

ثور

Thor Arabic Meanings: ثور - English to Arabic Dictionary

www.hamariweb.com > Dictionaries ▾

Thor - Arabic meanings: **ثور** - Definition & Synonyms English to Arabic dictionary gives you the best and accurate Arabic translation and meanings of Thor.

Thor ثور in Arabic to English to Arabic Dictionary from 0 to ...

www.searchtruth.com/.../arabic_english_dictionary.php?...T... ▾ Search Truth ▾

- found in Arabic to English to Arabic dictionary having thousands of Words **ثور** Thor

الحريية إلى الإنجليزية إلى العربية القاموس وجود آلاف الكلمات.

Thor - Arabic translation - bab.la English-Arabic dictionary

en.bab.la > bab.la Dictionary > English-Arabic ▾

Translation for 'Thor' in the free English-Arabic dictionary and many other Arabic translations. ... Summary. Thor {noun} **ثور**. full details ...

Cst thor - English to Arabic Translation - Online Translation

translation.babylon.com > English Translation ▾

Cst thor (English to Arabic translation). Translate Cst thor to English online and

download now our free translation software to use ... **ثور** لجنة العلم والتكنولوجيا ...

EUdict | Thor | English-Arabic dictionary

www.eudict.com/?lang=engara&word=Thor EUdict ▾

English-Arabic Translation for Thor - online dictionary EUdict.com. ... Results for:

ThorTranslations: 1 - 1 of 1. English, Arabic. Thor **ثور** ...

トール天使

ガラス エンジェル レッドトール天使(3個アソート), ヤマックス

www.amazon.co.jp > ... > ツリー飾り > Translate this page Amazon.com >

Amazon.co.jp: ガラス エンジェル レッドトール天使(3個アソート): おもちゃ.

特選ギフト オリジナルガラス細工 レッドトール天使(3個アソート)

www.amazon.co.jp/...レッドトール天使... > Translate this page Amazon.com >

商品説明 > オリジナルガラス細工 > ギフトにおすすめ > レッドトール天使(3個アソート) > 情熱の赤い天使 > 大切な方へのプレゼントにどうぞ! ハンドメイドの為、色合い、大きさ等、少々異なる場合がございます。素材: ガラス サイズ: 高さ10cm、裾径5cm ...

【特選ギフト】オリジナルガラス細工 レッドトール天使(3個アソート)

item.rakuten.co.jp/eshop-yamax/3-44030/ > Translate this page

季節に関係なく飾れます♪ かわいいエンジェルが空間を素敵に演出!!。【特選ギフト】オリジナルガラス細工 レッドトール天使(3個アソート)♪【楽ギフ_包装】【楽ギフ_メッセ】【楽ギフ_メッセ入力】

Twitter / UriahAsh: UriahAshのパーティは『魔神トール・天使 ...

<https://twitter.com/UriahAsh/status/143641049464713216>

Dec 5, 2011 - UriahAshのパーティは『魔神トール・天使』ソロネ・戦士レッド・ベアー・墮天使フォルネウス・魔王ヘルゼブブ』です。 <http://shindanmaker.com/29036> #SMTptsind ハイレグ先生きたこれ。 Reply; Retweet Retweeted; Delete; Favorite ...

eikoishibashi on Twitter: 昨日トール天使ボイスが打ち上げの為 ...

<https://twitter.com/Eiko.../283412979674935297> > Translate this page

Dec 24, 2012 - 昨日トール天使ボイスが打ち上げの為に見つけてくださった永福町の「菜」という店、本当に最高だった。食べ物、お酒、何でも本当においしかっけど、キュートなおねえさんのおもてなしで心も満たされました。いちいちこっちのボケにずっかけて ...

ガラス細工・エンジェル - クリスマスグッズ雑貨の専門店 ...

www.yamaxco.com > プロパー雑貨 > Translate this page

全てハンドメイドの素敵なエンジェルや小物類 お誕生日のプレゼントや大切な記念日のプレゼントにいかがですか? ガラス. 3-77016. レッドトール天使 (3個アソート). ¥2,100⇒¥945(税込). 【 詳細を見る 】. 3-66013. ライトステージ丸AC. ¥1680⇒¥840(税込) ...

ガラス - クリスマスグッズ雑貨の専門店 ヤマックス

www.yamaxco.com > ... > ガラス細工・エンジェル > Translate this page

... グッズからハロウィングッズ、. <mailto:info@yamaxco.com> > トップ > プロパー雑貨 > ガラス細工・エンジェル. ガラス細工・エンジェル他. 音符. サイズ: H10/径5cm ¥2,100⇒¥945(税込み) (星、聖書、ハートのアソート). 77016. レッドトール天使(3個アソート)

תור (אל)

1.1 משפחתו של תור

תור הוא בנו של אודין ואלת האדמה יורד (Jord). אשתו הייתה סיף (Sif), מעט ידוע עליה פרט לכך שהיה לה שער עשוי זהב (ראו להלן). לתור ולסיף נולדו הבן מודי (Modi), הבת תרוד (Thrud), והבן שונאר (shunar). כמו כן היה לתור בן בשם מגני (Magni) מהענקית ירנסאחה (Jarnsaxa) מאהבתו, אם כי יש הטוענים כי מדובר בעצם באותה אלה. בנוסף היה לתור בן חורג, בנה של סיף, אול (Ullr).

2 ציודו של תור

1.2 מקבתו של תור



דמותו של תור מיצירה מהמאה ה-18

נשקו של תור נגד אויבי האלים היה מקבת אשר נקרא מיוולניר (Mjollnir). סיפור יצירתו מופיע באדה הפרוזאית^[1]. האל לוקי גזז את שערה של אשתו של תור לשם שעשוע. תור איים כי ישבור כל עצם בגופו של לוקי אם הוא לא יגרום לגמדים ליצור לאשתו שער העשוי זהב. לוקי פנה לגמדים, אומני מלאכה וחישול, ואלה יצרו שלושה חפצים קסומים. השער הזהוב, החנית הקסומה גונגניר (Gungnir) וספינה קסומה. אז פנה לוקי לצמד גמדים אחר, ברוק (Brokkr) ואחיו סינדרי (Sindri), והתערב עמם על ראשו כי לא יצליחו ליצור חפצים טובים יותר. על אף נסיונותיו של



"מלחמת תור בענקים" (1872). תמונה מאת מרטן אסקיל וינגה

תור (נורדית עתיקה: Þórr; שבדית: Tor; אנגלית: Thor) הוא אל הרעם במיתולוגיה הנורדית, בנו של אודין אבי האלים. תור מתואר כבעל שיער וזקן אדום ונושא את מקבת הרעם האגדית מיוולניר. נאמר כי בזמן הראגנארוק, תור והנחש יורמגנד יהרגו אחד את השני בקרב אלים ומפואר.

1 דמותו של תור

תור הוא אל הרעם, וכבנו הבכור של אודין היה האל הבכיר ביותר אחריו בפנתאון הנורדי ואחד הפופולריים בו. תור הוא מגן האנושות והאלים כנגד הענקים, הטרולים ושאר מפלצות. הוא מתואר כבחור עצום ממדים, בעל זקן אדום עבות. אישיותו היא אישיות של אדם פשוט ואף ילדותי, ישיר, טוב לב ואמיץ אשר נהנה מהיים של מסעות וקרבות. תאבונו העצום לאוכל ושתייה מוזכר ברבים מסיפוריו. בעוד שאודין הוא האל של החזקים והאצילים, תור הינו אל של האנשים הפשוטים, זאת משום שדמותו פשוטה יותר והוא מצדד לרוב בבני האדם כאשר מתגלע קונפליקט בינם לבין האלים.



תור במרכבתו והעזים המושכים אותה



יצירה אומנותית מסמלו של מיוולניר

2.2 מרכבתו של תור

תור רכב במרכבה אותה משכו עזים, טנגריסניר (Tanngriisnir) וטנגניוסטר (Tanngnjóstr). העזים והמרכבה היו קסומים. המקורות מציינים כי האדמה נחרכה וכי ההרים נסדקו כאשר חלפו מעליהם העזים. תור יכול היה לצלות את העזים למאכל. כאשר הניח את העצמות והעור הנותר ביחד, יכול היה תור להחזיר את העזים לחיים, בעזרת מיוולניר. אם העצמות נשברו בזמן הארוחה, העזים שהוחזרו לחיים היו צולעות^[2].

3.2 ציוד נוסף

בנוסף לאלו, תור נשא עמו כפפות וחגורה אשר הכפילו את כוחו ואפשרו לו להשתמש במיוולניר. ציוד זה, שהציל את חייו, קיבל תור מהענקית גריד (ראו הקרב עם גיירוד להלן).

3 סיפורים חשובים

תור מופיע בסיפורים רבים במיתולוגיה הנורדית ורבות מהרפתקאותיו באו בגלל מעשיו של האל לוקי.

1.3 גניבת מיוולניר

הענק תריים (Thrym), מלך עיר ענקים ביוטונהיים, הצליח לגנוב את מקבתו של תור ודרש בתמורה את ידה של האלה פריה (Freya). בעצתו של האל היימדל, הוחלט להלביש את תור בבגדי כלה ולהסיעו לתריים. תור חשש שהאלים יצחקו עליו, אך לוקי הרגיע אותו. בהגיעם לטירה, נערך לכבודם משתה ותור לבדו אכל שור שלם ותשעה דגי סלמון. תריים השתומם נוכח תאבונה העצום של הכלה, ולוקי הסביר כי היא צמה במשך שמונה ימים משום שכה השתוקקה להגיע. לבסוף, הובא מיוולניר והונח על ברכי הכלה כדי

לוקי להפריע לגמדים, על ידי שינוי צורה ליתוש ועקיצות, ייצרו הגמדים חזיר בר עשוי זהב, את טבעת הזהב דראופניר (Draupnir) ואת המקבת מיוולניר. השער הזהוב והמקבת ניתנו לתור, החנית והטבעת לאודין ואילו הספינה וחזיר הבר ניתנו לפריי. האלים החליטו כי שלישיית החפצים השנייה עדיפה ולוקי נאלץ להיחלץ מההתערבות. לפי תיאורו של לוקי למיוולניר יש מספר מעלות: למרות הידית הקצרה (לוקי הפריע בתהליך היצור), תור מסוגל להכות בכל עוצמתו במקבת זו בלי שתישבר. אם נזרקה, המקבת תמיד תפגע במטרה ותחזור אליו. בסופו של דבר, האלים קבעו כי זהו הנשק הטוב ביותר לשימוש כנגד הענקים.

