

אואנס

הסיפור על אדפה וסופת הנגב. או: כיצד כמעט זכה אדפה בחיי נצח - הארץ

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שמו, על פי ברוסוס, **אואנס** (Oannes), ועל פי מסורות אחרות יש להניח במידה רבה - Jul 17, 2005 של ודאות ששם אחר של אדפה הוא. אותו **אואנס**-אדפה בילה ימים במחיצת בני האדם.

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שמה היה **אואנס** (Oannes) בלשון ברוסוס, או או-אן - U-an מילולית באכדית: בן - Nov 1, 2007

השמים; או אדאפה Adapa מילולית בבבלית: האדם החכם, הוא אדם הבבלי המקביל ...

أوانيس

تعليم الجن العلوم لمختلف الشعوب والحضارات

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... **أوانيس** (Oannes) , وهو ذلك الكائن المتوق (من الجن) الذي يقال انه هو الذي علم السومريين الرياضيات والفلک والزراعة والتنظيمات الاجتماعية والسياسية والكتابة , وبكلمة ...

يونان في التاريخ الاشوري

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من الآلهة التي عيبت في بلاد الرافدين (الرجل السمكة) **Oannes** أما بخصوص ما جاء في - Nov 20, 2013
كتابات بيروسوس, فهو يتحدث عن "أوانيس" الذي علم أجداننا ...

تحذير خطير : اياكم وتمرينات الطاقة - الصفحة 8 - ملتقى الشفاء الإسلامي

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Sep 10, 2014 - 10 posts - 3 authors

... **أوانيس** (Oannes) , وهو ذلك الكائن المتوق (من الجن) الذي يقال انه هو الذي علم السومريين الرياضيات والفلک والزراعة والتنظيمات الاجتماعية والسياسية ...

اوآنس

تمدن سومریان | دنیای اسرار آمیز

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در حال جستجو برای توضیحات و تصاویر بهبود یافته از خدایی بنام Oannes که از ... وی می گوید که انسانهای غول آسایی به رهبری «واتسن» نامی از خلیج فارس بر آمدند و ...

پایان نامه بررسی معانی واژه اسطوره - ویکی پروژه

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«گفتنی است که ماهیان مقدس در هند و مصر باستان و ماهی اسطوره ای oannes در کلد: ... یا کیسا، در حکم سقینه، حتی در صدر مسیحیت، ماهی واتسن کلدانی، تصویری از مسیح ...

واژه و معنی اسطوره - کلوب دانشجویان

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... و ماهی اسطوره ای oannes در کلد: نیز میباید نماد پردازی همانند و کاشف اسرار ... است - Nov 13, 2011 که واتسن همانند ویشنو، اصول حکمت اولی یا اصلی را به مردم می آموزد».

جستجو بر اساس نام کلمه مورد نظر - مشرق زمین باستان

tarikhema.ir/story/east/indexdire.htm

واتسن oannes، شخصیت افسانه‌ای بابل: یا 144 ، 280. اوپرت، بولیوس (1825-1905 oppert)، شرقشناس آلمانی: یا 144. اوینهایم، بارون‌فون oppenheim: یا 335.

According to [Norman Lockyer](#), Ea, Ia, or [Oannes](#) was the primal god of Babylon. He was a 'Great God, Maker of Men, Potter, Artist and Workman.' He formed a Triad with [Anu](#) and [Bil](#)—the two poles of heaven and the equator.^[54] Oannes first appeared from the sea to teach the Babylonians the art of writing, sciences and crafts, the building of cities, the surveying of land, the observation of the stars, and the sowing and harvesting of all kinds of grains and plants. He was believed to have been "reincarnated" several times. [Berossos](#), priest of the Temple of [Bel](#), in Babylon, knew of as many as six such reincarnations.^[55]

https://en.wikipedia.org/wiki/Miraculous_births#The_birth_of_gods

Berossus' tradition,

4

according to which which humankind learned the arts of civilisation

from an amphibian being, Oannes, that appeared at the Persian Gulf and that, after

teaching by day, retreated to join his companions at sea for the night.

