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2019-12-30

MALLORY NATHEN

Religions of the lower culture. Section II. Religions of China and Japan. Section III. Religions of the Egyptians. Section IV. Religions of the Semites Walter de Gruyter

Detailing the mythology behind the Greek god Zeus, this volume also includes information about the Statue of Zeus at Olympia, one of the Seven Wonders of the Ancient World. Sculpted in 432 BC by Greek artist Phidias, the Statue of Zeus at Olympia is one of the most recognized Ancient Wonders. Nearly 40 feet (12 meters) tall, the statue occupied half of the width of the temple where it sat. Ancient Greek geographer Strabo once noted in the first century BC that "if Zeus were to stand up, he would unroof the temple." Made of ivory and gold-plated bronze, the statue sat in an intricate throne of cedar inlaid with ivory, gold, ebony and precious gems. In Zeus' right hand, he held a small statue of the goddess of victory, Nike. In his left hand, there was a scepter with an eagle perched on top. It is believed that the Roman Emperor Caligula was the cause of the statue's destruction. According to Roman historian Suetonius, Caligula gave orders that statues of gods that were especially famous, including that of Zeus at Olympia, were to be brought from Greece in order to have their heads removed and a marble head of Caligula put in their place. According to legend, just as workers were moving stones to disassemble the Statue of Zeus, there was a loud moment of laughter, followed by the collapsing of scaffolding and the structure, killing some workers and leaving others to flee for their lives. Until recently, historians and archaeologists debated the time period in which the statue was built. The recent discovery of Phidias' workshop in the 1950s confirms that the temple was completed around the third quarter of the fifth century BC. Today, archaeologists continue to study the techniques Phidias used to construct the temple and the statue, and admirers of Ancient Greece admire the statue's place on the Ancient Wonders list.

Germanic Mythology: Germanische Elben und Götter beim Estenvolke Harvard University Press

In Biological Time, Historical Time, 19th century scientific and literary works are analysed with regard to their mutual interactions, special focus being placed on concepts and dimensions of time. Die Edda : eine Sammlung altnordischer Götter- und Heldenlieder ; Urschrift ; mit erklärenden Anmerkungen, Glossar und Einleitung, altnordischer Mythologie und Grammatik BRILL
Beinahe ein Jahrhundert ist vergangen, seitdem Santharia mithilfe von Strygar und dem Totenflüsterer die Macht im Reich Kyaslan an sich gerissen hat. Als Kaiserin herrscht sie mit eiserner

Hand über die Abkömmlinge der schwarzen Sonne sowie über die Menschenvölker im Westen. Die einzigen, die noch immer erbitterten Widerstand leisten, sind Castagyr von Eridu und seine Soldaten. In den Sümpfen von Nemar stationiert, wachen sie über den von Strygar begehrten Brunnen des Lebens. Doch niemand von ihnen ahnt, welche neuen Schrecken die Kaiserin und der Herr der Finsternis heraufbeschwören, um das einstige Fürstentum endlich zurückerobert zu können. Eine schicksalhafte Schlacht steht bevor, da prophezeit Runenmeisterin Pandora die Ankunft eines machtvollen Kriegers, der den Widerstand anführen soll und als einziger fähig zu sein scheint, Mutter und Sohn Einhalt zu gebieten. Als sich aus den Tiefen des Ur-Ozeans ein geheimnisvoller Lemurier erhebt, um in das Schicksal von Göttern und Menschen einzugreifen, wird neue Hoffnung geboren.

Zeus CUP Archive

Since the 1990s, following the end of postmodernism, literary theory has lost much of its dynamics. This book aims at revitalising literary theory exploring two of its historical bases: German poetics and aesthetics. Beginning in the 1770s and ending in the 1950s, the book examines nearly 200 years of this history, thereby providing the reader with a first history of poetics as well as with bibliographies of the subject. Particular attention is paid to the aesthetics and poetics of popular philosophy, of the Hegel-school, empirical and psychological tendencies in the field since the 1860s, the first steps towards a plurality of methods (1890-1930), theoretical confrontations during the Nazi-period as well as the rise of formalist and anthropological approaches from the 1930s onwards. All approaches are evaluated regarding their relevance for academia as well as for the general history of education. If possible, international references and contexts of the relevant theories are taken into account. In sum, the analysis not only shows how differentiated historical accounts in the field were but also reflects how current literary theory could move forward through the rediscovery of sunken ideas.

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