קיימות מספר השערות למשמעות השם מיוולניר. ההשערה הראשונה מקשרת אותו לפעלים בשפה האיסלאנדית הקשורים לתפקידו כנשק, מולבה (mölva) שמשמעותו למחוץ או מאלה (mala) - לטחון. ההשערה השנייה מקשרת בינו לבין ברקים. מולנייה (Molniya) ברק ברוסית, מיאלי (Mjalli) לבן באיסלנדית ומלט (mellt) בוולשית.

לצורה של מיוולניר הייתה חשיבות רבה. בגלל יכולתו לייצר סופות, סגדו לו לוחמים והגשם אותו הוא הוריד היה מבוקשם של חקלאים. בנוסף, שימש מיוולניר כסמל הפוריות בעת חתונות בשל הקשר לגשם ויבולים, בהלוויית ובטקסי קבלת תינוקות לקהילה בשל ההקשר לעוצמה והגנה. הוא נענד כסמל, בדומה לצלב ולמגן דוד.

החפצים הרבים שנמצאו בחפירות ארכאולוגיות מצביעים על הפופולריות לה זכה תור, אולם מעלים את ההשערה כי הסמל לא היה שייך בלעדית לעובדי תור.

החבל ברגע האחרון, תור הטיל את מקבתו אחרי הנחש ולא פגע^[6]. לפי הגרסה השנייה, תור הצליח להרים את הנחש והכה בו, אולם לא ברור אם הצליח להרוג אותו (ראו ציטוט להלן). בשני המקורות, סיפור זה הוא חלק מסיפורים שונה ורחב יריעה יותר.

פגישתו השנייה של תור והנחש התרחשת במהלך שלושת המבחנים. המפגש השלישי התרחש בזמן הראגנארוק. בסיפור אפוקליפטי זה, יצא הנחש מן הים והצטרף לצבא האופל במלחמתו באלים. תור נלחם בו והצליח להרוג אותו. ברם, הוא הצליח לפסוע תשע פסיעות בלבד לפני שארסו של הנחש הרג אותו.

4.3 שלושת המבחנים

תור הגיע לטירתו של הענק אוטגארד-לוקי (Utgard-Loki) שהיה קוסם ומתעתע. הענק קיבל את פניו של תור והציע לו לעבור כמה מבחנים כדי להראות ששמו האגדי אכן מוצדק. המבחן הראשון היה מבחן שתייה. תור קיבל לידי קרן גדולה. הענק טען כי ניתן לשתות את כל תכולת הקרן בלגימה אחת, יש כאלה המצליחים בשתי לגימות ואילו גם החלשים ביותר מצליחים תוך שלוש. תכולת הקרן לא משתנה כמעט גם לאחר לגימתו השלישית וכולם הסכימו כי תור נכשל במבחן זה. לאחר מכן, הציע הענק לנסות את כוחו של תור ולהרים חתול מהריצפה. כוחו של תור הספיק לו רק כדי להרים בקושי רגל אחת של החתול. לאחר כשלונות אלו, טען תור כי יוכל לנצח כל אחד בהיאבקות. הענק קרא לאלי (Elli), אישה זקנה שהביסה את תור בקלות. למחרת, כאשר תור, מושפל מכשלונו במבחנים, התכוון לעזוב את הטירה מגלה לו הענק כי השתמש בקסמיו כדי לתעתע בו. תכולת הקרן ממנה שתה תור הייתה תכולת הים, החתול אשר ניסה להרים תור היה בעצם נחש הים יורמנגנד ואילו האישה הזקנה עמה נאבק תור היא הזיקנה עצמה, אותה אף אחד לא מסוגל להביס. הסיפור מופיע באדה הפרוזאית^[8] והוא חלק מהרפתקאה גדולה יותר.

4 אלים דומים במיתולוגיות אחרות

- זאוס, אבי האלים ואל הרעם במיתולוגיה היוונית
- יופיטר מהמיתולוגיה הרומית
- טאראניס, אל הרעם במיתולוגיה הקלטית
- אינדרה, אל מהמיתולוגיה ההינדואית
- פרקונאס (Perkunas), אל הרעם בפנתאון הבלטי.
- פרון (Perun), אל הרעם במיתולוגיה הסלאבית
- ריידן, אל הרעם במיתולוגיה היפנית

5 תור בתרבות המודרנית

- שמו של היום החמישי בשבוע באנגלית (Thursday), גרמנית (Donnerstag), שבדית, נורבגית ודנית (Torsdag) הוא 'היום של תור'.
- היסוד הכימי תוריום קרוי על שמו.
- משמעות שם העיר טורסהאבן, עיר הבירה של איי פארו, היא הנמל של תור.

לקדשה (כפי שהאנשים שחיו באותה תקופה נהגו לעשות עם סמלו של מיולניר) אז תפס תור את המקבת והרג את כל הענקים^[4].

2.3 הקרב מול הענק גיירוד

האל לוקי נשבה על ידי הענק גיירוד (Geirrod). כדי להציל את חייו נשבע לוקי להביא לענק את תור לא חמוש. מלאכת השכנוע הייתה קלה שכן תור האמיץ היה מוכן תמיד להילחם בענקים. בדרכם לגיירוד עצרו ללון אצל הענקית גריד (Grid). הענקית הזהירה את תור ונתנה לו כפפות קסומות, חגורה קסומה ומוט קסום. מימי הפיורד שנמצא מול ביתו של גיירוד געשו כאשר ניסה תור לעבור והוא ניצל בקושי בזכות המוט הקסום שהיה ברשותו. הגלים שכמעט וטיבעו את תור נגרמו כנראה על ידי בתו של גיירוד שהטילה את מימיה לפיורד. בהגיעו לביתו של גיירוד, התיישב תור על כיסא. מתחת לכיסא התחבאו שתי בנותיו של גיירוד, אלה ניסו להרים את כיסאו של תור ולהטיח את ראשו בתקרה. תור השתמש במוט הקסום, התנגד ושבר את גבן. גיירוד עצמו הופיע וזרק על תור פיסת מתכת מלובנת, תור תפס את המתכת בעזרת הכפפות הקסומות והטיל אותה בחזרה. לאחר שהרג את גיירוד, הרג תור את שאר הענקים בסביבה, כפי שנהג לעשות פעמים רבות^[5].

3.3 תור ויורמנגנד



תור דג את נחש הים יורמנגנד

נחש הים יורמנגנד (Jormungand) הוא אחד מצאצאיו של האל לוקי. תור התעמת עמו מספר פעמים. פעם אחת תור יצא לדוג עם הענק הימיר (Hymir). תור שיכנע את הימיר, אשר דג לווייתנים, לנוע רחוק יותר אל תוך הים. שם הטיל תור את הפתיון - ראשו של שור גדול - תפס את יורמנגנד והעלה אותו מעלה. להמשך הסיפור קיימות שתי גרסאות. לפי האדה הפרוזאית הימיר נבהל וחתך את

- [4] האדה הפואטית, תרימסקביתה - "השיר של תרים". ראו תרגום לאנגלית כאן
- [5] גרסה זו של הסיפור מופיעה באדה הפרוזאית, פרק ראשון (סקאלדסקאפארמאל, "שפת השירה"), קטע 18, ראו תרגום לאנגלית כאן. גרסה שונה מעט מופיעה בפואמה תורסדרפה (Pórsdrápa) - "מזמור לתור", ראו מקור ותרגום לאנגלית כאן
- [6] האדה הפרוזאית, פרק ראשון (גילפנינג - "הונאתו של גילפי"), קטע 48, ראו תרגום לאנגלית כאן
- [7] את המקור ניתן לראות כאן, התרגום לעברית מבוסס על התרגום לאנגלית אותו ניתן למצוא כאן (בתיים 24 ו-25)
- [8] האדה הפרוזאית, פרק 2 (גילפנינג - "הונאתו של גילפי"), קטעים 46 ו-47. ראו תרגום לאנגלית כאן
- תור, דמות בדיונית המבוססת על האל הנורדי, הפך לדמות ידועה בקומיקס משלו בהוצאת חברת מארוול קומיקס. בנוסף, בשנת 2011 יצא סרט קולנוע המבוסס על הקומיקס, ואף קיבל סרט המשך.
 - תור מופיע בספרים "שעת התה הארוכה והאפלה של הנפש" של דאגלס אדמס ב"אלים אמריקאים" של ניל גימן וב"ועוד משהו..." של אוואן קולפר.
 - תור מופיע במשחקי מחשב כגון Age Of Mythology ו-God of thunder.
 - באלבום Sign Of The Hammer של להקת ההבי מטאל מנור יושבו שיר על תור - Thor the powerhead.
 - שמות רבים הם ואריאציות של שמו של תור, דוגמאות ניתן לראות כאן
 - הערפילית NGC2359 נקראת 'הקסדה של תור' בגלל צורתה, ניתן לראות תמונות כאן
 - בסדרת המדע הבדיוני סטארגייט SG-1 מופיע בפרקים רבים חיזור מגזע האסגארד בשם ת'ור המסייע לצוות SG-1
 - להקת Led Zeppelin מזכירה את שמו של ת'ור בשירה No Quarter

6 קישורים חיצוניים

- תרגום של האדה הפרוזאית לאנגלית
- תרגום של האדה הפואטית לאנגלית
- מאמר על תור (באנגלית)
- מאמר על מיולניר (באנגלית)
- מידע על תור (באנגלית), כולל צילומים של קמעות מיולניר
- סיפור גניבת מיולניר באדה הפואטית (באנגלית)
- מאמר על תור והנחש יורמנגונד (באנגלית)
- סיפור מסעו של תור אל אוטגרד, שם נבחן בשלושת המבחנים (באנגלית)
- אתר המוקדש לדמות הקומיקס של תור (באנגלית)
- דף מידע על הסרט המבוסס על דמותו הקומיקס של ת'ור שיצא ב 2011 (באנגלית)

7 הערות שוליים

- [1] האדה הפרוזאית, פרק שני (סקאלדסקאפארמאל, "שפת השירה"), קטע 35. ראו תרגום לאנגלית כאן
- [2] האדה הפרוזאית, פרק ראשון (גילפנינג - "הונאתו של גילפי"), קטע 44. ראו תרגום לאנגלית כאן
- [3] את המקור ניתן לראות כאן, התרגום לעברית מבוסס על התרגום לאנגלית אותו ניתן למצוא כאן

