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## God of weather d

The Mesopotamian god of the storm is associated with both vital and destructive properties of rain and flooding. The function of this Assyrian stele from Arslan Tash in northern Syria (8th century BC), now at the Louvre Museum, shows Adad in a characteristic pose: mounted on a bull, waving lightning bolts. © 2000 rmN/Franck Raux Sumerian Ishkur and his Akkadian colleague Adad, synchronized TT at an early stage, were storm gods, ambivalent figures whose intervention could either benefit or harm humanity. The destructive aspects of storm god are often visible in southern Mesopotamia, while in the north it has been revered more as beneficent to bring rain. This probably reflects the different value of precipitation for agriculture in the respective regions (Wemenkovsky and Millard 2000: 2; Schwemer 2007: 129-130). However, both sides of isshkur/Adad's character are explored in Sumerian and Akkadian literature (Schwemer 2001a: 182-3; 419-424; 2007: 134-5; see below). His ability to deploy the destructive forces of nature meant that Ishkur/Adad was also conceptualized as belligerent figures. In one Sumerian hymn, Ishkur destroys the rebellious land like the wind. It makes it barren like an ashagu plant' (Cohen 1981: 60). Similar themes appear in Akkadian texts, including the foreshadowing of apodoses TT, where Adad suppresses the army or land of the enemy (Schwemer 2001a: 416-19, 687-69). Adad was also associated with fortune-telling and justice. Paired with zamash, he is regarded as the overlord of prayer and fortune-telling, and called to preside over haruspices TT or as a witness in legal contexts (Schwemer 2001a: 221-6, 323-7, 683-7; Foster 2005: 754-6; Starr 1983: 30ff.). Divine genealogy and syncretisms According to what has become the dominant genealogy, Father Ishkura/Adada is the heavenly god An/Anu. In Sumerian literature, however, Ishkur is sometimes the son of Enlil; inequality probably reflects two local traditions (see further Schwemer 2001a: 166-8; 2007: 132-3). Ishkur/Adad's mother is mentioned only once, in the old Babylonian prayer where Ishkura is called the son of Urash (Schwemer 2001a: 168). Ishkura's wife is the goddess of the Meemsha; Adad's wife - Hall. In the list of god Anum to witness five children for Ishkur/Adad: two sons and three daughters (Litke 1998: 143 ll. 246-252; Schwemer 2001a: 67-9). The God of the Storm was equated with other Middle Eastern storm gods including the Northern Babylonian/Assyrian Wer, Hurrian Teshuab and Hittite-Luwian Tarhun (t) (see Schwemer 2001a for more details). Cult place (s) with Ishkur / Adad worshipped throughout Mesopotamia and beyond. In Babylonia, the early center of his cult was the Temple No.u4-gal-gal (-la), the House of Great Storms in Karkar, where he was the head of the local pantheon; in the first millennium, this role was played by the northern city of zabban. He had a temple in Babylon. - House of Plenty - and sanctuaries in other cities including Sippar (/images/Sippar.jpg), Nippur (images/Nippur.jpg), your images/ur.jpg and Uruk (images/Uruk.jpg) (Schwemer 2001a: 129-61, 304-84, 638-49). The important temple of Adad in Assura (image/Assur.jpg), The House That Hears Prayers, was converted into the double temple of Adada and Anu by King zamchi-Adad I (c. 1808-1776 BC). Adad's main cult center in the Neo-Assyrian period was in Kurba'il, but temples for him existed in Calhu (image/Kalhu.jpg), Nineveh,/images/Nineveh.jpg and many other cities (Schwemer 2001a: 237ff, 577-81, 595-611). For more temple names, see George 1993, s.v. 'Adad' and 'I'kur'. Periods of time tested by Ishkar first came to light in the middle of the third millennium, when he was mentioned in the lists of God and worshipped in Lagash, Adaba and Karkar (Schwemer 2001a: 129-31; 2007: 131). Around the same time, the Semitic Hadda (Adad) was worshipped as an important deity in Ebla and Marie. Probably during the Old Akkad period the cult of Adada spread through Babylonia, and it was synchronized with Ishkur (Schwemer 2001a: 196-7; 2007: 135-8). By the old Babylonian period, Ishkur/Adad was one of the great gods of the Babylonian pantheon with sanctuaries in many cities (Schwemer 2001a: 304-84). In literary texts he shows as a creator and destroyer (see further Schwemer 2001a: 175-96, 419-24). He is the gatekeeper of abundance in Enki and the World Order (ETCSL 1.1.3 ( Line 316), and in Enmerkar and Lord Aratta it causes a storm that causes wheat to grow on the barren slope of the mountain (ETCSL 1.8.2.3 ( line 542-555). Elsewhere, its violence is highlighted. In a laudatory poem for zulga, the king proudly declares that he was not afraid, when storms forced the earth to sink, and Ishkur roared in heaven (ETCSL 2.4.2.01 ( lines 65-66), while in the Old Babylonian (and standard Babylonian) version of the poem Atsirahs, Adad causes first drought