# Ishtar Gate Paper Model.jpg

Alexander Hahn

A Wonder to Behold Anastasia Amrhein, Clare Fitzgerald, Elizabeth Knott, 2019-12-10

The Dragon of the Ishtar Gate L. Sprague De Camp,2013-09 Bessas of Zariaspa is a young officer in the Immortals regiment, sworn to protect and obey his King at all costs. The King wishes immortality and to that end tasks Bessas to find items that make an immortality potion, including the blood of a dragon and the ear of a king. \*\*\* The Dragon of the Ishtar Gate is a swashbuckling historical novel with larger-than-life characters, set in a detailed historical background that only a scholar such as de Camp can create.

The Evolution of the Dragon Grafton Elliot Smith, 1919-01-01 It is commonly assumed that many of the elementary practices of civilization, such as the erection of rough stone buildings, whether houses, tombs, or temples, the crafts of the carpenter and the stonemason, the carving of statues, the customs of pouring out libations or burning incense, are such simple and obvious procedures that any people might adopt them without prompting or contact of any kind with other populations who do the same sort of things. But if such apparently commonplace acts be investigated they will be found to have a long and complex history. None of these things that seem so obvious to us was attempted until a multitude of diverse circumstances became focussed in some particular community, and constrained some individual to make the discovery. Nor did the quality of obviousness become apparent even when the enlightened discoverer had gathered up the threads of his predecessor's ideas and woven them into the fabric of a new invention. For he had then to begin the strenuous fight against the opposition of his fellows before he could induce them to accept his discovery. He had, in fact, to contend against their preconceived ideas and their lack of appreciation of the significance of the progress he had made before he could persuade them of its obviousness. That is the history of most inventions since the world began. But it is begging the question to pretend that because tradition has made such inventions seem simple and obvious to us it is unnecessary to inquire into their history or to assume that any people or any individual simply did these things without any instruction when the spirit moved it or him so to do. The customs of burning incense and making libations in religious ceremonies are so widespread and capable of being explained in such plausible, though infinitely diverse, ways that it has seemed unnecessary to inquire more deeply into their real origin and significance. For example, Professor Toy disposes of these questions in relation to incense in a summary fashion. He claims that when burnt before the deity it is to be regarded as food, though in course of time, when the recollection of this primitive character was lost, a conventional significance was attached to the act of burning. A more refined period demanded more refined food for the gods, such as ambrosia and nectar, but these also were finally given up. This, of course, is a purely gratuitous assumption, or series of assumptions, for which there is no real evidence. Moreover, even if there were any really early literature to justify such statements, they explain nothing. Incense-burning is just as mysterious if Prof. Toy's claim be granted as it was before. But a bewildering variety of other explanations, for all of which the merit of being simple and obvious is claimed, have been suggested. The reader who is curious about these things will find a luxurious crop of speculations by consulting a series of encyclopædias. I shall content myself by quoting only one more. Frankincense and other spices were indispensable in temples where bloody sacrifices formed part of the religion. The atmosphere of Solomon's temple must have been that of a sickening slaughter-house, and the fumes of incense could alone enable the priests and worshippers to support it. This would apply to thousands of other temples through Asia, and doubtless the palaces of kings and nobles suffered from uncleanliness and insanitary arrangements and required an antidote to evil smells to make them endurable.

Cast Jen Townsend, Renée Zettle-Sterling, 2017 Featuring exquisite photos of more than 800 contemporary and historic works, this first-of-its-kind book reveals how the process of casting--pouring material into a mold-has transformed our world through its history and omnipresence. In these image-rich pages, craft, fine art, design, and everyday objects offer us perspectives on casting's unique possibilities, its place in history, and its role in contemporary object creation. Comprehensive and insightful, the book includes writings on casting as it relates to Art History (by Suzanne Ramljak), Large-Scale Metal (by Joseph Becherer), Ceramics (by Ezra Shales), Glass (by Susie J. Silbert), Jewelry (by Jen Townsend), and Alternative Materials (by Elaine A. King). A multi-disciplinary approach--including everything from traditional lost wax casting in non-ferrous metals to casting rubber, glass, porcelain, plaster, and some very unexpected materials--makes this an essential resource for artists, craftspeople, historians, designers, and everyone interested in the objects that populate our world.

