe that our version is the correct one, but the fiercest battlings have been held over this sentence. Either a man, or an angel, or the devil. Does it tell us that a man was manifest in the flesh? Assuredly that cannot be its teaching, for every man is manifest in the flesh, and there is no sense in making such a statement concerning any mere man, and then calling it a mystery. Was it an angel then? But what angel was ever manifest in the flesh? Is it a wonder for an angel to see an angel? Can it be that the devil was manifest in the flesh? Well, if it was neither a man, nor an angel, nor a devil, who was manifest in the flesh, surely he must have been God; and so if the word be not there, the sense must be there, or else nonsense. We believe that, if criticism should grind the text in a mill, it would get out of it no more and no less than the sense expressed by our grand old version. God himself was manifest in the flesh; What a mystery is this! God the invisible was manifest; God the spiritual dwelt in flesh; God the infinite, uncontained, boundless, was manifest in the flesh. What infinite leagues our thought must traverse between Godhead self- existent, and therefore, full of power and self sufficiency, before we have descended to the far down level of poor flesh, which is as grass at its best, and dust in its essence! Where find we a greater contrast than between God and flesh, and yet the two are blended in the incarnation of the Saviour There can be no Christianity without an inspired and Authoritative Bible. This is the Thermopylae of Christendom. If we have in the Word of God no infallible standard of truth, we are at sea without a compass, and no danger from rough weather without, can be equal to the loss within. Go home and read your Bibles O BOOK of books! And wast thou written by my God? First, we have here an express testimony of both natures: Thirdly, he asserts the unity of the person, when he declares, that it is one in the same who was God, and who has been manifests in the flesh. God grant that we and our descendants be not witnesses of such a calamity. Let us not lose the Bible, but with diligence, in fear and invocation of God, read and preach it. I want to know one thing, the way to heaven; how to land safe on that happy shore. God himself hath condescended to teach the way. Oh give me that Book! I will not, I dare not, vary from this book, either in great things or small. I have no power to dispense with one jot or title of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether.