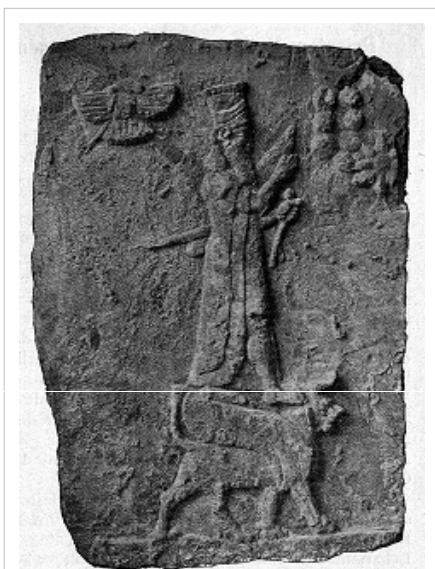


אנשר



האל אנשר עומד על פר, נתגלה בחפירות העיר
אשור

אנשר (באכדית: **Anshur** או **Anshar**, מילולית: "ציר השמיים") הוא אל שמים מסופוטמי קדום. הוא מתואר כבן זוגה של אחותו **קישאר**. הזוג יחדיו מציינים את השמים (ההברה אן) והארץ (ההברה קי) במיתוס הבריאה אנומה אליש והם נמנים עם הדור השני לבריאה, ילדיהם של המפלצות לחמו (*Lahmu*) ולחאמו (*Lahamu*) ונכדיהם של תיאמת (*Tiamat*) ואפסו (*Apsu*), המסמנים את המים המלוחים והמתוקים בהתאמה. בתורם, הם בעצמם הוריו של אל שמים אחר בשם **אנו** (*Anu*).

החל מימי סרגון השני, החלו האשורים לזהות את אנשר עם אשור בגירסתם למיתוס הבריאה, בגרסה זו בת זוגו היא נינ-ליל (*NinLil*).

ערך זה הוא קצרמר בנושא מיתולוגיה. אתם מוזמנים לתרום לוויקיפדיה ולהרחיב אותו.^[1]

□□□□□□

^[1] 7%A6%D7%A8%D7%9E%D7%A8%2F%D7%94%D7%A8%D7%97%D7%91%D7%94&action=edit&http://he.wikipedia.org/w/index.php?title=%D7%90%D7%A0%D7%A9%D7%A8

המקורות והתורמים לערך

אנשר מקור: <https://he.wikipedia.org/w/index.php?oldid=13750401> תורמים: GuySh, Ori, רועים

המקורות, הרישיונות והתורמים לתמונה

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רישיון

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Anu

This article is about a myth. For other uses, see Anu (disambiguation).

Part of a series on
Ancient Mesopotamian religion
<div></div>
Ancient Mesopotamian religion
Other traditions
<div><ul style="list-style-type: none">ArabianLevantineNear Eastern religions</div>
<div><ul style="list-style-type: none"></div> <div><div>v</div><div>t</div><div>e ^[1]</div></div>

In Sumerian mythology, **Anu** (also **An**; from Sumerian 𒀭 *An*, "sky, heaven") was a sky-god, the god of heaven, lord of constellations, king of gods, spirits and demons, and dwelt in the highest heavenly regions. It was believed that he had the power to judge those who had committed crimes, and that he had created the stars as soldiers to destroy the wicked. His attribute was the royal tiara. His attendant and minister of state was the god Ilabrat.

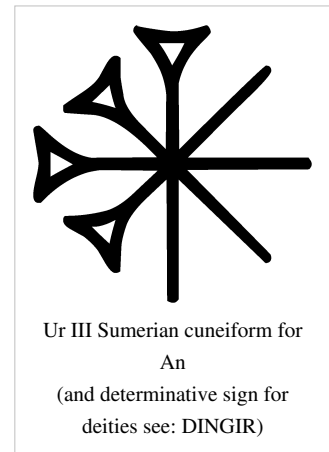
He was one of the oldest gods in the Sumerian pantheon and part of a triad including Enlil (god of the air) and Enki (god of water). He was called **Anu** by the later Akkadians in Babylonian culture. By virtue of being the first figure in a triad consisting of Anu, Enlil, and Enki (also known as Ea), Anu came to be regarded as the father and at first, king of the gods. Anu is so prominently associated with the E-anna temple in the city of Uruk (biblical Erech) in southern Babylonia that there are good reasons for believing this place to be the original seat of the Anu cult. If this is correct, then the goddess Inanna (or Ishtar) of Uruk may at one time have been his consort.^{Wikipedia:Citation needed}

