

1: A New Account of the Tales of the World | Revolv

The text has been translated in full into English, with the Liang dynasty () commentary by Liu Xiaobiao (Liu Xiaobiao), in Richard B. Mather, Shih-shuo Hsin-yü: A New Account of Tales of the World.

From his heavenly window, the supreme god Pranzimas saw nothing but war and injustice among mankind. He sent two giants, Wandu and Wejas water and wind, to destroy earth. After twenty days and nights, little was left. Pranzimas looked to see the progress. He happened to be eating nuts at the time, and he threw down the shells. One happened to land on the peak of the tallest mountain, where some people and animals had sought refuge. Everybody climbed in and survived the flood floating in the nutshell. The people dispersed, except for one elderly couple who stayed where they landed. To comfort them, God sent the rainbow and advised them to jump over the bones of the earth nine times. They did so, and up sprang nine other couples, from which the nine Lithuanian tribes descended. Men once lived forever and knew no troubles. The earth brought forth fine fruits, flesh grew on trees, and milk and wine flowed in many rivers. When he departed the next day, he said he would return in nine days. He gave his host a small fish in a vessel and said he would reward the host if he did not eat the fish but returned it then. The wife thought the fish must be exceptionally good to eat, but the husband said he had promised the old man to keep it and made the woman swear not to eat it. After two days of thinking about it, though, the wife yielded to temptation and threw the fish on the hot coals. Immediately, she was struck dead by lightning, and it began to rain. The rivers started overflowing the country. On the ninth day, the old man returned and told his host that all living things would be drowned, but since he had kept his oath, he would be saved. The old man told the host to take a wife, gather his kinfolk, and build a boat on which to save them, animals, and seeds of trees and herbs. The man did all this. It rained a year, and the waters covered everything. After a year, the waters sank, and the people and animals disembarked. They now had to labor to gain a living, and sickness and death came also. They multiplied slowly so that many thousands of years passed before people were again as numerous as they were before the flood. Iskender-Iulcarni Alexander the Great, in the course of his conquests, demanded tribute from Katife, Queen of Smyrna. She refused insultingly and threatened to drown the king if he persisted. Enraged at her insolence, the conqueror determined to punish the queen by drowning her in a great flood. He employed Moslem and infidel workmen to make a strait of the Bosphorus, paying the infidel workmen one-fifth as much as the Moslems got. When the canal was nearly completed, he reversed the pay arrangements, giving the Moslems only one-fifth as much as the infidels. The Moslems quit in disgust and left the infidels to finish the canal. The Black Sea swept away the last dike and drowned the workmen. The whole world would have been engulfed, but Iskender-Iulcarni was prevailed upon to open the Strait of Gibraltar, letting the Mediterranean escape into the ocean. Evidence of the flood can still be seen in the form of drowned cities on the coast of Africa and ship moorings high above the coast of the Black Sea. The gods had decided to destroy mankind. The god Enlil warned the priest-king Ziusudra "Long of Life" of the coming flood by speaking to a wall while Ziusudra listened at the side. He was instructed to build a great ship and carry beasts and birds upon it. Violent winds came, and a flood of rain covered the earth for seven days and nights. Then Ziusudra opened a window in the large boat, allowing sunlight to enter, and he prostrated himself before the sun-god Utu. After landing, he sacrificed a sheep and an ox and bowed before Anu and Enlil. For protecting the animals and the seed of mankind, he was granted eternal life and taken to the country of Dilmun, where the sun rises. People have become rebellious. Atum said he will destroy all he made and return the earth to the Primordial Water which was its original state. Atum will remain, in the form of a serpent, with Osiris. See also Budge, p. Three times every year, the gods were distressed by the disturbance from human overpopulation. The gods dealt with the problem first by plague, then by famine. Both times, the god Enki advised men to bribe the god causing the problem. The third time, Enlil advised the gods to destroy all humans with a flood, but Enki had Atrahasis build an ark and so escape. The storm god Adad raged, turning the day black. After the seven-day flood, the gods regretted their action. Atrahasis made an offering to them, at which the gods gathered like flies, and Enki established barren women and stillbirth to avoid the problem in the future. The gods, led by Enlil, agreed to

