

אַשׁוּר

Strong's Concordance

Ashshuwr: Asshur

Original Word: 

Part of Speech: proper name, of a people and territory

Transliteration: Ashshuwr

Phonetic Spelling: (ash-shoor')

Short Definition: Asshur


... apparently from '[ashar](#)' (in the sense of successful) ...

<http://biblehub.com/hebrew/804.htm>

אַשָׁר

Strong's Concordance

ashar: to go straight, go on, advance

Original Word: 

Part of Speech: Verb

Transliteration: ashar

Phonetic Spelling: (aw-shar')

Short Definition: guide

<http://biblehub.com/hebrew/833.htm>

Ashur (god)

From Wikipedia, the free encyclopedia

Ashur (also, **Assur**, **Aššur**; written *A-šur*, also *Aš-šûr*) is an East Semitic god, and the head of the Assyrian pantheon in Mesopotamian religion, worshipped mainly in the northern half of Mesopotamia, and parts of north east Syria and south east Asia Minor which constituted old Assyria. He may have had a solar iconography.

Aššur was a deified form of the city of Assur (pronounced *Ashur*), which dates from the mid 3rd millennium BC and was the capital of the Old Assyrian kingdom.^[1] As such, Ashur did not originally have a family, but as the cult came under southern Mesopotamian influence he came to be regarded as the Assyrian equivalent of Enlil, the chief god of Nippur, which was the most important god of the southern pantheon from the early 3rd millennium BC until Hammurabi founded an empire based in Babylon in the mid-18th century BC, after which Marduk replaced Enlil as the chief god in the south. In the north, Ashur absorbed Enlil's wife Ninlil (as the Assyrian goddess Mullissu) and his sons Ninurta and Zababa - this process began around the 14th century BC and continued down to the 7th century.^[2]

During the various periods of Assyrian conquest, such as the Assyrian Empire of Shamshi-Adad I (1813-1750 BC), Middle Assyrian Empire (1391-1056 BC) and Neo-Assyrian Empire (911-605 BC), the Assyrians did not require conquered peoples to take up the worship of Ashur; instead, Assyrian imperial propaganda declared that the conquered peoples had been abandoned by their gods.

When Assyria conquered Babylon in the Sargonid period (8th-7th centuries BC), Assyrian scribes began to write the name of Ashur with the cuneiform signs AN.SHAR, literally "whole heaven" in Akkadian, the language of Assyria and Babylonia. The intention seems to have been to put Ashur at the head of the Babylonian pantheon, where Anshar and his counterpart Kishar ("whole earth") preceded even Enlil and Ninlil.^[3] Thus in the Sargonid version of the Enuma Elish, the Babylonian national creation myth, Marduk, the chief god of Babylon, does not appear, and instead it is Ashur, as Anshar, who slays Tiamat the chaos-monster and creates the world of humankind.^[4]

Ashur, together with a number of other Mesopotamian gods, continued to be worshipped by Assyrians long after the fall of Assyria, with temples being erected in his honour in Assyria (Athura/Assuristan) until the 3rd and 4th centuries CE, but by this time most Assyrians had adopted East Syrian Rite Christianity.^[5]

The city of Ashur, named in honour of the deity, was inhabited until the 14th century CE, when a massacre of Assyrian Christians by Tamurlane left it finally emptied. Ashur is still a common given and family name amongst Assyrians to this day.

Artistic and Symbolic Representations

Some scholars have claimed that Ashur was represented as the solar disc that appears frequently in Assyrian iconography. Many Assyrian kings had names that included the name Ashur, including, above all, Ashur-uballit I, Ashurnasirpal, Esarhaddon (Ashur-aha-iddina), and Ashurbanipal. Epithets include *bêlu rabû* "great lord", *ab ilâni* "father of gods", *šadû rabû* "great mountain", and *il aššurî* "god of Ashur". The symbols of Ashur include:



A Neo-Assyrian "feather robed archer" figure, symbolizing Ashur. The right hand is extended similar to the Faravahar figure, while the left hand holds a bow instead of a ring (9th or 8th century BC relief).

1. a winged disc with horns, enclosing four circles revolving round a middle circle; rippling rays fall down from either side of the disc;
2. a circle or wheel, suspended from wings, and enclosing a warrior drawing his bow to discharge an arrow;
3. the same circle; the warrior's bow, however, is carried in his left hand, while the right hand is uplifted as if to bless his worshipers (see picture).

An Assyrian standard, which probably represented the "world column", has the disc mounted on a bull's head with horns. The upper part of the disc is occupied by a warrior, whose head, part of his bow, and the point of his arrow protrude from the circle. The rippling water rays are V-shaped, and two bulls, treading river-like rays, occupy the divisions thus formed. There are also two heads—a lion's and a man's—with gaping mouths, which may symbolize tempests, the destroying power of the sun, or the sources of the Tigris and Euphrates. Jastrow regards the winged disc as "the purer and more genuine symbol of Ashur as a solar deity". He calls it "a sun disc with protruding rays", and says: "To this symbol the warrior with the bow and arrow was added—a despiritualization that reflects the martial spirit of the Assyrian empire".^[6]