The Epic of Gilgamish Reginald Campbell Thompson, 1928

Museums of the Mind: German Modernity and the Dynamics of Collecting,

The Excavations at Babylon Robert Koldewey, 1914

The Revenge of Ishtar Ludmila Zeman, 1998-04-25 In this second volume in the Gilgamesh trilogy, Enkidu joins Gilgamesh in the quest to slay Humbaba, the monster who has attacked the city and caused great

destruction, including the death of the beautiful singer, Shamat. Gilgamesh and Enkidu successfully slay the monster and in so doing, Gilgamesh attracts the attention of the goddess Ishtar. In rejecting her advances, he incurs her revenge and an attack by the Bull of Heaven. Enkidu manages to kill the bull, but is slain by Ishtar, striking at the bond between the two friends. Shattered, Gilgamesh vows he will destroy the last monster: death.

The Shelters of Stone Jean M. Auel,2002 The long-awaited fifth volume in Auel's Earth's Children (series continues as Ayla and Jondalar face new and perilous challenges at the old stone settlement in prehistoric southwest France--home to the Zelandonii. Copyright © Libri GmbH. All rights reserved.

Urban Space and Urban History in the Roman World Miko Flohr,2020-05-25 This volume investigates how urban growth and prosperity transformed the cities of the Roman Mediterranean in the last centuries BCE and the first centuries CE, integrating debates about Roman urban space with discourse on Roman urban history. The contributions explore how these cities developed landscapes full of civic memory and ritual, saw commercial priorities transforming the urban environment, and began to expand significantly beyond their wall circuits. These interrelated developments not only changed how cities looked and could be experienced, but they also affected the functioning of the urban community and together contributed to keeping increasingly complex urban communities socially cohesive. By focusing on the transformation of urban landscapes in the Late Republican and Imperial periods, the volume adds a new, explicitly historical angle to current debates about urban space in Roman studies. Confronting archaeological and historical approaches, the volume presents developments in Italy, Africa, Greece, and Asia Minor, thus significantly broadening the geographical scope of the discussion and offering novel theoretical perspectives alongside well- documented, thematic case studies. Urban Space and Urban History in the Roman World will be of interest to anyone working on Roman urbanism or Roman history in the Late Republic and early Empire.

Mathematical Excursions to the World's Great Buildings Alexander Hahn, 2012-07-22 Describes the mathematics behind the design of famous buildings, including the Parthenon, the Sydney Opera House, and the Bilbao Guggenheim.

Seven Wonders of the Ancient World Paul Jordan, 2014-05-01 The Seven Wonders of the Ancient World, and all sorts of mysteries attaching to them, have intrigued people since the second century BCE. Why were these particular creations chosen and when? And why did the ancients want to draw up such a list in the first place? What were the technical and cultural factors involved in the creation and listing of the Wonders? The Seven Wonders still rival many of the phenomenal products of both nature and mankind in their size, majesty, and beauty. Six of them no longer stand, having been destroyed by natural disaster or by human intervention. From the Pyramids at Giza to the Colossus of Rhodes, from the Hanging Gardens of Babylon to the Lighthouse of Alexandria, from the Temple of Ephesus to the Mausoleum at Halicarnassus and the Statue of Zeus at Olympia, the Seven Wonders of the Ancient World have never ceased to fascinate down the ages.

The Mystery of the Hanging Garden of Babylon Stephanie Dalley,2013-05-23 Identifies and locates one of the Ancient World wonders -- New description of a very early garden and the technology behind its water supply -- Identifies the early occurrence of the Water-raising Screw -- Links Assyrian texts and sculpture to later classical sources and explains legends surrounding the characters of Semiramis and Nebuchadnezzar -- Reassesses specific sculpture in the British Museum. --Publisher.

Art and Immortality in the Ancient Near East Mehmet-Ali Ataç,2018-03-08 Far from being a Judeo-Christian invention, apocalyptic thought had its roots in the ancient Near East and was expressed in its art.