8 מקורות הטקסט והתמונה, התורמים והרשיונות

1.8 טקסט

- **חור (אל)** מקור [http://he.wikipedia.org/wiki/%D7%AA%D7%95%D7%A8%20\(%D7%90%D7%9C\)?oldid=16029368](http://he.wikipedia.org/wiki/%D7%AA%D7%95%D7%A8%20(%D7%90%D7%9C)?oldid=16029368), תורמים: דוד Costello, דוד שי, ערן, Avibliz, Nomaed, The Fool, עוזי ו., ירון, Deror avi, רן כהן, DGtal, Zwobot, Danny-w, SHIMONSHA, דורית, נטע, אסף צ, MathKnight, רחל, מלך הג'ונגל, AlexKarpman, FlaBot, Nir, Odedee, Felagund-bot, עבימ"ה, Ladypine, YurikBot, DaFLM, Yonidebest, מושוש, AlonBot, Aviados, יונה בנדלאק, שנילי, Tuu-Tikki, מר מקלדת, מוטי, ספיד, GilCahana, Escarbot, JhsBot, Thijs!bot, JAnDbot, שילוני, SieBot, Rafi1082, Atbannett, CommonsDelinker, Yonidebot, TXiKiBoT, Tomer T, Ovedc, Yoavd, VolkovBot, Arimis, הני אדלר, Rubinbot, Dinamik-bot, TjBot, חזרתי, Lucas-bot, Xqbot, ט-בוט-זרם, Loveless, AlleborgoBot, Y.B, CodeGuru, EranBot, MelancholieBot, Lionster, Matanyabot, אריה ה., EmausBot, TuHan-Bot, בריאן, Lulu11, WikitanvirBot, אילון אבנרי, OfekBot, Fett, עידן ק, Dexbot, פדיחה, Rotlink, ראוּבֵן מ., Sowaq, Addbot, וגם אנונימי: 24

2.8 תמונות

- **קובץ:Disambig_RTL.svg** מקור: http://upload.wikimedia.org/wikipedia/commons/b/bc/Disambig_RTL.svg רישיון CC-BY-SA-3.0 תורמים: rotated by author from Image:Disambig.svg **האמן המקורי** rotemliss
- **קובץ:Johann_Heinrich_Füssli_011.jpg** מקור: http://upload.wikimedia.org/wikipedia/commons/7/74/Johann_Heinrich_F%C3%BCssli_011.jpg רישיון Public domain תורמים: The Yorck Project: 10.000 Meisterwerke der Malerei. DVD-ROM, 2002. ISBN 3936122202. Distributed by DIRECTMEDIA Publishing GmbH **האמן המקורי** Henry Fuseli
- **קובץ:Mjollnir.png** מקור: <http://upload.wikimedia.org/wikipedia/commons/b/b7/Mjollnir.png> רישיון Public domain תורמים: **האמן המקורי** ?
- **קובץ:Processed_SAM_thorr.jpg** מקור: http://upload.wikimedia.org/wikipedia/commons/f/f7/Processed_SAM_thorr.jpg רישיון Public domain תורמים: <http://www.sagnanet.is> **האמן המקורי** Stofnun Árna Magnússonar á Íslandi; turned, cropped and colour-corrected with The GIMP Version 1.2.3
- **קובץ:Thor.jpg** מקור: http://upload.wikimedia.org/wikipedia/commons/7/76/Thor%27s_Battle_Against_the_J%281872%29_by_M%3%A5rten_Eskil_Winge.jpg רישיון Public domain תורמים: **האמן המקורי** ?
- **קובץ:Torchariot.jpg** מקור: <http://upload.wikimedia.org/wikipedia/he/1/15/Torchariot.jpg> רישיון ? תורמים: **האמן המקורי** ?

3.8 רישיון לתוכן

- Creative Commons Attribution-Share Alike 3.0

ثور (فيلم)


- الموقع الرسمي
- Thor في قاعدة بيانات الأفلام على الإنترنت.
- Thor في موقع بوكس أوفيس موجو.

١ القصة

- Thor في موقع الطماطم الفاسدة.
- Thor في موقع ميتاكريتيك.

• بوابة السينما الأمريكية 

• بوابة السينما 

• بوابة الولايات المتحدة 

ثور (بالإنجليزية: Thor) هو فيلم بطل خارق أمريكي صدر سنة 2011، مبني حول شخصية مارفل كومكس التي تحمل نفس الاسم، الفيلم من إخراج كينيث براناو وبطولة كريس هيمسورث، ناتالي بورتمانو توم هيدليستون

رجل يدعى ثور والده هو ملك العوالم التسعة .حاولت كائنات الصقيع العملاقة (اليوتيهينات) سرقة مكعب الشتاء مما أدى إلى غضب ثور ومحاولته القضاء عليهم فنفاه والده (أودين) إلى الأرض فلتقى بجين. وكان معه المطرقة (مليونير) فبحث عنها ووجدتها في صخرة لم يستطع أحد حمله حاول هو ولكن لم يستطع في هذه الأثناء غاص والد ثور في النوم الأبدي مما جعل اخاه لوكي الملك وكان يكره ثور فأرسل المدمر للقضاء عليه بجفاء أصدقاء ثور للمساعدة ولكن لم يفلحوا فحاول ثور مواجهة المدمر بدون سلاح فجرح مما أدى إلى حزن جين مما أدى إلى تحور (مليونير) وعودته إلى ثور فهزم المدمر وذهب إلى (أزغارد عالمه) فهزم أخيه .


٢ طاقم التمثيل

- كريس هيمسورث بدور ثور.
- ناتالي بورتمان بدور الدكتورة جين فوستر.
- توم هيدليستون بدور لوكي.
- راي ستيفينسون بدور فولستاغ.
- كات دينينج بدور دارسي لويس.

٣ الميزانية والإيرادات

بلغت تكلفة إنتاج الفيلم حوالي 150 مليون دولار بينما حقق أرباحا تقدر بـ 449,326,618 دولار.

٤ وصلات خارجية

 في كومنز صور وملفات عن: ثور (فيلم)

Text and image sources, contributors, and licenses ◦

Text ١.٥

- **Source:** [http://ar.wikipedia.org/wiki/%D8%AB%D9%88%D8%B1%20\(%D9%81%D9%8A%D9%84%D9%85\)?oldid=14321634](http://ar.wikipedia.org/wiki/%D8%AB%D9%88%D8%B1%20(%D9%81%D9%8A%D9%84%D9%85)?oldid=14321634) (فيلم) ثور
- **Contributors:** OKBot ,SHBot ,Sourour1 ,AsaifmBot ,ASammourBot ,ZkBot ,ابوهايدي ,Shbib Al-Subaie ,Hammedi2100 ,Avocato ,Xqbot
- **Anonymous:** 3 و Majdi aliragi

Images ٢.٥

- **Applications-multimedia.svg** **Source:** <http://upload.wikimedia.org/wikipedia/commons/a/a0/Applications-multimedia.svg> **License:** ملف: Public domain **Contributors:** The Tango! Desktop Project **Original artist:** The people from the Tango! project
- **Commons-logo.svg** **Source:** <http://upload.wikimedia.org/wikipedia/commons/4/4a/Commons-logo.svg> **License:** Public domain: ملف: **Contributors:** This version created by Pumbaa, using a proper partial circle and SVG geometry features. (Former versions used to be slightly warped.) **Original artist:** SVG version was created by User:Grunt and cleaned up by 3247, based on the earlier PNG version, .created by Reidab
- **Flag_of_the_United_States.svg** **Source:** http://upload.wikimedia.org/wikipedia/commons/a/a4/Flag_of_the_United_States.svg **License:** Public domain **Contributors:** SVG implementation of U. S. Code: Title 4, Chapter 1, Section 1 [1] (the United States Federal .“Flag Law”). **Original artist:** Dbenbenn, Zscout370, Jacobolus, Indolences, Technion
- **Gtk-dialog-info.svg** **Source:** <http://upload.wikimedia.org/wikipedia/commons/b/b4/Gtk-dialog-info.svg> **License:** LGPL **Contributors:** ملف: <http://ftp.gnome.org/pub/GNOME/sources/gnome-themes-extras/0.9/gnome-themes-extras-0.9.0.tar.gz> **Original artist:** David Vignoni
- **Nuvola_USA_flag_alternative.svg** **Source:** http://upload.wikimedia.org/wikipedia/commons/c/c1/Nuvola_USA_flag_alternative.svg **License:** Public domain **Contributors:** **Original artist:** عمل شخصي Antigoni :svg
- **Thor_poster.jpg** **Source:** http://upload.wikimedia.org/wikipedia/ar/f/fc/Thor_poster.jpg **License:** ? **Contributors:** ملف: https://en.wikipedia.org/wiki/File:Thor_poster.jpg **Original artist:** ?
- **United_States_film.svg** **Source:** http://upload.wikimedia.org/wikipedia/commons/1/10/United_States_film.svg **License:** LGPL: ملف: **Contributors:** Own modification of work from Commons **Original artist:** Ysangkok

Content license ٣.٥

- Creative Commons Attribution-Share Alike 3.0

Θωρ



Η μάχη του Θωρ εναντίον των γιγάντων, του Mårten Eskil Winge, 1872

Ο **Θωρ** (*Thor* ή στα Γερμανικά *Donar/Donner*) είναι ο κοκκινομάλλης και γενειοφόρος θεός του κεραυνού και της αστραπής στη Γερμανική και Σκανδιναβική μυθολογία. Είναι γιος του Οντίν και της Γιορντ. Ενώ ο Οντίν είναι θεός των ισχυρών και αριστοκρατικός, ο Θωρ είναι περισσότερο ένας κοινός άντρας, που συχνά συνασπίζεται με τους ανθρώπους εναντίον άλλων θεών.

Κατά τη διάρκεια του Ράγκναροκ ο Θωρ θα σκοτώσει τον Γιόρμουνγκαντ (Jormungand) αλλά θα πεθάνει από το δηλητήριο του.

1 Η οικογένεια του Θωρ

Σύζυγος του Θωρ ήταν η Σιφ, για την οποία δεν ξέρουμε πολλά πέρα από το ότι είχε χρυσά μαλλιά κατασκευασμένα από νάνους, αφού ο Λόκι είχε κόψει τα δικά της χρυσά μαλλιά. Είχε τρία παιδιά: τον Μάγκνι, την Θρόντ και τον Μόντι και έναν θετό γιο,

τον Ουλλρ.

2 Τα αντικείμενα του Θωρ

Ο Θωρ κατείχε ένα πολεμικό σφυρί, το **Μγιόλνιρ** (*Mjollnir*), το οποίο με μαγικό τρόπο επέστρεφε στον κάτοχό του, αφού έβρισκε τον στόχο του. Για το χειρισμό του ο Θωρ φορούσε σιδερένια γάντια και μια ζώνη που διπλασίαζε τη δύναμή του.