Sumerian religion

Anu had several consorts, the foremost being Ki (earth), Nammu, and Uras. By Ki he was the father of, among others, the Anunnaki gods. By Uras he was the father of Nin'insinna. According to legends, heaven and earth were once inseparable until An and Ki bore Enlil, god of the air, who cleaved heaven and earth in two. An and Ki were, in some texts, identified as brother and sister being the children of Anshar and Kishar. Ki later developed into the Akkadian goddess Antu (also known as "Keffen Anu", "Kef", and "Keffenk Anum").^[Wikipedia:Citation needed]

Anu existed in Sumerian cosmogony as a dome that covered the flat earth; Outside of this dome was the primordial body of water known as Tiamat (not to be confused with the subterranean Abzu).^[2]

In Sumerian, the designation "*An*" was used interchangeably with "the heavens" so that in some cases it is doubtful whether, under the term, the god An or the heavens is being denoted. The Akkadians inherited An as the god of heavens from the Sumerian as *Anu-*, and in Akkadian cuneiform, the DINGIR character may refer either to Anum or to the Akkadian word for god, *ilu-*, and consequently had two phonetic values *an* and *il*. Hittite cuneiform as adapted from the Old Assyrian kept the *an* value but abandoned *il*.



Assyro-Babylonian religion

The doctrine once established remained an inherent part of the Babylonian-Assyrian religion and led to the more or less complete disassociation of the three gods constituting the triad from their original local limitations. An intermediate step between Anu viewed as the local deity of Uruk, Enlil as the god of Nippur, and Ea as the god of Eridu is represented by the prominence which each one of the centres associated with the three deities in question must have acquired, and which led to each one absorbing the qualities of other gods so as to give them a controlling position in an organized pantheon. For Nippur we have the direct evidence that its chief deity, En-lil, was once regarded as the head of the Sumerian pantheon. The sanctity and, therefore, the importance of Eridu remained a fixed tradition in the minds of the people to the latest days, and analogy therefore justifies the conclusion that Anu was likewise worshipped in a centre which had acquired great prominence.

The summing-up of divine powers manifested in the universe in a threefold division represents an outcome of speculation in the schools attached to the temples of Babylonia, but the selection of Anu, Enlil (and later Marduk), and Ea for the three representatives of the three spheres recognized, is due to the importance which, for one reason or the other, the centres in which Anu, Enlil, and Ea were worshipped had acquired in the popular mind. Each of the three must have been regarded in his centre as the most important member in a larger or smaller group, so that their union in a triad marks also the combination of the three distinctive pantheons into a harmonious whole.

In the astral theology of Babylonia and Assyria, Anu, Enlil, and Ea became the three zones of the ecliptic, the northern, middle and southern zone respectively. The purely theoretical character of Anu is thus still further emphasized, and in the annals and votive inscriptions as well as in the incantations and hymns, he is rarely introduced as an active force to whom a personal appeal can be made. His name becomes little more than a synonym for the heavens in general and even his title as king or father of the gods has little of the personal element in it. A consort Antum (or as some scholars prefer to read, Anatum) is assigned to him, on the theory that every deity must have a female associate. But Anu spent so much time on the ground protecting the Sumerians he left her in Heaven and then met Innin, whom he renamed Innan, or, "Queen of Heaven". She was later known as Ishtar. Anu resided in her temple the most, and rarely went back up to Heaven. He is also included in the Epic of Gilgamesh, and is a major character in the clay tablets.

Notes

- [1] http://en.wikipedia.org/w/index.php?title=Template:Mesopotamian_myth&action=edit
- [2] Kramer, Samuel N. *Sumerian Mythology: a Study of Spiritual and Literary Achievement in the Third Millennium B.C.* Philadelphia: University of Pennsylvania Press, 1998.