This is an interesting idea which is, however, open to many alternative interpretations. The Berossus fragment has it:

‘...he gave them an insight into letters and sciences, and arts of every kind. He taught them to construct cities, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect the fruits; in short, he instructed them in every thing which could tend to soften manners and humanize their lives. From that time, nothing material has been added by way of improvement to his instructions. And when the sun had set, this Being Oannes, retired again into the sea, and passed the night in the deep; for he was amphibious.

Although we must refrain from accusing Oppenheimer of guilt by association, yet it is instructive to compare the preposterous use to which Temple 1977 has put the same myth. He sees the legendary Oannes who appears at the Persian Gulf at the onset of Sumerian civilisation, as an extraterrestrial space traveller, who imparts his local knowledge of the composite (allegedly, even triple) nature of the star Sirius, to the locals (who apparently have, or receive on the spot, the astrophysics to make sense of the idea of stars as distant concentrations of matter which may or may not revolve around each other), and from there, via the Garamantes people who traversed the Sahara at some time around the beginning of the Common Era, that privileged knowledge made its way to the Dogon, where Griaule and Dieterlen (1965) tapped it in the middle of the 20th century CE. As an apparent proof of African astronomical knowledge superior even to state-of-the-art North Atlantic science, the Griaule-Dieterlen publication has generated an enormous literature, mainly from Afrocentrist side. My Leiden colleague Walter van Beek (1992) restudied

the Dogon in recent decades, but could not get confirmation that Griaule's cherished ethnoastronomy had any empirical, intersubjective basis on Dogon culture; however, Dogon culture is generally admitted to be fragmented and heterogeneous, and it is a time-honoured epistemological principle that one cannot empirically prove non-existence. In North Atlantic specialist science, the dual nature of Sirius was only proposed on mathematical grounds by 5

Friedrich Bessel in 1844, to be confirmed astronomically a few decades later. All this leaves ample opportunity for the scientific notion of a dual Sirius to percolate to the interior of West Africa (Sagan 1979). After all, also Islamic secret sciences have made a considerable impact there – as is clear from the famous pronouncements of Ogotomelli, likewise published by Griaule (1948). However, this part of Africa is generally known for its exceptionally elaborate mythological tradition (Willis 1994: 265), and my preferred view is that, by another 'fallacy of misplaced concreteness' (Whitehead 1997), Dogon mythology has simply been misread, not as a multilayered, ambiguous and heterogeneous mythical cosmology that it is, but as if it were a modern astronomical treatise in disguise. Incidentally, astronomers are still looking for a third member of the Sirius star system, but as far as I know, without success (Solstation.com 2005; Benest & Duvent 1995; Schroeder et al . 2000).

http://www.shikanda.net/Rethinking_history_conference/wim_tauchmann.pdf

Oannes, in Mesopotamian mythology, an amphibious being who taught mankind wisdom. Oannes, as described by the Babylonian priest Berosus, had the form of a fish but with the head of a man under his fish's head and under his fish's tail the feet of a man. In the daytime he came up to the seashore of the Persian Gulf and instructed mankind in writing, the arts, and the sciences. Oannes was probably the emissary of Ea, god of the freshwater deep and of wisdom.

Added: 18.Sep.2012 / Source: [Encyclopædia Britannica: Mesopotamian](#)

Adapa



Oannès - Adapa from Odilon Redon in the Kröller-Müller Museum

Adapa, the first of the Mesopotamian seven sages, was a mythical figure who unknowingly refused the gift of immortality. The story is first attested in the Kassite period (14th century BCE), in fragmentary tablets from Tell el-Amarna, and from Assur, of the late second millennium BCE. Mesopotamian myth tells of seven antediluvian sages, who were sent by Ea, the wise god of Eridu, to bring the arts of civilisation to humankind. The first of these, Adapa, also known as Uan, the name given as Oannes by Berossus, introduced the practice of the correct rites of religious observance as priest of the E'Apsu temple, at Eridu. The sages are described in Mesopotamian literature as 'pure *parādu*-fish, probably carp, whose bones are found associated with the earliest shrine, and still kept as a holy duty in the precincts of Near Eastern mosques and monasteries. Adapa as a fisherman was iconographically portrayed as a fish-man composite. The word *Abgallu*, *sage* (Ab = water, Gal = great, Lu = man, *Sumerian*) survived into Nabatean times, around the 1st century, as *apkallum*, used to describe the profession of a certain kind of priest.^[1]