3 Το όνομα Θωρ

Η ημέρα του Θωρ ή Τορ (*Tor's Day* ή *Thor's Day*) έδωσε το *Thursday* (δηλ. Πέμπτη) στα αγγλικά, το *Donnerstag* (που σημαίνει η ημέρα του κεραυνού) στα Γερμανικά, το *Donderdag* στα Ολλανδικά και το *Torsdag* στα Σουηδικά, Δανέζικα και Νορβηγικά.

- Ο αστεροειδής **299 Θώρα** (*Thora*), που ανακαλύφθηκε το 1890, πήρε το όνομά του από τον θεό Θωρ.

4 Text and image sources, contributors, and licenses

4.1 Text

- **Θορ** *Source:* <http://el.wikipedia.org/wiki/%CE%98%CF%89%CF%81?oldid=4812315> *Contributors:* Kalogeropoulos, Mik, Dada, Ekton, UnReality, YurikBot, Zwobot, Chobot, Tony Esopi, Escarbot, V-astro, Thijs!bot, JAnDbot, FlaBot, VolkovBot, TXiKiBoT, YonaBot, SieBot, Sotkil, Customizer 2010, AlleborgoBot, Loveless, Botseed, Tzavaras, MelancholieBot, MystBot, SilvononBot, Luckas-bot, Xqbot, Dinamik-bot, TjBot, EmausBot, WikitanvirBot, Alonso de Mendoza, Vagobot, Addbot και Anonymous: 4

4.2 Images

- **Αρχείο:Commons-logo.svg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/4/4a/Commons-logo.svg> *License:* Public domain *Contributors:* This version created by Pumbaa, using a proper partial circle and SVG geometry features. (Former versions used to be slightly warped.) *Original artist:* SVG version was created by User:Grunt and cleaned up by 3247, based on the earlier PNG version, created by Reidab.
- **Αρχείο:Mjollnir.png** *Source:* <http://upload.wikimedia.org/wikipedia/commons/b/b7/Mjollnir.png> *License:* Public domain *Contributors:* ? *Original artist:* ?
- **Αρχείο:Mårten Eskil Winge - Tor's Fight with the Giants - Google Art Project.jpg** *Source:* http://upload.wikimedia.org/wikipedia/commons/c/c5/M%C3%A5rten_Eskil_Winge_-_Tor%27s_Fight_with_the_Giants_-_Google_Art_Project.jpg *License:* Public domain *Contributors:* 3gGd_ynWqGjGfQ at Google Cultural Institute, zoom level maximum *Original artist:* Mårten Eskil Winge

4.3 Content license

- Creative Commons Attribution-Share Alike 3.0

Thor

From Wikipedia, the free encyclopedia

In Norse mythology, **Thor** (/ˈθɔːr/; from Old Norse *Þórr*) is a hammer-wielding god associated with thunder, lightning, storms, oak trees, strength, the protection of mankind, and also hallowing, healing and fertility. The cognate deity in wider Germanic mythology and paganism was known in Old English as *Þunor* and in Old High German as *Donar* (runic *þonar* 𐀓𐀆𐀗𐀚), stemming from a Common Germanic **Þunraz* (meaning "thunder").

Ultimately stemming from Proto-Indo-European religion, Thor is a prominently mentioned god throughout the recorded history of the Germanic peoples, from the Roman occupation of regions of Germania, to the tribal expansions of the Migration Period, to his high popularity during the Viking Age, when, in the face of the process of the Christianization of Scandinavia, emblems of his hammer, Mjöllnir, were worn in defiance and Norse pagan personal names containing the name of the god bear witness to his popularity. Into the modern period, Thor continued to be acknowledged in rural folklore throughout Germanic regions. Thor is frequently referred to in place names, the day of the week Thursday ("Thor's day"; Old English *Thunresdaeg*, Thunor's day); German "Donnerstag" (Donar's day), bears his name, and names stemming from the pagan period containing his own continue to be used today.

In Norse mythology, largely recorded in Iceland from traditional material stemming from Scandinavia, numerous tales and information about Thor are provided. In these sources, Thor bears at least fourteen names, is the husband of the golden-haired goddess Sif, is the lover of the jötunn Járnsaxa, and is generally described as fierce-eyed, red-haired and red-bearded.^[1] With Sif, Thor fathered the goddess (and possible valkyrie) Þrúðr; with Járnsaxa, he fathered Magni; with a mother whose name is not recorded, he fathered Móði, and he is the stepfather of the god Ullr. The same sources list Thor as the son of the god Odin and the personified earth, Fjörgyn, and by way of Odin, Thor has numerous brothers. Thor has two servants, Þjálfi and Röskva, rides in a cart or chariot pulled by two goats, Tanngrisnir and Tanngrjóstr (that he eats and resurrects), and is ascribed three dwellings (Bilskirnir, Þrúðheimr, and Þrúðvangr). Thor wields the mountain-crushing hammer, Mjöllnir, wears the belt Megingjörð and the iron gloves Járngreipr, and owns the staff Gríðarvölr. Thor's exploits, including his relentless slaughter of his foes and fierce battles with the monstrous serpent Jörmungandr—and their foretold mutual deaths during the events of Ragnarök—are recorded throughout sources for Norse mythology.



Thor's Battle Against the Jötnar
(1872) by Mårten Eskil Winge

Contents

- 1 Name
- 2 Attestations
 - 2.1 Roman era

- 2.2 Post-Roman Era
- 2.3 Viking Age
- 2.4 Post-Viking Age
 - 2.4.1 *Poetic Edda*
 - 2.4.2 *Prose Edda*, *Heimskringla*, and sagas
- 2.5 Modern folklore
- 3 Archaeological record
 - 3.1 Runestone invocations and image stones
 - 3.2 Hammer pendants and Eyrarland Statue
 - 3.3 Swastikas
- 4 Eponymy and toponymy
- 5 Origin, theories, and interpretations
- 6 Modern influence
- 7 See also
- 8 Notes
- 9 References
- 10 External links

Name

Old Norse *Pórr*, Old English *ḥunor*, Old High German *Donar*, Old Saxon *thunar*, and Old Frisian *thuner* are cognates within the Germanic language branch, descending from the Proto-Germanic masculine noun **þunraz* 'thunder'.^[2]

The name of the god is the origin of the weekday name *Thursday*. By employing a practice known as *interpretatio germanica* during the Roman Empire period, the Germanic peoples adopted the Roman weekly calendar, and replaced the names of Roman gods with their own. Latin *dies Iovis* ('day of Jupiter') was converted into Proto-Germanic **Þonares dagaz* ("Thor's day"), from which stems modern English "Thursday" and all other Germanic weekday cognates.^[3]

Beginning in the Viking Age, personal names containing the theonym *Thórr* are recorded with great frequency. Prior to the Viking Age, no examples are recorded. *Thórr*-based names may have flourished during the Viking Age as a defiant response to attempts at Christianization, similar to the widescale Viking Age practice of wearing Thor's hammer pendants.^[4]

Attestations

Roman era

The earliest records of the Germanic peoples were recorded by the Romans, and in these works Thor is frequently referred to—via a process known as *interpretatio romana* (where characteristics perceived to be

similar by Romans result in identification of a non-Roman god as a Roman deity)—as either the Roman god Jupiter (also known as *Jove*) or the Greco-Roman god Hercules. The first clear example of this occurs in the Roman historian Tacitus's late first-century work *Germania*, where, writing about the religion of the Suebi (a confederation of Germanic peoples), he comments that "among the gods Mercury is the one they principally worship. They regard it as a religious duty to offer to him, on fixed days, human as well as other sacrificial victims. Hercules and Mars they appease by animal offerings of the permitted kind" and adds that a portion of the Suebi also venerate "Isis".^[5] In this instance, Tacitus refers to the god Odin as "Mercury", Thor as "Hercules", and the god Týr as "Mars", and the identity of the "Isis" of the Suebi has been debated. In Thor's case, the identification with the god Hercules is likely at least in part due to similarities between Thor's hammer and Hercules' club.^[6] In his *Annals*, Tacitus again refers to the veneration of "Hercules" by the Germanic peoples; he records a wood beyond the river Weser (in what is now northwestern Germany) as dedicated to him.^[7]

In Germanic areas occupied by the Roman Empire, coins and votive objects dating from the 2nd and 3rd century AD have been found with Latin inscriptions referring to "Hercules", and so in reality, with varying levels of likelihood, refer to Thor by way of *interpretatio romana*.^[8]

Post-Roman Era

The first recorded instance of the name of the god appears in the Migration Period, where a piece of jewelry (a fibula), the Nordendorf fibula, dating from the 7th century AD and found in Bavaria, bears an Elder Futhark inscription that contains the name "Þonar", i.e. "Donar", the southern Germanic form of the god's name.^[9]

According to a near-contemporary account, the Christian missionary Saint Boniface felled an oak tree dedicated to "Jove" in the 8th century, the Donar Oak in the region of Hesse, Germany.^[10]

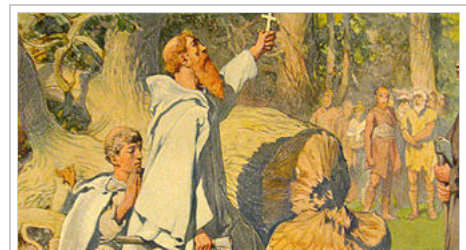
Around the second half of the 8th century, Old English mentions of a figure named *Thunor* (*Punor*) are recorded, a figure who likely refers to an Old English version of the god. In relation, *Thunor* is sometimes used in Old English texts to gloss *Jupiter*, the god may be referenced in the poem *Solomon and Saturn*, where the thunder strikes the devil with a "fiery axe", and the Old English expression *þunnorad* ("thunder ride") may refer to the god's thunderous, goat-led chariot.^{[11][12]}

A 9th-century AD codex from Mainz, Germany, known as the *Old Saxon Baptismal Vow* records the name of three Old Saxon gods, UUôden (Old Saxon "Wodan"), Saxnôte, and Thunaer, by way of their renunciation as demons in a formula to be repeated by Germanic pagans formally converting to Christianity.^[13]

The Kentish royal legend, probably 11th-century, contains the story of a villainous reeve of Ecgberht of Kent called Thunor, who is swallowed up by the earth at a place from then on known as *þunores hlæwe* (Old English 'Thunor's mound'). Gabriel Turville-Petre saw this as an invented origin for the placename demonstrating loss of memory that Thunor had been a god's name.^[14]



The Teutoburg Forest in northwestern Germany



Boniface bears his crucifix after felling Thor's Oak in *Bonifacius* (1905) by Emil Doepler