References

1. [^] [K. http://books.google.com.au/books?id=yCkRz5pfxz0C&printsec=frontcover&dq=Dictionary+of+Deities+and+Demons&source=bl&ots=aFsyWj--s&sig=bUBKLDaA9yIAvddu40f0VddVXd8&hl=en&ei=0UIITNeyOcmXcYPxzfAC&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBQQ6AEwAA#v=onepage&q=Ashur&f=false Karel van der Toorn, Bob Becking, Pieter Willem van der Horst, "Dictionary of deities and demons in the Bible", pp.108-9]
2. [^] [K. http://books.google.com.au/books?id=yCkRz5pfxz0C&printsec=frontcover&dq=Dictionary+of+Deities+and+Demons&source=bl&ots=aFsyWj--s&sig=bUBKLDaA9yIAvddu40f0VddVXd8&hl=en&ei=0UIITNeyOcmXcYPxzfAC&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBQQ6AEwAA#v=onepage&q=Ashur&f=false Karel van der Toorn, Bob Becking, Pieter Willem van der Horst, "Dictionary of deities and demons in the Bible", pp.108-9]
3. [^] [K. http://books.google.com.au/books?id=yCkRz5pfxz0C&printsec=frontcover&dq=Dictionary+of+Deities+and+Demons&source=bl&ots=aFsyWj--s&sig=bUBKLDaA9yIAvddu40f0VddVXd8&hl=en&ei=0UIITNeyOcmXcYPxzfAC&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBQQ6AEwAA#v=onepage&q=Ashur&f=false Karel van der Toorn, Bob Becking, Pieter Willem van der Horst, "Dictionary of deities and demons in the Bible", pp.108-9]
4. [^] Donald A. Mackenzie *Myths of Babylonia and Assyria* (1915), chapter 15: "Ashur the National God of Assyria"[1] (<http://www.sacred-texts.com/ane/mba/mba20.htm>)
5. [^] Georges Roux - Ancient Iraq
6. [^] Donald A. Mackenzie *Myths of Babylonia and Assyria* (1915), chapter 15: "Ashur the National God of Assyria"[2] (<http://www.sacred-texts.com/ane/mba/mba20.htm>)

See also

- Ashurism
- Assyrian flag, contains an image of Ashur

- Faravahar
- Asura, Hindu deities
- Asura (disambiguation)
- Ahura, Zoroastrian divinities

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Categories: Mesopotamian gods

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Ashur

From Wikipedia, the free encyclopedia

Ashur (אֲשׁוּר; often also transliterated as **Asshur** to reflect the pointing of Hebrew letter 'ש' (Shin) in the Masoretic text, which doubles the 'ש'), was the son of Shem, the son of Noah.

The Hebrew text of Genesis 10:11 (<http://tools.wmflabs.org/bibleversefinder/?book=Genesis&verse=10:11&src=KJV>) is somewhat ambiguous as to whether it was Asshur himself (as the 1611 Authorized Version says), or Nimrod (as in some other English translations) who, according to Biblical tradition, built the Assyrian cities of Nineveh, Resen, Rehoboth-Ir and Calah, since the name *Asshur* can refer to both the person and the country. (Genesis 10:8-12 (<http://tools.wmflabs.org/bibleversefinder/?book=Genesis&verse=10:8-12&src=9>) AV, Genesis 10:8-12 (<http://tools.wmflabs.org/bibleversefinder/?book=Genesis&verse=10:8-12&src=ESV>) ESV)^[1] Sir Walter Raleigh devoted several pages in his *History of the World* (c. 1616) to reciting past scholarship regarding the question of whether it had been Nimrod or Ashur who built the cities in Assyria.^[2]

The 1st century Judaeo-Roman historian Flavius Josephus further gives the following statement: "Ashur lived at the city of Nineveh; and named his subjects Assyrians, who became the most fortunate nation, beyond others" (*Antiquities*, i, vi, 4).

Ashur the son of Shem is sometimes compared with the figure of the deity Ashur, for whom a temple was dedicated in the early capital city of Aššur — traditionally by an early Assyrian king named Ushpia in ca. the 21st century BC. It is highly likely that the city and indeed the Assyrian nation and people, were named in honour of this deity.^[3]

Ashur, father of Tekoa

Another Ashur, the father of Tekoa, is mentioned in 1 Chronicles 4 among the Judahite descendants.^[4]

Wives

Helah was the first wife of Ashur and Naarah was his second wife. The name "*na'arah*" means "girl" or "maiden" in Hebrew. Naarah was of the tribe of Judah and gave birth to Ahuzam, Hopher, Temeni, and Haahashtari (1 Chr. 4:5, 6).

References

- ↑ Samuel Shuckford; James Talboys Wheeler (1858), *The sacred and profane history of the world connected* (<http://books.google.com/books?id=8zV9AAAAMAAJ&pg=PA106>), Vol.1, pp. 106–107
- ↑ Walter Raleigh, *History of the World* p. 358-365
- ↑ Georges Roux - Ancient Iraq
- ↑ "Assur (2)". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.

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Asshur was the father of the Assyrians and the country was named after him. He was regarded as "the great god, king of all the gods." It was Asshur who gave power and life to every priestly king, and this was his symbol. A winged circle or globe with the human figure of a warrior god armed with a bow in its center.

<http://www.bible-history.com/sketches/ancient/assyrian-symbol-asshur.html>