

Chapter 1 : Twitter Is Befuddled At STORM Holding An Umbrella In The “Dark Phoenix” Trailer | Bo

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Curiously, a great deal of similarity exists between several of the flood myths, something that has led many authors and scholars to believe that these have evolved from or influenced each other. It also records the names of Antediluvian cities on earth and their respective rulers. Many authors and scholars believe that the Sumerian accounts of a great flood eventually gave birth to more popular Flood myths like the one described in the Bible. However, if that is true, how did the story of a great deluge make its way all the way to Mesoamerica, thousands of years ago? When the Sun Age came, there had passed years. Then came years, then Then all mankind was lost and drowned and turned to fishes. The water and the sky drew near each other. In a single day, all was lost. The waters shall near the sky. Nahui-Ocelotl Jaguar Sun “ Inhabitants were giants who were devoured by jaguars. The world was destroyed. This world was destroyed by hurricanes. Nahui-Quiahuitl Rain Sun “ Inhabitants were destroyed by a rain of fire. Only birds survived or inhabitants survived by becoming birds. Nahui-Atl Water Sun “ This world was flooded turning the inhabitants into fish. A couple escaped but were transformed into dogs. Nahui-Ollin Earthquake Sun “ We are the inhabitants of this world. This world will be destroyed by earthquakes or one large earthquake. This world was flooded turning the inhabitants into fish. Only one man and one woman are said to have survived, sheltered in a huge cypress. Different versions of Mesoamerican floods, especially those by the Aztec people tell that after the great flood, there were no survivors, and creation had to start from the beginning, while other accounts describe how current humans are descended from a small number of survivors. Before the great Flood which occurred around 4, years after the creation of our world, the country of Anahuac was inhabited by giants, all of whom either perished in the inundation or were transformed into fishes, save seven who fled into caverns. The gods beheld, with wrath, an edifice the top of which was to reach the clouds. Irritated at the daring attempt of Xelhua, they hurled fire on the pyramid. Numbers of the workmen perished. You may have seen him appear on the Discovery and History Channel. Did you find a spelling error or grammar mistake? Do you think this article needs an update? Or do you just have some feedback? Thank you for reading.

**Chapter 2 : The Story Of The Great Flood According To Ancient Aztec Mythology - Stillness in the Storm**

*Sola Adeyemi is the author of Goddess Of The Storm And Other Stories ( avg rating, 2 ratings, 0 reviews), Goddess of the Storm and other stories (*

She was a celestial goddess, The Mistress of Heaven. Hathor was known as the Mother of Mothers and the Celestial Nurse who presided over women , fertility, children and childbirth. Yet Hathor was also a goddess of baser things - she was the Vengeful Eye of Ra, the Lady of Drunkenness, and a goddess of the dead as Lady of the West. As Lady of the Southern Sycamore, the sycamore was sacred to her. It was from the sycamore tree that Hathor was thought to hand out good things to the deceased in the afterlife, and so she was thought to be a friend to the dead. If Horus was the god associated with the living king, Hathor was the god associated with the living queen. She was also the goddess of the third month of the Egyptian calendar, known in Greek times as Hethara. Baba a predynastic baboon god, taunted Ra who stood for Set becoming ruler rather than Horus, "Your shrine is empty! Finally, Hathor decided on a plan. The dance caused Ra to laugh, forget his hurt feelings and he once again rejoined the gods. The reason that Hathor has so many names, one would assume, is because she is an ancient goddess - she seems to have been mentioned as early as the 2nd Dynasty. Hathor may even be associated with the Narmer palette - although the two human faced bovines may also have been a representation of the king or of another ancient bovine goddess, called Bat, who was eventually supplanted by Hathor. It is interesting to note, though, that there is not a personal name of the goddess mentioned in the list of names - they are all titles. They seemed to be linked with not only fortune telling, but to being questioners of the soul on its way to the Land of the West. These goddesses were worshipped in seven cities in Egypt: They may have been linked to the Pleiades in later times, but this is debated. The day that Sirius rose originally on the first day of the first month, known as Thuthi by Greek times was a festive occasion to the followers of Hathor - it was the day they celebrated her birth. By Greek times, she was the goddess of Hethara, the third month of the Egyptian calendar. It was only in later Egyptian history that she was shown as a woman with the head of a cow. Hathor often is seen carrying a sistrum, an ancient musical instrument played by the priestesses. The sistrum usually had the face of Hathor where the handle adjoins the rest of the instrument. This particular instrument was thought to have sexual overtones, relating to fertility. Hathor has a rather odd title, "Hand of God". This might be related to how the handle of the sistrum is held, just as the relationship of the loop adjoined to the handle the naos might be related to her title of "Lady of the Vulva"! Hathor was also known as the "Great Menat". The menat, a necklace with a special counterweight, is not actually jewelry - it is a musical instrument sacred to Hathor! The counter piece is similar to the fertility dolls found in ancient tombs, while the beaded necklace was believed to represent the womb. It was held in the hand and rattled to convey the blessing of the goddess. Hathor was also the "Lady of Greenstone and Malachite" and "Lady of Lapis-Lazuli", presiding over these materials as well as being a goddess of the fringes where they were mined. Malachite is a banded light and dark green semi-precious stone that was ground up and mixed with eye make up. Lapis-lazuli adorned many pieces of ancient Egyptian jewelry. She was a goddess of the west, and a goddess of Punt and Sinai and so was a goddess of far off places. This is perhaps why Hathor was also known as the "Lady to the Limit" - the Egyptians believed her to be a goddess who ruled over the known universe! She was said to be the mother of the pharaoh, and is often depicted in a nurturing role, suckling the pharaoh when he was a child. Other than the pharaoh - a living god - Hathor was believed to have a son with Horus-Behdety a form of Horus the Elder known as Ihy Ahy, Horus-Sematawy, Harsomtus , a falcon-god and child-god of music and dancing who carried a sistrum. The three were worshipped at Iunet. My majesty precedes me as Ihy, the son of Hathor I am the male of masculinity I escaped from her blood, I am the master of the redness. The Eye of Ra One of the tales of Hathor was how she was originally a goddess of destruction Hathor-Sekhmet , and how she came to be the goddess of happier things: Then Ra took on the shape of a man and became the first Pharaoh, ruling over the whole country for thousands and thousands of years, and giving such harvests that for ever afterwards the Egyptians spoke of the good things "which happened in the time of Ra". But, being in the form of a man, Ra grew old. In time men no