Viking Age

In the 11th century, chronicler Adam of Bremen records in his *Gesta Hammaburgensis Ecclesiae Pontificum* that a statue of Thor, who Adam describes as "mightiest", sits in the Temple at Uppsala in the center of a triple throne (flanked by Woden and "Fricco") located in Gamla Uppsala, Sweden. Adam details that "Thor, they reckon, rules the sky; he governs thunder and lightning, winds and storms, fine weather and fertility" and that "Thor, with his mace, looks like Jupiter". Adam details that the people of Uppsala had appointed priests to each of the gods, and that the priests were to offer up sacrifices. In Thor's case, he continues, these sacrifices were done when plague or famine threatened.^[15] Earlier in the same work, Adam relays that in 1030 an English preacher, Wulfred, was lynched by assembled Germanic pagans for "profaning" a representation of Thor.^[16]



A 16th-century depiction of Norse gods by Olaus Magnus; from left to right, Frigg, Thor, and Odin

Two objects with runic inscriptions invoking Thor date from the 11th century, one from England and one from Sweden. The first, the Canterbury Charm from Canterbury, England, calls upon Thor to heal a wound by banishing a thurs.^[17] The second, the Kvinneby amulet, invokes protection by both Thor and his hammer.^[18]

Post-Viking Age

In the 12th century, more than a century after Norway was "officially" Christianized, Thor was still being invoked by the population, as evidenced by a stick bearing a runic message found among the Bryggen inscriptions in Bergen, Norway. On the stick, both Thor and Odin are called upon for help; Thor is asked to "receive" the reader, and Odin to "own" them.^[19] Also around the 12th century, iconography of the Christianizing 11th-century king Olaf II of Norway absorbed elements of the native Thor; Olaf II had become a familiarly red-bearded, hammer-wielding figure.^[20]

Poetic Edda

In the *Poetic Edda*, compiled in the 13th century from traditional source material reaching into the pagan period, Thor appears (or is mentioned) in the poems *Völuspá*, *Grímnismál*, *Skírnismál*, *Hárbarðsljóð*, *Hymiskviða*, *Lokasenna*, *Prymskviða*, *Alvíssmál*, and *Hyndluljóð*.^[21]

In the poem *Völuspá*, a dead *völva* recounts the history of the universe and foretells the future to the disguised god Odin, including the death of Thor. Thor, she foretells, will do battle with the great serpent during the immense mythical war waged at Ragnarök, and there he will slay the monstrous snake, yet after he will only be able to take nine steps before succumbing to the venom of the beast:

Benjamin Thorpe translation:

Then comes the mighty son
of Hlôdyn:
(Odin's son goes with the

Henry Adams Bellows translation:

Hither there comes the son
of Hlothyn,
The bright snake gapes to



The foretold death of Thor as depicted (1895) by Lorenz Frølich

monster to fight);
 Midgård's Veor in his rage
 will slay the worm.
 Nine feet will go Fiörgyn's
 son,
 bowed by the serpent, who
 feared no foe.
 All men will their homes
 forsake.^[22]

heaven above;

 Against the serpent goes
 Othin's son.
 In anger smites the warder
 of earth,—
 Forth from their homes must
 all men flee;—
 Nine paces fares the son of
 Fjorgyn,
 And, slain by the serpent,
 fearless he sinks.^[23]

Afterwards, says the *völva*, the sky will turn black before fire engulfs the world, the stars will disappear, flames will dance before the sky, steam will rise, the world will be covered in water and then it will be raised again, green and fertile (see *Prose Edda* section below for the survival of the sons of Thor, who return after these events with Thor's hammer).^[24]

In the poem *Grímnismál*, the god Odin, in disguise as *Grímnir*, and tortured, starved and thirsty, imparts in the young Agnar cosmological lore, including that Thor resides in *Þrúðheimr*, and that, every day, Thor wades through the rivers *Körmt* and *Örmt*, and the two *Kerlaugar*. There, *Grímnir* says, Thor sits as judge at the immense cosmological world tree, *Yggdrasil*.^[25]

In *Skírnismál*, the god Freyr's messenger, *Skírnir*, threatens the fair *Gerðr*, who Freyr is smitten with, with numerous threats and curses, including that Thor, Freyr, and Odin will be angry with her, and that she risks their "potent wrath".^[26]

Thor is the main character of *Hárbarðsljóð*, where, after traveling "from the east", he comes to an inlet where he encounters a ferryman who gives his name as *Hárbarðr* (Odin, again in disguise), and attempts to hail a ride from him. The ferryman, shouting from the inlet, is immediately rude and obnoxious to Thor and refuses to ferry him. At first, Thor holds his tongue, but *Hárbarðr* only becomes more aggressive, and the poem soon becomes a flyting match between Thor and *Hárbarðr*, all the while revealing lore about the two, including Thor's killing of several *jötnar* in "the east" and berzerk women on *Hlesey* (now the Danish island of *Læsø*). In the end, Thor ends up walking instead.^[27]

Thor is again the main character in the poem *Hymiskviða*, where, after the gods have been hunting and have eaten their prey, they have an urge to drink. They "sh[ake] the twigs" and interpret what they say. The gods decide that they would find suitable cauldrons at *Ægir's* home. Thor arrives at *Ægir's* home and finds him to be cheerful, looks into his eyes, and tells him that he must prepare feasts for the gods. Annoyed, *Ægir* tells Thor that the gods must first bring to him a suitable cauldron to brew ale in. The gods search but find no such cauldron anywhere. However, *Týr* tells Thor that he may have a solution; east of *Élivágar* lives *Hymir*, and he



Thor wades through a river while the *Æsir* ride across the bridge *Bifröst* (1895) by Lorenz Frølich

owns such a deep kettle.^[28]

So, after Thor secures his goats at Egil's home, Thor and Týr go to Hymir's hall in search of a cauldron large enough to brew ale for them all. They arrive, and Týr sees his nine-hundred-headed grandmother and his gold-clad mother, the latter of which welcomes them with a horn. After Hymir—who is not happy to see Thor—comes in from the cold outdoors, Týr's mother helps them find a properly strong cauldron. Thor eats a big meal of two oxen (all the rest eat but one), and then goes to sleep. In the morning, he awakes and informs Hymir that he wants to go fishing the following evening, and that he will catch plenty of food, but that he needs bait. Hymir tells him to go get some bait from his pasture, which he expects should not be a problem for Thor. Thor goes out, finds Hymir's best ox, and rips its head off.^[29]

After a lacuna in the manuscript of the poem, *Hymiskviða* abruptly picks up again with Thor and Hymir in a boat, out at sea. Hymir catches a few whales at once, and Thor baits his line with the head of the ox. Thor casts his line and the monstrous serpent Jörmungandr bites. Thor pulls the serpent on board, and violently slams him in the head with his hammer. Jörmungandr shrieks, and a noisy commotion is heard from underwater before another lacuna appears in the manuscript.^[30]

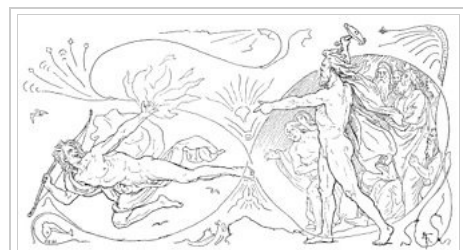
After the second lacuna, Hymir is sitting in the boat, unhappy and totally silent, as they row back to shore. On shore, Hymir suggests that Thor should help him carry a whale back to his farm. Thor picks both the boat and the whales up, and carries it all back to Hymir's farm. After Thor successfully smashes a crystal goblet by throwing it at Hymir's head on Týr's mother's suggestion, Thor and Týr are given the cauldron. Týr cannot lift it, but Thor manages to roll it, and so with it they leave. Some distance from Hymir's home, an army of many-headed beings led by Hymir attacks the two, but are killed by the hammer of Thor. Although one of his goats is lame in the leg, the two manage to bring the cauldron back, have plenty of ale, and so, from then on, return to Ægir's for more every winter.^[31]

In the poem *Lokasenna*, the half-god Loki angrily flyts with the gods in the sea entity Ægir's hall. Thor does not attend the event, however, as he is away in the east for unspecified purposes. Towards the end of the poem, the flyting turns to Sif, Thor's wife, whom Loki then claims to have slept with. The god Freyr's servant Beyla interjects, and says that, since all of the mountains are shaking, she thinks that Thor is on his way home. Beyla adds that Thor will bring peace to the quarrel, to which Loki responds with insults.^[32]

Thor arrives and tells Loki to be silent, and threatens to rip Loki's head from his body with his hammer. Loki asks Thor why he is so angry, and comments that Thor will not be so daring to fight "the wolf" (Fenrir) when it eats Odin (a reference to the foretold events of Ragnarök). Thor again tells him to be silent, and threatens to throw him into the sky, where he will never be seen again. Loki says that Thor should not brag of his time in the east, as he once crouched in fear in the thumb of a glove (a story involving deception by the magic of Útgarða-Loki, recounted in the *Prose Edda* book *Gylfaginning*)—which, he comments, "was hardly like Thor". Thor again tells him to be silent, threatening to break every bone in Loki's body. Loki responds that he intends to live a while yet, and again insults Thor with references to his encounter with Útgarða-Loki. Thor responds with a fourth call to be silent, and threatens to send Loki to Hel. At Thor's final threat, Loki gives in, commenting that only for Thor will he leave the hall, for "I know alone that you do strike", and the poem



Týr looks on as Thor discovers that one of his goats is lame in the leg (1895) by Lorenz Frølich



Thor raises his hammer as Loki leaves Ægir's hall (1895) by Lorenz Frølich

continues.^[33]

In the comedic poem *Þrymskviða*, Thor again plays a central role. In the poem, Thor wakes and finds that his powerful hammer, Mjöllnir, is missing. Thor turns to Loki, and tells him that nobody knows that the hammer has been stolen. The two go to the dwelling of the goddess Freyja, and so that he may attempt to find Mjöllnir, Thor asks her if he may borrow her feather cloak. Freyja agrees, and says she would lend it to Thor even if it were made of silver or gold, and Loki flies off, the feather cloak whistling.^[34]

In Jötunheimr, the jötunn Þrymr sits on a barrow, plaiting golden collars for his female dogs, and trimming the manes of his horses. Þrymr sees Loki, and asks what could be amiss among the Æsir and the elves; why is Loki alone in Jötunheimr? Loki responds that he has bad news for both the elves and the Æsir—that Thor's hammer, Mjöllnir, is gone. Þrymr says that he has hidden Mjöllnir eight leagues beneath the earth, from which it will be retrieved, but only if Freyja is brought to him as his wife. Loki flies off, the feather cloak whistling, away from Jötunheimr and back to the court of the gods.^[35]