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- Ancient Mesopotamian Gods and Goddesses: An/Anu (God) (<http://oracc.museum.upenn.edu/amgg/listofdeities/an/>)

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Sumerian religion

Part of a series on
Ancient Mesopotamian religion
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Other traditions
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Sumerian religion is the mythology, pantheon, rites, and cosmology of the Sumerian civilization. The Sumerian religion influenced Mesopotamian mythology as a whole, surviving in the mythologies and religions of the Hurrians, Akkadians, Babylonians, Assyrians, and other culture groups.

Worship



Cuneiform temple hymn from the nineteenth century BCE; the hymn is addressed to the Lugal Iddin-Dagan of Larsa

Written Cuneiform

Sumerian myths were passed down through the oral tradition until the invention of writing. Early Sumerian cuneiform was used primarily as a record-keeping tool; it was not until the late early dynastic period that religious writings first became prevalent as temple praise hymns and as a form of "incantation" called the *nam-šub* (prefix + "to cast").

Temples

Main article: Sumerian architecture

In the Sumerian city-states, temple complexes originally were small, elevated one-room structures. In the early dynastic period, temples developed raised terraces and multiple rooms. Toward the end of the Sumerian civilization, Ziggurats became the preferred temple structure for Mesopotamian religious centers. Temples served as cultural, religious, and political headquarters until approximately 2500 BCE, with the rise of military kings known as Lu-gals ("man" + "big") after which time the political and military leadership was often housed in separate "palace" complexes.

The Priesthood

Until the advent of the Lugals, Sumerian city states were under a virtually-complete theocratic government controlled by independent groups of En, or high priests. Priests were responsible for continuing the cultural and religious traditions of their city-state, and were viewed as mediators between humans and the cosmic and terrestrial forces. The priesthood resided full-time in temple complexes, and administered to matters of state including the large irrigation processes necessary for the civilization's survival.

Ceremony

During the Third Dynasty of Ur, the Sumerian city-state of Lagash was said to have had 62 "lamentation priests" who were accompanied by 180 vocalists and instrumentalists.

Cosmology

The Sumerians envisioned the universe as a closed dome surrounded by a primordial saltwater sea. Underneath the terrestrial earth, which formed the base of the dome, existed an underworld and a freshwater ocean called the Apsû. The deity of the dome-shaped firmament was named An; the earth was named Ki. First the underground world was believed to be an extension of the goddess Ki, but later developed into the concept of Kigal. The primordial saltwater sea was named Nammu, who became known as Tiamat during and after the Sumerian Renaissance.

Creation story

Main article: Sumerian creation myth

According to Sumerian mythology, the gods originally created humans as servants for themselves, but freed them when they became too much to handle. ^{Wikipedia:Citation needed}

The primordial union of An and Ki produced Enlil, who became leader of the Sumerian pantheon. After the other deities banished Enlil from Dilmun (the "home of the deities") for raping the air goddess Ninlil; she had a child, Nanna, god of the moon. Nanna and Ningal gave birth to Inanna, the goddess of war and fertility, and to Utu, god of the sun.

Deities

The Sumerians originally practiced a polytheistic religion, with anthropomorphic deities representing cosmic and terrestrial forces in their world. During the middle of the third millennium BCE, Sumerian deities became more anthropocentric and were "...nature gods transformed into city gods." ^{Wikipedia:Avoid weasel words} Deities such as Enki and Inanna were viewed as having been assigned their rank, power, and knowledge from An, the heaven deity, or Enlil, head of the Sumerian pantheon.

This cosmological shift may have been caused by the growing influence of the neighboring Akkadian religion, or as a result of increased warfare between the Sumerian city-states; the assignment of certain powers to deities may have mirrored the appointment of the Lugal, who were given power and authority by the city-state and its priesthood. ^[2]

Earliest deities

The earliest historical records of Sumer do not go back much further than ca. 2900 BC, although it is generally agreed that Sumerian civilization started between ca. 4500 and 4000 BC. The earliest Sumerian literature of the 3rd millennium BC identifies four primary deities; Anu, Enlil, Ninhursag and Enki. The highest order of these earliest gods were described occasionally behaving mischievously towards each other, but were generally involved in co-operative creative ordering.

Lists of large numbers of Sumerian deities have been found. Their order of importance and the relationships between the deities has been examined during the study of cuneiform tablets.



