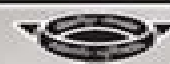


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# The Magic Army

**Jiyuan Zhang**



## **The Magic Army:**

**The Magic Army** Leslie Thomas, 1981      Die Magische Armee des Ersten Kaisers Lothar Ledderose, 2001      War Thom L. Nichols, 2010-03 When the elf army invades the United States Aaron loses everything His wife and children die his family betrays him and he learns that he is the catalyst to genocide Rage and vengeance are the only things keeping him going His conscience in the form of a captive centaur forces him to look past his anger and the inequity of his situation to make the correct choice At the end it is up to him to end the war Aligning himself with the goblins Aaron struggles with the fact that everything he knows about elves and goblins seem to be reversed How can the goblins be the good guys when everything about them seems bad Somehow magic comes easy to Aaron Even the goblins don't understand how he can perform feats that usually take years to master Aaron doesn't care how he can do it as long as he gets revenge on the elves

**Tilism-e-Hoshrubā**, 2009-10-30 Tilism-e-Hoshrubā is an epic narrative of the adventures of the legendary Persian hero Emir Hamza the protagonist of Hamza Nama his sons and grandsons The epic opens with the commander in chief of the Islamic army Hamza pursuing Laqa who makes false claims to divinity Laqa takes refuge in Kohistan adjacent to the enchanted land of Hoshrubā ruled by the formidable King of Sahirs Afrasiyab Jadoo Afrasiyab reveres Laqa and deposes his sahir or wizard to help him fight Hamza Hamza's grandson Asad then sets out to conquer Hoshrubā assisted by the clever trickster Amar who possesses divine artefacts such as a cloak of invisibility and a magic pouch containing parallel worlds Aided by powerful allies and beset at every step by magical snares dangerous enchantments and seductive sorceresses the Islamic army finally conquers Hoshrubā Tilism-e-Hoshrubā has enthralled generations of readers with its chivalrous heroes breathtakingly beautiful princesses powerful sahir sahiras and demons This brilliant condensed translation by Shahnaz Aijazuddin sensitively reinterprets the highly Persianized Urdu of the original text into this eminently readable book that retains the essence of the original      **Law of Ruin Weathering** Jose Tenggren, 2020-02-27 In a picturesque valley within the Kingdom of Esi on the continent of Amira several trickling streams converge to form a pool of azure water The screams and silvery laughter of several girls echoed above the valley Following the sound in the shimmering center of the lake several beautiful young women in brightly colored leather swimsuits were frolicking in the water Their slender legs and jade like arms occasionally skimmed across the surface a sight that captivated the heart      *Spirited Performance* Nienke van der Heide, 2015-06-17 In the heart of Asia straddling the western Tien Shan mountain range lies the former Soviet republic Kyrgyzstan The country prides itself in an age old oral epic tradition that recounts the mighty deeds of the hero Manas When explorers first encountered Manas performers in the late nineteenth century they hailed their art as a true representation of the heroic age and compared it to masterpieces such as the Kalevala and the Iliad Today there are still many excellent performers who can keep their audiences spellbound They are believed to draw their inspiration from the spirit of Manas himself This book portrays the meaning of this huge work of art in Kyrgyz society Based on extended periods of

anthropological fieldwork between 1996 and 2000 it explores the calling of its performers describes the transformations of the oral tradition in printed media and other forms of art and examines its use as a key symbol for identity politics It deals extensively with the impact of the Soviet period during which Kyrgyzstan became an autonomous republic for the first time in history The tremendous changes initiated during these years had far reaching consequences for the transmission and reception of the Manas epic The specific Soviet approach to ethnicity was also elementary in the decisions to assign the Manas epic the role of national symbol after 1991 when Kyrzygstan was thrown into the turmoil of a post socialist existence

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