Thor asks Loki if his efforts were successful, and that Loki should tell him while he is still in the air as "tales often escape a sitting man, and the man lying down often barks out lies." Loki states that it was indeed an effort, and also a success, for he has discovered that Þrymr has the hammer, but that it cannot be retrieved unless Freyja is brought to Þrymr as his wife. The two return to Freyja and tell her to put on a bridal head dress, as they will drive her to Jötunheimr. Freyja, indignant and angry, goes into a rage, causing all of the halls of the Æsir to tremble in her anger, and her necklace, the famed Brísingamen, falls from her. Freyja pointedly refuses.^[36]

As a result, the gods and goddesses meet and hold a thing to discuss and debate the matter. At the thing, the god Heimdallr puts forth the suggestion that, in place of Freyja, Thor should be dressed as the bride, complete with jewels, women's clothing down to his knees, a bridal head-dress, and the necklace Brísingamen. Thor rejects the idea, yet Loki interjects that this will be the only way to get back Mjöllnir. Loki points out that, without Mjöllnir, the jötnar will be able to invade and settle in Asgard. The gods dress Thor as a bride, and Loki states that he will go with Thor as his maid, and that the two shall drive to Jötunheimr together.^[37]

After riding together in Thor's goat-driven chariot, the two, disguised, arrive in Jötunheimr. Þrymr commands the jötnar in his hall to spread straw on the benches, for Freyja has arrived to be his wife. Þrymr recounts his treasured animals and objects, stating that Freyja was all that he was missing in his wealth.^[38]

Early in the evening, the disguised Loki and Thor meet with Þrymr and the assembled jötnar. Thor eats and drinks ferociously, consuming entire animals and three casks of mead. Þrymr finds the behaviour at odds with his impression of Freyja, and Loki, sitting before Þrymr and appearing as a "very shrewd maid", makes the excuse that "Freyja's" behaviour is due to her having not consumed anything for eight entire days before arriving due to her eagerness to arrive. Þrymr then lifts "Freyja's" veil and wants to kiss "her". Terrifying eyes stare back at him, seemingly burning with fire. Loki says that this is because "Freyja" has not slept for eight nights in her eagerness.^[38]



Thor is unhappily dressed by the goddess Freyja and her attendants as herself in *Ah, what a lovely maid it is!* (1902) by Elmer Boyd Smith

The "wretched sister" of the jötnar appears, asks for a bridal gift from "Freyja", and the jötnar bring out Mjöllnir to "sanctify the bride", to lay it on her lap, and marry the two by "the hand" of the goddess Vár. Thor laughs internally when he sees the hammer, takes hold of it, strikes Drymr, beats all of the jötnar, kills their "older sister", and so gets his hammer back.^[39]

In the poem *Alvíssmál*, Thor tricks a dwarf, Alvíss, to his doom upon finding that he seeks to wed his daughter (unnamed, possibly Þrúðr). As the poem starts, Thor meets a dwarf who talks about getting married. Thor finds the dwarf repulsive and, apparently, realizes that the bride is his daughter. Thor comments that the wedding agreement was made among the gods while Thor was gone, and that the dwarf must seek his consent. To do so, Thor says, Alvíss must tell him what he wants to know about all of the worlds that the dwarf has visited. In a long question and answer session, Alvíss does exactly that; he describes natural features as they are known in the languages of various races of beings in the world, and gives an amount of cosmological lore.^[40]

However, the question and answer session turns out to be a ploy by Thor, as, although Thor comments that he has truly never seen anyone with more wisdom in their breast, Thor has managed to delay the dwarf enough for the Sun to turn him to stone; "day dawns on you now, dwarf, now sun shines on the hall".^[41]

In the poem *Hyndluljóð*, Freyja offers to the jötunn woman Hyndla to blót (sacrifice) to Thor so that she may be protected, and comments that Thor does not care much for jötunn women.^[42]

Prose Edda, Heimskringla, and sagas

In the prologue to his *Prose Edda*, Snorri Sturluson euhemerises Thor as a prince of Troy, and the son of king Memnon by Troana, a daughter of Priam. Thor, also known as *Tror*, is said to have married the prophetess Sibyl (identified with Sif). Thor is further said here to have been raised in Thrace by a chieftain named Lorikus, whom he later slew to assume the title of "King of Thrace", to have had hair "fairer than gold", and to have been strong enough to lift ten bearskins.

The name of the *aesir* is explained as "men from Asia," *Asgard* being the "Asian city" (i.e., Troy). Alternatively, Troy is in *Tyrkland* (Turkey, i.e., Asia Minor), and *Asialand* is Scythia, where Thor founded a new city named Asgard. Odin is a remote descendant of Thor, removed by twelve generations, who led an expedition across Germany, Denmark and Sweden to Norway.

In the *Prose Edda*, Thor is mentioned in all four books; *Prologue*, *Gylfaginning*, *Skáldskaparmál*, and *Háttatal*.

In *Heimskringla*, composed in the 13th century by Snorri Sturluson, Thor or statues of Thor are mentioned in *Ynglinga saga*, *Hákonar saga góða*, *Ólafs saga Tryggvasonar*, and *Ólafs saga helga*. In *Ynglinga saga* chapter 5, a heavily euhemerized account of the gods is provided, where Thor is described as having been a gothi—a pagan priest—who was given by Odin (who himself is explained away as having been an exceedingly powerful magic-wielding chieftain from the east) a dwelling in the mythical location of Þrúðvangr, in what is now Sweden. The saga narrative adds that numerous names—at the time of the narrative, popularly in use—were derived from *Thor*.^[43]



In *Sun Shines in the Hall* (1908) by W.G. Collingwood, Thor clasps the hand of his daughter and chuckles at the "all-wise" dwarf, whom he has outwitted

Modern folklore

Tales about Thor, or influenced by native traditions regarding Thor, continued into the modern period, particularly in Scandinavia. Writing in the 19th century, scholar Jacob Grimm records various phrases surviving into Germanic languages that refer to the god, such as the Norwegian *Thorsvarme* ("Thor's warmth") for lightning and the Swedish *godgubben åfar* ("The good old (fellow) is taking a ride") as well as the word *tordön* ("Thor's rumble" or "Thor's thunder") when it thunders. Grimm comments that, at times, Scandinavians often "no longer liked to utter the god's real name, or they wished to extol his fatherly goodness [...]."^[44]

Thor remained pictured as a red-bearded figure, as evidenced by the Danish rhyme that yet referred to him as *Thor med sit lange skæg* ("Thor with the long beard") and the Frisian curse *diis ruadhiiret donner regiir!* ("let red-haired thunder see to that!").^[44]

A Scandinavian folk belief that lightning frightens away trolls and jötnar appears in numerous Scandinavian folktales, and may be a late reflection of Thor's role in fighting such beings. In connection, the lack of trolls and ettins in modern Scandinavia is explained as a result of the "accuracy and efficiency of the lightning strokes".^[45]

Archaeological record

Runestone invocations and image stones

On four (or possibly five) runestones, an invocation to Thor appears that reads "May Thor hallow (these runes/this monument)!" The invocation appears thrice in Denmark (DR 110, DR 209, and DR 220), and a single time in Västergötland (Vg 150), Sweden. A fifth appearance may possibly occur on a runestone found in Södermanland, Sweden (Sö 140), but the reading is contested. Pictorial representations of Thor's hammer also appear on a total of five runestones found in Denmark and in the Swedish counties of Västergötland and Södermanland.^[46]

Three stones depict Thor fishing for the serpent Jörmungandr; the Hørdum stone in Thy, Denmark, the Altuna Runestone in Altuna, Sweden, one of the Ardre image stones (stone VII) from Gotland, Sweden, and the Gosforth Cross in Gosforth, England.



The Søndre Kirkeby Runestone (DR 220), a runestone from Denmark bearing the "May Thor hallow these runes!" inscription



A runestone from Södermanland, Sweden bearing a depiction of Thor's hammer



The Altuna stone from Sweden, one of four stones depicting Thor's fishing trip



The Gosforth depiction, one of four stones depicting Thor's fishing trip



Runes × þur : uiki × on the Velanda Runestone, Sweden, meaning "may Þórr hallow."

Hammer pendants and Eyrarland Statue

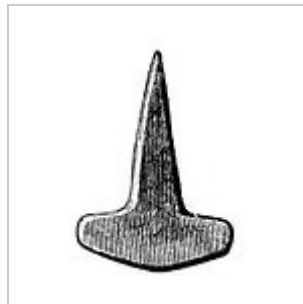
Pendants in a distinctive shape representing the hammer of Thor (known in Norse sources as Mjöllnir) have frequently been unearthed in Viking Age Scandinavian burials. The hammers were worn as a symbol of Norse pagan faith and as a symbol of opposition to Christianization; a response to crosses worn by Christians. Casting moulds have been found for the production of both Thor's hammers and Christian crucifixes, and at least one example of a combined crucifix and hammer has been discovered.^[47] The Eyrarland Statue, a copper alloy figure found near Akureyri, Iceland dating from around the 11th century, may depict Thor seated and gripping his hammer.^[48]



Drawing of a silver-gilt Thor's hammer found in Scania, Sweden



Drawing of a 4.6 cm gold-plated silver Mjöllnir pendant found at Bredsättra on Öland, Sweden



Drawing of a silver Thor's hammer amulet found in Fitjar, Hordaland, Norway



Drawing of Thor's hammer amulet from Mandemark, Møn, Denmark

Swastikas

The swastika symbol has been identified as representing the hammer or lightning of Thor.^[49] Scholar Hilda Ellis Davidson (1965) comments on the usage of the swastika as a symbol of Thor:

The protective sign of the hammer was worn by women, as we know from the fact that it has been found in women's graves. It seems to have been used by the warrior also, in the form of

the swastika. [...] Primarily it appears to have had connections with light and fire, and to have been linked with the sun-wheel. It may have been on account of Thor's association with lightning that this sign was used as an alternative to the hammer, for it is found on memorial stones in Scandinavia besides inscriptions to Thor. When we find it on the pommel of a warrior's sword and on his sword-belt, the assumption is that the warrior was placing himself under the Thunder God's protection.^[50]



Detail of swastika on the 9th century Snoldelev Stone

Swastikas appear on various Germanic objects stretching from the Migration Period to the Viking Age, such as the 3rd century Værløse Fibula (DR EM85;123) from Zealand, Denmark; the Gothic spearhead from Brest-Litovsk, Belarus; numerous Migration Period bracteates; cremation urns from early Anglo-Saxon England; the 8th century Sæbø sword from Sogn, Norway; and the 9th century Snoldelev Stone (DR 248) from Ramsø, Denmark.