Eva Hesse Eva Hesse, 2016-01-01 The long-awaited publication of the personal diaries of pioneering American artist Eva Hesse Eva Hesse (1936-1970) is known for her sculptures that made innovative use of industrial and everyday materials. Her diaries and journals, which she kept for the entirety of her life, convey her anxieties, her feelings about family and friends, her quest to be an artist, and the complexities of living in the world. Hesse's biography is well known: her family fled Nazi Germany, her mother committed suicide when Hesse was ten years old, her marriage ended in divorce, and she died at the age of thirty-four from a brain tumor. The diaries featured in this publication begin in 1955 and describe Hesse's time at Yale University, followed by a sojourn in Germany with her husband, Tom Doyle, and her return to New York and a circle of friends that included Sol LeWitt, Mel Bochner, Lucy Lippard, Robert Mangold and Sylvia Plimack Mangold, Robert Ryman, Mike Todd, and Paul Thek. Poignant, personal, and full of emotion, these diaries convey Hesse's struggle with the quotidian while striving to become an artist.

The Amorites and the Bronze Age Near East Aaron A. Burke, 2020-12-17 A diachronic, yet nuanced study of Amorite identity from Mesopotamia to Egypt over a millennium of Bronze Age history.

Gilgamesh, 2014-11-11 A new verse rendering of the great epic of ancient Mesopotamia, one of the oldest works in Western Literature. Ferry makes Gilgamesh available in the kind of energetic and readable translation that Robert Fitzgerald and Richard Lattimore have provided for readers in their translations of Homer and Virgil.

The Persian Boy Mary Renault, 2013-09-10 A New York Times—bestselling novel of the ancient king of Macedon and his lover by the author Hilary Mantel calls "a shining light." The Persian Boy centers on the most tempestuous years of Alexander the Great's life, as seen through the eyes of his lover and most faithful attendant, Bagoas. When Bagoas is very young, his father is murdered and he is sold as a slave to King Darius of Persia. Then, when Alexander conquers the land, he is given Bagoas as a gift, and the boy is besotted. This passion comes at a time when much is at stake—Alexander has two wives, conflicts are ablaze, and plots on the Macedon king's life abound. The result is a riveting account of a great conqueror's years of triumph and, ultimately, heartbreak. The Persian Boy is the second volume of the Novels of Alexander the Great trilogy, which also includes Fire from Heaven and Funeral Games. This ebook features an illustrated biography of Mary Renault including rare images of the author. "Mary Renault is a shining light to both historical novelists and their readers. She does not pretend the past is like the present, or that the people of ancient Greece were just like us. She shows us their strangeness; discerning, sure-footed, challenging our values, piquing our curiosity, she leads us through an alien landscape that moves and delights us." —Hilary Mantel

The Akit u Festival Julye Bidmead, 2002 Using tools of social anthropology, this book describes the ancient Babylonian akntu, or New Year festival. It reconstructs the festival and its customs.

The Code of Hammurabi, 2019-12-03 The Code of Hammurabi is a well-preserved Babylonian law code of ancient Mesopotamia, dating back to about 1754 BC. It is one of the oldest deciphered writings of significant length in the world. The sixth Babylonian king, Hammurabi, enacted the code, and partial copies exist on a man-sized stone stele and various clay tablets. The Code consists of 282 laws, with scaled punishments, adjusting an eye for an eye, a tooth for a tooth (lex talionis) as graded depending on social status, of slave versus free man. Nearly one-half of the Code deals with matters of contract, establishing, for example, the wages to be paid to an ox driver or a surgeon. Other provisions set the terms of a transaction, establishing the liability of a builder for a house that collapses, for example, or property that is damaged while left in the care of another. A third of the code addresses issues concerning household and family relationships such as inheritance, divorce, paternity, and sexual behavior. Only one provision appears to impose obligations on an official; this provision establishes that a judge who reaches an incorrect decision is to be fined and removed from the bench permanently. A few provisions address issues related to military service. Hammurabi ruled for nearly 42 years, c. 1792 to 1750 BC according to the Middle chronology. In the preface to the law, he states, Anu and Bel called by name me, Hammurabi, the exalted prince, who feared Marduk, the patron god of Babylon (The Human Record, Andrea & Overfield 2005), to bring about the rule in the land. On the stone slab there are 44 columns and 28 paragraphs that contained 282 laws. The laws follow along the rules of 'an eye'.

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