Statue of a Sumerian deity, ca. 2550 and 2520 BC

Pantheon

The majority of Sumerian deities belonged to a classification called the *Anunna* (“[offspring] of An”), whereas seven deities, including Enlil and Inanna, belonged to a group of “underworld judges” known as the *Anunnaki* (“[offspring] of An” + Ki; alternatively, “those from heaven (An) who came to earth (Ki)”).^{Wikipedia:Citation needed} During the Third Dynasty of Ur, the Sumerian pantheon was said to include sixty times sixty (3600) deities.^[3]

The main Sumerian deities are:

- Anu: god of heaven, the firmament
- Enlil: god of the air (from Lil = Air); patron deity of Nippur
- Enki: god of freshwater, male fertility, and knowledge; patron deity of Eridu
- Ereshkigal: goddess of the underworld, Kigal or Irkalla
- Inanna: goddess of warfare, female fertility, and sexual love; matron deity of Uruk
- Nammu was the primeval sea (Engur), who gave birth to An (heaven) and Ki (earth) and the first deities; eventually became known as the goddess Tiamat
- Ninhursag: goddess of the earth
- Nanna: god of the moon; one of the patron deities of Ur
- Ningal: wife of Nanna
- Ninlil: an air goddess and wife of Enlil; one of the matron deities of Nippur; she was believed to reside in the same temple as Enlil
- Ninurta: god of war, agriculture, one of the Sumerian wind gods; patron deity of Girsu, and one of the patron deities of Lagash
- Utu: god of the sun at the E-babbar temple of Sippar

Legacy

Akkadians

The Sumerians experienced an ongoing linguistic and cultural exchange with the Semitic Akkadian peoples in northern Mesopotamia for generations prior to the usurpation of their territories by Sargon of Akkad in 2340 BCE. Sumerian mythology and religious practices were rapidly integrated into Akkadian culture, presumably blending with the original Akkadian belief systems that have been mostly lost to history. Sumerian deities developed Akkadian counterparts. Some remained virtually the same until later Babylonian and Assyrian rule. The Sumerian god An, for example, developed the Akkadian counterpart Anu; the Sumerian god Enki became Ea; and the Sumerian gods Ninurta and Enlil remained very much the same in the Akkadian pantheon.^{Wikipedia:Citation needed}

Babylonians

The Amorite Babylonians gained dominance over southern Mesopotamia by the mid-seventeenth century BCE. During the Old Babylonian Period, the Sumerian and Akkadian languages were retained for religious purposes; the majority of Sumerian mythological literature known to historians today comes from the Old Babylonian Period, either in the form of transcribed Sumerian texts (most notably the Babylonian version of the Epic of Gilgamesh) or in the form of Sumerian and Akkadian influences within Babylonian mythological literature (most notably the *Enûma Eliš*). The Sumerian-Akkadian pantheon was altered, most notably with the introduction of a new supreme deity, Marduk. The Sumerian goddess Inanna also developed the counterpart Ishtar during the Old Babylonian Period.

Hurrians and Hittites

Main article: Hurrians

The Hurrians adopted the Akkadian god Anu into their pantheon sometime no later than 1200 BCE. Other Akkadian deities adapted into the Hurrian pantheon include Ayas, the Hurrian counterpart to Ea; Shaushka, the Hurrian counterpart to Ishtar; and the goddess Ninlil, whose mythos had been drastically expanded by the Babylonians. Wikipedia:Citation needed

Parallels

Some stories in Sumerian religion appear similar to stories in other Middle-Eastern religions. For example, in the Epic of Gilgamesh, the biblical account of Noah and the flood myth resembles some aspects of the Sumerian deluge myth. The Judaic underworld Sheol is very similar in description with the Sumerian and Babylonian Kigal, ruled by the goddess Ereshkigal and in the Babylonian religion, with their introduced consort, the death god Nergal. Sumerian scholar Samuel Noah Kramer noted similarities between many Sumerian and Akkadian "proverbs" and the later Hebrew proverbs, many of which are featured in the Book of Proverbs.^[4]

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- [1] http://en.wikipedia.org/w/index.php?title=Template:Mesopotamian_myth&action=edit
- [2] Karen Rhea Nemet-Nejat, (1998). "Daily Life in Ancient Mesopotamia", 178-179.
- [3] Karen Rhea Nemet-Nejat, (1998). "Daily Life in Ancient Mesopotamia", 182.
- [4] Samuel Noah Kramer, (1952). "From the Tablets of Sumer", 133-135.

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