Eponymy and toponymy

Numerous place names in Scandinavia contain the Old Norse name *Þórr*. The identification of these place names as pointing to religious significance is complicated by the aforementioned common usage of *Þórr* as a personal name element. Cultic significance may only be assured in place names containing the elements *-vé* (signifying the location of a *vé*, a type of pagan Germanic shrine), *-hof* (a structure used for religious purposes, see heathen hofs), and *-lundr* (a holy grove). The place name *Þórslundr* is recorded with particular frequency in Denmark (and has direct cognates in Norse settlements in Ireland, such as *Coill Tomair*), whereas *Þórshof* appears particularly often in southern Norway.^[4]

In English placenames, Old English *Thunor* (in contrast with the Old Norse form of the name, later introduced to the Danelaw) left comparatively few traces. Examples include Thundersley, from **Thunores hlæw* and *Thurstable* (Old English "Thunor's pillar").^[4] F. M. Stenton noted that such placenames were apparently restricted to Saxon and Jutish territory and not found in Anglian areas.^{[11][51]}

In what is now Germany, locations named after Thor are sparsely recorded, but an amount of locations called *Donnersberg* (German "Donner's mountain") may derive their name from the deity *Donner*, the southern Germanic form of the god's name.^[4]

In as late as the 19th century in Iceland, a specific breed of fox was known as *holtþórr* ("Thor of the holt"), likely due to the red coat of the breed.^[52] In Sweden in the 19th century, smooth, wedge-shaped stones



A city limit sign marking Thorsager ("Thor's Acre"), Denmark



Sign for the village of Thursley in Surrey, England

found in the earth were called *Thorwiggas* ("Thor's wedges"), according to a folk belief that they were once hurled at a troll by the god Thor. (Compare Thunderstones.) Similarly, meteorites may be considered memorials to Thor in folk tradition due to their sheer weight. On the Swedish island of Gotland, a species of beetle (*scarabæus stercorarius*) was named after the god; the *Thorbagge*. When the beetle is found turned upside down and one flips it over, Thor's favor may be gained. In other regions of Sweden the name of the beetle appears to have been demonized with Christianization, where the insect came to be known as *Thordedjefvul* or *Thordyfvel* (both meaning "Thor-devil").^[53]

Origin, theories, and interpretations

Thor closely resembles other Indo-European deities associated with the thunder: the Celtic Taranis,^{[54][55]} the Baltic Perkūnas, the Slavic Perun,^[56] and particularly the Hindu Indra, whose red hair and thunderbolt weapon the vajra are obvious parallels. Scholars have compared Indra's slaying of Vritra with Thor's battle with Jörmungandr.^[55] Although in the past it was suggested that Thor was an indigenous sky god or a Viking Age import into Scandinavia, these Indo-European parallels make him generally accepted today as ultimately derived from a Proto-Indo-European deity.^{[55][57][58][59]}

In Georges Dumézil's trifunctional hypothesis of Indo-European religion, Thor represents the second function, that of strength. Dumézil notes that as a result of displacements, he does not lead armies; most of the functions of Indra have been in effect taken over by Odin.^[60] Many scholars have noted the association of Thor with fertility, particularly in later folklore and in the reflex of him represented by the Sami Hora galles ("Good-man Thor"). For Dumézil, this is the preservation by peasants of only the side-effect of the god's atmospheric battles: the fertilizing rain.^[61] Others have emphasized Thor's close connection to humanity, in all its concerns.^[62] Scholar Hilda Ellis Davidson summarizes:

The cult of Thor was linked up with men's habitation and possessions, and with well-being of the family and community. This included the fruitfulness of the fields, and Thor, although pictured primarily as a storm god in the myths, was also concerned with the fertility and preservation of the seasonal round. In our own times, little stone axes from the distant past have been used as fertility symbols and placed by the farmer in the holes made by the drill to receive the first seed of spring. Thor's marriage with Sif of the golden hair, about which we hear little in the myths, seems to be a memory of the ancient symbol of divine marriage between sky god and earth goddess, when he comes to earth in the thunderstorm and the storm brings the rain which makes the fields fertile. In this way Thor, as well as Odin, may be seen to continue the cult of the sky god which was known in the Bronze Age.^[63]

Modern influence

In modern times, Thor continues to be referenced in popular culture. Starting with F. J. Klopstock's 1776 ode to Thor, *Wir und Sie*, Thor has been the subject of various poems, including Adam Gottlob Oehlenschläger's 1807 epic poem *Thors reise til Jotunheim* and, by the same author, three more poems (*Hammeren hentes*, *Thors fiskeri*, and *Thor besøger Hymir*) collected in his 1819 *Nordens Guder*; *Thors Trunk* (1859) by Wilhelm Hertz; the 1820 satirical poem *Mythologierne eller Gudatvisten* by J. M. Stiernstolpe; *Nordens Mythologie eller Sinnbilled-Sprog* (1832) by N. F. S. Grundtvig; the poem *Harmen* by Thor Thorild; *Der Mythus von Thor* (1836) by Ludwig Uhland; *Der Hammer Thors* (1915) by W. Schulte v. Brühl; Hans Friedrich Blunck's *Herr Dunnar und die Bauern* (published in *Märchen und Sagen*, 1937); and *Die Heimholung des Hammers* (1977) by

H. C. Artmann.^[64] He also features in two works by Rudyard Kipling: *Letters of Travel: 1892-1913* and "Cold Iron" in *Rewards and Fairies*.

Artists have depicted Thor in painting and sculpture, including Henry Fuseli's 1780 painting *Thor in Hymirs Boot bekämpft die Midgardschlange*; H. E. Freund's 1821–1822 statue *Thor*; B. E. Fogelberg's 1844 marble statue *Thor*; M. E. Winge's 1880 charcoal drawing *Thors Kampf mit den Riesen*; K. Ehrenberg's 1883 drawing *Odin, Thor und Magni*; several illustrations by E. Doepler published in Wilhelm Ranisch's 1901 *Walhall (Thor; Thor und die Midgardschlange; Thor den Hrungrnir bekämpfend; Thor bei dem Riesen Þrym als Braut verkleidet; Thor bei Hymir; Thor bei Skrymir; Thor den Fluß Wimur durchwatend)*; J. C. Dollman's 1909 drawings *Thor and the Mountain* and *Sif and Thor*; G. Poppe's painting *Thor*; E. Pottner's 1914 drawing *Thors Schatten*; H. Natter's marble statue *Thor*; and U. Brember's 1977 illustrations to *Die Heimholung des Hammers* by H. C. Artmann.^[64]

Swedish chemist Jöns Jacob Berzelius (1779–1848) discovered a chemical element that he named after Thor; thorium.^[65]

In 1962, American comic book writer Stan Lee and his brother Larry Lieber, together with Jack Kirby, created the Marvel Comics superhero Thor, which they based on the god of the same name.^[66] This character stars in the 2011 Marvel Studios film *Thor* and the 2013 film *Thor: The Dark World* and also appears in the 2012 film *The Avengers* and its associated animated series.

First described in 2013, Thor's hero shrew (*Scutisorex thori*) is a species of shrew native to the Democratic Republic of Congo. It and its sister species, the hero shrew (*Scutisorex somereni*), are the only mammal species known to have interlocking vertebrae.^[67] The team named the shrew after Thor due to the god's association with strength.^[67]

See also

- List of Germanic deities

Notes

- ↑ On the red beard and the use of "Redbeard" as an epithet for Thor, see H.R. Ellis Davidson, *Gods and Myths of Northern Europe*, 1964, repr. Harmondsworth, Middlesex: Penguin, 1990, ISBN 0-14-013627-4, p. 85 (<http://books.google.com/books?id=8RYSAQAIAAJ&/books?id=8RYSAQAIAAJ&>

q=%22Thorhall+boasted+to+his+Christian+companions+:+Redbeard+has+got+the+better+of+your+Christ+!%22%22&dq=%22Thorhall+boasted+to+his+Christian+companions+:+Redbeard+has+got+the+better+of+your+Christ+!%22%22&hl=en&ei=ppm5TYL3F5P0swOWm_XlBw&sa=X&oi=book_result&

- ct=result&resnum=1&sqi=2&ved=0CCkQ6AEwAA), citing the *Saga of Olaf Tryggvason* in *Flateyjarbók*, *Saga of Erik the Red*, and *Flóamanna saga*. The Prologue to the *Prose Edda* says ambiguously that "His hair is more beautiful than gold."
- ↑ Orel (2003:429).
 - ↑ Simek (2007:333).



An early 20th century Danish bicycle head badge depicting Thor

4. [^] *a b c d* Simek (2007:321).
5. [^] Birley (1999:42).
6. [^] Birley (1999:107).
7. [^] Birley (1999:42 and 106—107).
8. [^] Simek (2007:140—142).
9. [^] Simek (2007:235—236).
10. [^] Simek (2007:238) and Robinson (1916:63).
11. [^] *a b* Turville-Petre (1964:99)
12. [^] See North (1998:238—241) for *punnorad* and tales regarding Thunor, see Encyclopædia Britannica (1910:608) regarding usage of *Thunor* as an Old English gloss for *Jupiter* and *Tiw* employed as a gloss for *Mars*.
13. [^] Simek (2007:276).
14. [^] Turville-Petre (1964:99–100); variant texts in mss. Stowe 944, Cotton Caligula A. xiv, London, Lambeth Palace 427.
15. [^] Orchard (1997:168—169).
16. [^] North (1998:236).
17. [^] McLeod, Mees (2006:120).
18. [^] McLeod, Mees (2006:28).
19. [^] McLeod, Mees (2006:30).
20. [^] Dumézil (1973:125).
21. [^] Larrington (1999:320).
22. [^] Thorpe (1907:7).
23. [^] Bellows (1923:23).
24. [^] Larrington (1999:11—12).
25. [^] Larrington (1999:57).
26. [^] Larrington (1999:66).
27. [^] Larrington (1999:69–75).
28. [^] Larrington (1999:78—79).
29. [^] Larrington (1999:79—80).
30. [^] Larrington (1999:81).
31. [^] Larrington (1999:82—83).
32. [^] Larrington (1999:84 and 94).
33. [^] Larrington (1999:94—95).
34. [^] Larrington (1999:97).
35. [^] Larrington (1999:97–98).
36. [^] Larrington (1999:98).
37. [^] Larrington (1999:99).
38. [^] *a b* Larrington (1999:100).
39. [^] Larrington (1999:101).
40. [^] Larrington (1999:109—113). For *Þrúðr* hypothesis, see Orchard (1997:164—165).
41. [^] Larrington (1999:113).
42. [^] Larrington (1999:254).
43. [^] Hollander (2007:10—11).
44. [^] *a b* Grimm (1882:166—177).
45. [^] See Lindow (1978:89), but noted as early as Thorpe (1851:154) who states "The dread entertained by Trolls for thunder dates from the time of paganism, Thor [. . .] being the deadly foe of their race".
46. [^] Sawyer (2003:128).
47. [^] Simek (2007:219) and Orchard (1997:114).
48. [^] Orchard (1997:161).
49. [^] The symbol was identified as such since 19th century scholarship; examples include Worsaae (1882:169) and Greg (1884:6).
50. [^] Davidson (1965:12—13).
51. [^] Stenton, Frank (1941). "The Historical Bearing of Place-Name Studies: Anglo-Saxon Heathenism". *Transactions of the Royal Historical Society*, 4th series, XXIII, 1–24, pp. 17– ; (1971). *Anglo-Saxon England*, Oxford History of England 2, 1943, 3rd ed. Oxford: Clarendon Press, 1971, ISBN 9780198217169, pp. 99–100.
52. [^] Grimm (1882:177).
53. [^] Thorpe (1851:51—54).
54. [^] De Vries (1957:111).
55. [^] *a b c* Simek (2007:322).
56. [^] Turville-Petre (1964:96–97).
57. [^] Dumézil (1973:17).
58. [^] De Vries (1957:151–53)
59. [^] Turville-Petre (1964:103–05)
60. [^] Dumézil. *Heur et malheur du guerrier*. 2nd ed. Flammarion, 1985, p. 168 (**French**)
61. [^] Dumézil (1973:71–72).
62. [^] De Vries (1957:152–53)
63. [^] Davidson (1975:72).
64. [^] *a b* Simek (2007:323).
65. [^] Morris (1992:2212).
66. [^] Reynolds (1994:54).
67. [^] *a b* Johnson (2013).