cleanse the earth of an overpopulated humanity, but Utnapishtim was warned by the god Ea in a dream. He and some craftsmen built a large boat one acre in area, seven decks in a week. He then loaded it with his family, the craftsmen, and "the seed of all living creatures. Upon seeing all the people killed, the gods repented and wept. The waters covered everything but the top of the mountain Nisur, where the boat landed. Seven days later, Utnapishtim released a dove, but it returned finding nowhere else to land. He next returned a sparrow, which also returned, and then a raven, which did not return. Thus he knew the waters had receded enough for the people to emerge. Utnapishtim made a sacrifice to the gods. He and his wife were given immortality and lived at the end of the earth. In the process, "The primeval waters of Kur rose to the surface, and as a result of their violence no fresh waters could reach the fields and gardens. The god Chronos in a vision warned Xisuthrus, the tenth king of Babylon, of a flood coming on the fifteenth day of the month of Daesius. The god ordered him to write a history and bury it in Sippara, and told him to build and provision a vessel 5 stadia by 2 stadia for himself, his friends and relations, and all kinds of animals. Xisuthrus asked where he should sail, and Chronos answered, "to the gods, but first pray for all good things to men. After the flood had come and abated somewhat, he sent out some birds, which returned. Later, he tried again, and the birds returned with mud on their feet. He saw that land had appeared above the waters, so he parted some seams of his ship, saw the shore, and drove his ship aground in the Corcyraean mountains in Armenia. He disembarked with his wife, daughter, and pilot, and offered sacrifices to the gods. Those four were translated to live with the gods. Part of the ship remains to this day, and some people make charms from its bitumen. From the stars, he foresaw destruction, and he began building an ark. The waters overflowed all the mountains, and the human race was drowned except Noa and his family who survived on his ship. The ship came to rest at last on the top of the Gendyae or Mountain. Parts of it still remain, which men take bitumen from to make charms against evil. God told Noah to build an ark, x 75 x 45 feet, with three decks. Noah did so, and took aboard his family 8 people in all and pairs of all kinds of animals 7 of the clean ones. For 40 days and nights, floodwaters came from the heavens and from the deeps, until the highest mountains were covered. The waters flooded the earth for days; then God sent a wind and the waters receded, and the ark came to rest in Ararat. After 40 days, Noah sent out a raven, which kept flying until the waters had dried up. He next sent out a dove, which returned without finding a perch. A week later he set out the dove again, and it returned with an olive leaf. After a year and 10 days from the start of the flood, everyone and everything emerged from the ark. Noah sacrificed some clean animals and birds to God, and God, pleased with this, promised never again to destroy all living creatures with a flood, giving the rainbow as a sign of this covenant. Animals became wild and became suitable food, and Noah and his family were told to repopulate the earth. Noah planted a vineyard and one day got drunk. His son Ham saw him lying naked in his tent and told his brothers Shem and Japheth, who came and covered Noah with their faces turned. When Noah awoke, he cursed Ham and his descendants and blessed his other sons. This indolence led men astray, especially to the sins of wantonness and rapacity. God determined to destroy the sinners, but in mercy he instructed Noah to warn them of the threat of a flood and to preach to them to mend their ways. Noah did this for years. God gave mankind a final week of grace during which the sun reversed course, but the wicked men did not repent; they only mocked Noah for building the ark. Noah learned how to make the ark from a book, given to Adam by the angel Raziel, which contained all knowledge. This book was made of sapphires, and Noah put it in a golden casket and, during the flood, used it to tell day from night, for the sun and moon did not shine at that time. The flood was caused by male waters from the sky meeting the female waters from the ground. God made holes in the sky for the waters to issue from by removing two stars from the Pleiades. He later closed the hole by borrowing two stars from the Bear. That is why the Bear always runs after the Pleiades.

2: Talk:A New Account of the Tales of the World - Wikipedia

A New Account of the Tales of the World topic The book contains some 1, historical anecdotes and character sketches of some literati, musicians, and painters who lived in the Han and Wei-Jin periods, that is, the second through fourth centuries.