1 Roles

Adapa was a mortal man from a godly lineage, a son of Ea (Enki in Sumerian), the god of wisdom and of the ancient city of Eridu, who brought the arts of civilization to that city (from Dilmun, according to some versions). He broke the wings of Ninlil the South Wind, who had overturned his fishing boat, and was called to account before Anu. Ea, his patron god, warned him to apologize humbly for his actions, but not to partake of food or drink while he was in heaven, as it would be the food of death. Anu, impressed by Adapa's sincerity, offered instead the food of immortality, but Adapa heeded Ea's advice, refused, and thus missed the chance for immortality that would have been his.

Vague parallels can be drawn to the story of Genesis, where Adam and Eve are expelled from the Garden of Eden by Yahweh, after they ate from the Tree of the knowledge of good and evil, thus gaining death.^[2] Parallels are also apparent (to an even greater degree) with the story of Persephone visiting Hades, who was warned to take nothing from that kingdom. Stephanie Galley writes "From Erra and Ishum we know that all the sages were banished ... because they angered the gods, and went back to the Apsu, where Ea lived, and ... the story ... ended with Adapa's banishment" p. 182.

Adapa is often identified as advisor to the mythical first (antediluvian) king of Eridu, Alulim. In addition to his advisory duties, he served as a priest and exorcist, and upon his death took his place among the Seven Sages or *Apkallū*. (*Apkallu*, "sage", comes from Sumerian *AB.GAL.LU* (Ab=water, Gal=Great Lu=Man) a reference to Adapa, the first sage's association with water.)

2 As Oannes

Oannes (Ὠάννης) was the name given by the Babylonian writer Berossus in the 3rd century BCE to a mythical being who taught mankind wisdom. Berossus describes Oannes as having the body of a fish but underneath the figure of a man. He is described as dwelling in the Persian Gulf, and rising out of the waters in the daytime and furnishing mankind instruction in writing, the arts and the various sciences. Oannes and the Semitic god Dagon were considered identical.^[3]

The name "Oannes" was once conjectured to be derived from that of the ancient Babylonian god Ea,^[4] but it

is now known that the name is the Greek form of the Babylonian *Uanna* (or *Uan*) a name used for Adapa in texts from the Library of Ashurbanipal.^{[5][6]} The Assyrian texts attempt to connect the word to the Akkadian for a craftsman *ummanu* but this is merely a pun.^[5]

Iosif Shklovsky and Carl Sagan cited tales of Oannes as deserving closer scrutiny as a possible instance of paleocontact due to its consistency and detail.^[7]

3 References

- [1] Dalley, Stephanie (2008), "Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others" (Oxford World's Classics), p. 182
- [2] Mark, Joshua (2011), "The Myth of Adapa", Ancient History Encyclopedia
- [3] S. Baring-Gould (1877). *Curious Myths of the Middle Ages*. London: Rivingtons.
- [4] Archibald H. Sayce, *The Hibbert Lectures, 1887. Lectures on the Origin and Growth of Religion as illustrated by the Religion of the Ancient Babylonians*, Williams & Norgate, London, 1897
- [5] Stephanie Dalley, *Myths from Mesopotamia*, Oxford World's Classics, 1989
- [6] K. van der Toorn, Bob Becking, Pieter Willem van der Horst: *Dictionary of deities and demons in the Bible Edition 2, revised*, B. Eerdmans Publishing, 1999
- [7] "stories like the Oannes legend, and representations especially of the earliest civilizations on Earth, deserve much more critical studies than have been performed heretofore, with the possibility of direct contact with an extraterrestrial civilization as one of many possible alternative explanations". Shklovski and Sagan, p. 461

4 Bibliography

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