References

- Bellows, Henry Adams (1923). *The Poetic Edda*. American-Scandinavian Foundation.
- Birley, Anthony R. (Trans.) (1999). *Agricola and Germany*. Oxford World's Classics. ISBN 978-0-19-283300-6

- Chrisholm, Hugh (Editor) (1910) *Encyclopædia Britannica*, vol. 9 (http://books.google.com/books?id=t_0tAAAAIAAJ&pg=PP1#v=onepage&q&f=false). The Encyclopædia Britannica Co.
- Davidson, H. R. (1965). "Thor's Hammer" as published in *Folklore*, Vol. 76, No. 1 (Spring 1965). Taylor & Francis.
- Ellis Davidson, H. R. (1975). *Scandinavian Mythology*. Paul Hamlyn. ISBN 0-600-03637-5
- Dumézil, Georges (1973). *Gods of the Ancient Northmen*. University of California Press. ISBN 0-520-02044-8
- Greg, Robert Philips (1884). *On the Meaning and Origin of the Fylfot and Swastika* (<http://books.google.com/books?id=J7YIAAAQAAJ&pg=PP5#v=onepage&q&f=false>). Westminster: Nichols and Sons.
- Hollander, Lee Milton. (Trans.) (2007). *Heimskringla: History of the Kings of Norway* (<http://books.google.com/books?id=qHpwje7-wNkC&printsec=frontcover&dq=Heimskringla:+History+of+the+Kings+of+Norway&lr=#v=onepage&q=&f=false>). University of Texas Press. ISBN 978-0-292-73061-8
- Grimm, Jacob (James Steven Stallybrass Trans.) (1882). *Teutonic Mythology: Translated from the Fourth Edition with Notes and Appendix by James Stallybrass*, volume I. London: George Bell and Sons.
- Lindow, John (1978). *Swedish Folktales and Legends*. University of California Press. ISBN 0-520-03520-8
- Johnston, Richard (July 24, 2013). "Shrew has a spine of godly strength (<http://www.nature.com/news/shrew-has-a-spine-of-godly-strength-1.13440>)". *Nature*. Retrieved July 24, 2013.
- MacLeod, Mindy; Mees, Bernard (2006). *Runic Amulets and Magic Objects* (<http://books.google.com/books?id=hx7UigqsTKoC>). Boydell Press. ISBN 1-84383-205-4
- Morris, Christopher G. (1992). *Academic Dictionary of Science and Technology* (<http://books.google.com/books?id=nauWlPTBjIC&dq>). Gulf Professional Publishing. ISBN 978-0-12-200400-1
- Orchard, Andy (1997). *Dictionary of Norse Myth and Legend* (<http://books.google.com/books?id=5hbPHQAACAAJ>). Cassell. ISBN 0-304-34520-2
- Orel, Vladimir (2003). *A Handbook of Germanic Etymology*. Brill. ISBN 9004128751
- Reynolds, Richard (1994). *Super Heroes: A Modern Mythology*. University Press of Mississippi. ISBN 0-87805-694-7
- Robinson, George W. (Trans.) (1916). *The Life of Saint Boniface by Willibald* (<http://books.google.com/books?id=K1-zF8CWpVAC&dq=life%20of%20boniface&pg=PR5#v=onepage&q&f=false>). Harvard University Press.
- Sawyer, Birgit (2003). *The Viking-Age Rune-Stones: Custom and Commemoration in Early Medieval Scandinavia*. Oxford University Press. ISBN 0-19-820643-7
- Simek, Rudolf (2007) translated by Angela Hall. *Dictionary of Northern Mythology*. D.S. Brewer. ISBN 0-85991-513-1
- Thorpe, Benjamin (1851). *Northern Mythology, Compromising the Principal Traditions and Superstitions of Scandinavia, North Germany, and the Netherlands: Compiled from Original and Other Sources. In three Volumes. Scandinavian Popular Traditions and Superstitions, Volume 2*. Lumley.
- Thorpe, Benjamin (Trans.) (1907). *The Elder Edda of Saemund Sigfusson*. Norrœna Society.
- Turville-Petre, E. O. G. (1964). *Myth and Religion of the North: The Religion of Ancient Scandinavia*. London: Weidenfeld and Nicolson. OCLC 460550410 (<https://www.worldcat.org/oclc/460550410>)
- De Vries, Jan (1957). *Altgermanische Religionsgeschichte* Volume 2. 2nd ed. (repr. 1970). Grundriß der germanischen Philologie, Volume 12/II. De Gruyter. **(German)**
- Worsaae, J. J. A. (1882). *The Industrial Arts of Denmark* (<http://books.google.com/books?id=rzcXAAAAYAAJ&dq=swastika%20thor&pg=PR3#v=onepage&q&f=false>). Chapman and Hall.

External links

- Media related to Thor at Wikimedia Commons

Retrieved from "http://en.wikipedia.org/w/index.php?title=Thor&oldid=634130357"

Categories: Thor | Sky and weather gods | Thunder gods | Germanic deities | Norse gods | Æsir
| Sons of Odin

- This page was last modified on 16 November 2014 at 21:34.
- Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.

ثور (اساطیر)

وایکینگ‌ها اعتقاد داشتند که در زمان توفان‌های صاعقه، این ثور است که در آسمان‌ها سوار بر ارباش که توسط دو بز به نام‌های تانگریسنی و تانگنوست کشیده می‌شود حرکت می‌کند و هر بار که پتک معروفش، میولنیر را پرتاب می‌کند صاعقه به وجود می‌آید. ثور برای استفاده از این پتک، یک جفت دستکش آهنی به نام یارنگریپر به دست می‌کرد. او همچنین کمربندی بنام مگینگیارد بر کمر می‌بست که قدرت فوق‌العاده او را دو چندان می‌کرد.

ثور در قسمتی از آسگارد به نام ثراهایم (یعنی محل اقتدار) تالاری به نام بیلسکیرنیر داشت. بزرگ‌ترین دشمن ثور، یکی از فرزندان لوكی، مار جهانی یورمونگانگ است. در روز راگناروک، ثور سرانجام یورمونگانگ را می‌کشد اما خود بر اثر زهر این مار جان می‌سپارد و پسرانش پتک او را پس از مرگش به ارث خواهند برد.

در اسطوره‌های تیوتونیک، خدایی به نام دونار معادل ثور دانسته شده، حال آنکه رومی‌ها او را معادل ژوپیترا، پادشاه خدایان خود می‌دانستند. پنجشنبه روز ثور است.



ثور، ایزد تندر در حال نبرد با یوتون‌ها، ۱۸۷۲

۱ پیوند به بیرون

- ثور. نوشته Micha F. Lindemans
- Myths
- دربارهٔ آس‌ها

۲ نگارخانه

-
-

۳ منابع

- «مدخل ثور». مشارکت‌کنندگان دانش‌نامه هنر و ادبیات گمانه‌زن. بایگانی‌شده از نسخهٔ اصلی در ۲۳ دسامبر ۲۰۰۶.

ثور یا **تور** (به انگلیسی: Thor) محبوب‌ترین ایزد در اساطیر اسکاندیناوی، ایزد قدرت‌مند آذرخش، توفان و تندر، پسر اودین و یورد است که به کیهان تاخت و با نیروهای شر و غول‌ها جنگید. او نگهبان آسگارد بود و ایزدان، حتی انسان‌ها همواره می‌توانستند در مواقع خطر، او را فرا خوانند و بسیاری از موجودات به او متکی بودند. ثور با سیف، یکی از ایزدبانوهای باروری ازدواج کرده است، ولی با ماده گولی به نام یارسانکسا (به معنی قمه آهنی) نیز رابطه داشت که حاصل آن دو پسر به نام‌های ماگنی و مودی و دختری به نام ثراد است. تیالفی، قاصد خدایان، همدم و خدمتگزار ثور است.

ثور را معمولاً بصورت مردی عظیم‌الجثه، قوی پیکر، سرخ‌موی همراه با ریش، چشمانی درخشان و ابروان سرخ‌رنگی تصویر کرده‌اند که وقتی خشمگین می‌شد، از دو طرف چهره‌اش آویزان می‌شد. با وجود ظاهر نه چندان دوستانه، پرستش ثور به عنوان نگهبان و حامی خدایان و انسان‌ها در برابر نیروهای شر بسیار رایج بوده است. محبوبیت و رواج پرستش ثور حتی از پدرش یعنی اودین نیز بیشتر بود زیرا او بر خلاف اودین خواستار از جان گذشتگی انسان‌ها نبود. مردم عادی به او اعتماد داشتند، زیرا او با دادگری، نظم و حفاظت از ایزدان و آدمیان پیوند داشت. بسیاری از قصه‌های ثور طنزآمیز و نمایانگر محبوبیت او در بین عامهٔ مردم است. در پرستشگاه مخصوص ثور به نام معبد آپسالای (که در سال ۱۰۸۰ میلادی ویران شده و به جای آن یک کلیسا ساخته شد) ثور همراه با پدرش اودین که در سمت راست او ایستاده بود به تصویر کشیده شده بودند.