Gareth is an accomplished author and journalist who has significantly shaped geek culture and led maker culture. Learn more from and about Gareth in our newest Make: Here are the top-of-mind questions that arose after spending some good absorbing time with Tips and Tales from the Workshop. In Tips and Tales, you recommend pre-making mistakes? Would you please explain this! So, before he starts doing anything on a restoration job, he thinks through everything that could possibly go wrong and tries to work around any such potential mistakes. I think this is a good idea for any type of making, and especially as a safety practice, e. This is as much a philosophical text as a how-to book. I wanted to do a maker book, a tips and tools book, with some heart and some real depth to it. I wanted it to be an amazing collection of shop tips, but I also wanted it to tell stories, offer context, and to be as eye-opening and readable as possible. Balancing all of that was a fun challenge. How did you approach compiling and writing it? Most of it was grown, week by week, via my Tips column that runs every Friday on makezine. I took the best tips from there and from other articles on the website and in the magazine. I include that as an organizing tip in the book. Being a classic procrastinator, that idea has changed my work life. How do you expect folks to read this book: In one sitting, in small sections, or? I really designed this to be a browsing book, a great toilet tank book. The fact that so many people have come up to me at Maker Faires and other maker events and said that very thing, that there is at least one eye-opening, must-use tip per page, has been very gratifying. What in-plain-sight tip was most surprising to you? I think of this one: Those are all great. Or using rubber bands for clamps. There are lots of these in the book. There are lots of home, studio, and art tips here, too. I intentionally wanted the book to be applicable to anyone, not just hardcore makers. The book is divided up by activity not by type of making. I tried to include tips that would be useful regardless of whether you were a crafter, 3D printer, robot builder, hobby modeler, woodworker, or you just maintain a house and a yard. There is useful material in here for everyone. I thought it should have very precise, technical drawings. But we decided to go with the watercolors of artist Richard Sheppard. It was challenging to work in this medium. Making changes to a hand-drawn image is difficult. But Richard did a magnificent job. And his art really makes the book special. It adds a warmth and workbook quality that perfectly suits the content and the feel I was going for. Ends on Monday, Nov.

3: A New Account of the Tales of the World - Wikidata

A New Account of the Tales of the World (Chinese Edition) [Liu Yiqing] on www.enganchecubano.com *FREE* shipping on qualifying offers. This is a new account of historiography, let us look at today's diverse changes with the experience of our predecessors in order to choose our own life coordinates.

4: A New Account of Tales of the World - Google Books

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5: A New Account of the Tales of the World - Wikidata

Shih-shuo hsin-yǎn (A New Account of Tales of the World), compiled by Liu I-ch'ing (), is a collection of anecdotes, short conversations, and pithy observations on personalities who lived in China between about and A.D. Mather's classic

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translation incorporates the commentary of Liu Chun (), adding invaluable information.

6: A New Account of Tales of the World – Byron's Book Blog

A New Account of the Tales of the World's wiki: *A New Account of the Tales of the World*, also known as *Shishuo Xinyu* or *Shih-shuo Hsin-yu* (Chinese: 世說新語), was compiled and edited by Liu Yiqing (Liu I-ching; 劉義慶) during the Liu Song dynasty (420–479) of the Southern

7: A new account of tales of the world = Shih-shuo hsin-yü in SearchWorks catalog

English] *A new account of tales of the the world / by Liu I-ch'ing; with commentary by Liu Chi; i translated with introduction and notes by Richard B. Mather. - 2nd ed. p. cm. - (Michigan monographs in Chinese studies; 95) Includes bibliographical references and index.*

8: Idioms from A New Account of Tales of the World Children Literary Theatre in Practice Project

A New Account of the Tales of the World. 22 likes. *A New Account of the Tales of the World*, also known as *Shishuo Xinyu* or *Shih-shuo Hsin-yu*, was.

9: A New Account of Tales of the World

After all these years, when one's old copy of Shihshuo Hsin-yu: A New Account of Tales of the World has become somewhat the worse for wear, it is a pleasure to be able to replace it with this newly revised version.

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