and famine, and then a flood that should destroy humanity (Foster 2005: 227). Adad also held a high place in the Assyrian pantheon, and his temple in Assura was already edited at the beginning of the second millennium. The double temple that replaced it remained an outstanding place of worship, and was restored by many later rulers, including Tiglath-Pileser I (1114-1076 BC), which states, I made its walls appropriately radiant as the rise of the stars (Grayson 1991: A.0.87.1, col. vii, line 99-100). Literary texts of the first millennium show Ishkur/Adad in his usual roles. It is called to protect crops from storms (Schwemer 678-83), but also bring fertility and prosperity as in from the capital of Sargon, Dur-Srukin: Bring rains from the skies and floods from the ground in a good season... make his subjects lie on safe pastures amid abundance and abundance (Foster 2005: 784). The constant connection with haruspicy TT is clear from Adad's appearance in the prayers of the divine (Schwemer 2001a: 683-6), as well as his title Lord of Divination in churpu's spell series (SpTU 3, 71, r.i.5). In the first half of the first millennium, Iskuru/Adada was worshipped all over Mesopotamia, although he was given greater importance in Assyria, where the inscriptions testify to his long-standing popularity in the royal family - to take only one example, Ashurnasirpal II (883-859 BC) calls himself Adada's beloved (who is) omnipotent among the gods (Grayson 1991: A.0.101.26, line 40-41). In Babylon he was no longer one of the most high-ranking deities, although he received a cult in most major centers, continuing the Hellenistic period in Uruk and Babylon (Schwemer 2001a: 637-49; Beaulieu 2003: 325-6; Linszen 2004, esp. 64-9). In Uruk, he and Hall are summoned in curses designed to protect what was to be one of the last surviving texts of cuneiform culture: Whoever takes it (the pill) away can Adad and Kala pick it up! (e.g. AFO 14, Taf. VI; TCL 6, 10). The iconography of Ishkur/Adad is usually represented by waving lightning bolts and standing on or next to a bull or dragon lion (see image). The lion dragon is the symbolic animal god of the storm in the art of the third millennium, displaced, though not completely replaced by a bull from your third period (Schwemer 2008: 31-6). Name and spelling Although the use of the sign for Sumerian chat, the wind to write his name is transparent, the etymology of Sumerian Ishur is unknown; it may be outdated Sumerian or borrowed from a language that was neither Sumerian nor Semitic (Schwemer 2001a: 31, 131; 2007: 130-1). Akkadian Adad (also Addu) comes from the Semitic root of chedd, to the thunder - in the Western Semitic god of the storm is called Hadda, Hadda or Hadad, and the Akkadian word addu means thunderstorm (Schwemer 2007: 125, 135-6). Written forms: di'kur (IM), d10, da ad, Dad da a, d'a-da normalized forms: Ishkur, Adad, Addu, Haddu Ishkur in Online Corporation Adad in Online Corporation Corps Ancient Mesopotayan Scholarship Further reading Catherine Stevens, 'I'kur/Adad') Ancient Mesopotamian Gods and Goddess, Orakk and Academy of Higher Education UK, 201 //oracc.museum.upenn.edu/amgg/lifstofdeities/ikur/6 This category has the following 5 subcategories, out of 5 total. Amon (3 C, 14 P) - Alone (3 C, 22 P) - Thor (3 C, 21 P) категории, из 146 всего. Этот список может не отражать последние изменения (подробнее). 'Amm Achamán Adekagagwaa Aether (mythology) Aisoyimstan Aktzin Alignak Amadioha Amaí-te-rangi Ame-no-Minakanushi Amurru (god) Anshar Anu Anzú Ao (mythology) Apaosha Atai Ulaan Attar (god) Atua I Kafika Ay Ata Baalshamin Badessy Baiaame Barsamin Binbeal Bunjil Cabaguil Caelus Chaac Chijoraji Cosijo Coyote (Navajo mythology) Cuchavira Dagr Denka Dyaus Dyëus Eacus (god) Eate Ehecatl El (deity) Enlil Eurus Fa'atiu Fisaga Four heavenly ministers Freyr Gohone Hadad Horagalles Horus Huracan Indra Inyan Itzamna Iya (mythology) Jade Emperor Jumala Jupiter (mythology) Jupiter Tonans Khonvoum Khumban Latobius Laufakana'a Maahes Maruts Mixcoatl Mug Ruith Mulungu Negafook Njörðr Notos Notus Nuberu Numakulla Nyame Obatala Olorun Parjanya Pazuzu Perkūnas Perkunuos Phaenon Quzah Q'uq'umatz Raka (mythology) Rangi and Papa Rem (mythology) Roozahang Rudra Sabazios Sandon (god) Set (deity) Shangdi Shango Shurdh Silap Inua Sopdu Stilbon (mythology) Sugaar Susanoo-no-Mikoto Takeminakata Tane-rore Tungaloa (Tongan mythology) Tarhunna Tarhunz Tāwhirimātea Tengri Teshub Theispas Thor Three Great Emperor-Officials Tian Tinia Tishtrya Tlāloc Tō Neiniili Torngarsuk Triglav (mythology) Tulugaak Tzacol Uenuku Ukko Ülgen Uranus (mythology) Urtzi Utixo Варуна Вентолин Вербт Viracocha Wayra Tata Погода бор Погода Бор Нерик Погода бор Зиппалаңда Верер (египетское божество) Вер (бор) Wollunqua Wuluwaid Xucau Yahweh Яхячу Занаари Зевс Ци вэй император Зойз (божество) извлечены из

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