longer feared him or obeyed his laws. They laughed at him, saying: His bones are like silver, his flesh like gold, his hair is the colour of lapis lazuli! So he called together the gods whom he had made - Shu and Tefnut and Geb and Nut - and he also summoned Nun. Soon the gods gathered about Ra in his Secret Place, and the goddesses also. But mankind knew nothing of what was happening, and continued to jeer at Ra and to break his commandments. Then Ra spoke to Nun before the assembled gods: See how men plot against me; hear what they say of me; tell me what I should do to them. For I will not destroy mankind until I have heard what you advise. So at the terrible glance from the Eye of Ra his daughter Sekhmet came into being, the fiercest of all goddesses. Like a lion she rushed upon her prey, and her chief delight was in slaughter, and her pleasure was in blood. At the bidding of Ra she came into Upper and Lower Egypt to slay those who had scorned and disobeyed him: All whom she saw she slew, rejoicing in slaughter and the taste of blood. Presently Ra looked out over the land and saw what Sekhmet had done. Then he called to her, saying: Presently Ra looked out over the earth once more, and now his heart was stirred with pity for men, even though they had rebelled against him. But none could stop the cruel goddess Sekhmet, not even Ra himself: So he gave his command: It was night when they came to the city, but all day the women of Iunu had been brewing beer as Ra bade them. Ra came to where the beer stood waiting in seven thousand jars, and the gods came with him to see how by his wisdom he would save mankind. When day came Sekhmet the terrible came also, licking her lips at the thought of the men whom she would slay. She found the place flooded and no living creature in sight; but she saw the beer which was the colour of blood, and she thought it was blood indeed -- the blood of those whom she had slain. Then she laughed with joy, and her laughter was like the roar of a lioness hungry for the kill. Thinking that it was indeed blood, she stooped and drank. Again and yet again she drank, laughing with delight; and the strength of the beer mounted to her brain, so that she could no longer slay. At last she came reeling back to where Ra was waiting; that day she had not killed even a single man. And henceforth Hathor laid low men and women only with the great power of love. But for ever after her priestesses drank in her honour of the beer of Iunu coloured with the red ochre of Abu when they celebrated her festival each New Year. Hathor-Sekhmet was the main goddess of Yamu Kom el-Hisn. Further Information about Hathor.

**Chapter 3 : Short Myth Stories and Legends \*\*\***

*This ancient Canaanite goddess of love and war is definitely someone you want on your side. Sister of the storm god Ba'al, the virgin warrior Anath was famed for her ferocity in battle.*

He was appointed by Zeus to guard the storm winds which he kept locked away inside the floating island of Aeolia, releasing them at the request of the gods to wreak their havoc. He was conceived of as the substance of light, a layer of bright mist which lay between the dome of heaven and the lower air which surrounded the earth. Boreas the north wind was the lord of winter, Zephyros the west was the bringer of spring, Euros the east was the god of autumn, and Notos the south of summer. They were sons of the monster Typhoeus kept locked away inside Tartarus or the floating island of Aeolus to be released only at the command of the gods. She was the sister of Iris and the goddess of the lost second rainbow. At the end of the Titan-war she was stripped of her wings and locked away inside the pit of Tartarus. He was father of the planets and the four seasonal winds by Eos the dawn. The leader of these was bright Eosphoros, the god of the dawn-star Venus. They were mostly heroes and creatures who were placed amongst the stars by the gods as reward for some service or, in a handful of cases, as a memorial of their crimes. Homer in the Odyssey seems to suggest that he was released from this labour and appointed keeper of the pillars of heaven, presumably the ones erected by Heracles at the ends of the earth. He dwelt in a cave in the mountains of the far northern land of Thrace. She was the air which men breathed. Below Chaos her lay the flat body of the earth, and above the shining mists of the protogenos Aether. Chaos was the mother of Darkness and Night and of the birds. She was daughter a daughter of Boreas, god of the wintry north wind. He was sometimes equated with Cronus, the father of Zeus. Their three brothers, the Hecatoncheires, were the gods of violent storms. EOS The winged goddess of the dawn. She heralded the rising of the sun with her rosy brilliance. He was originally regarded as being distinct from Hesperus, the god of the evening star. They were known as the hounds of Zeus and blamed for the disappearance of people without a trace. They were the gods of violent storms which they released from the gates of Tartarus. Helios drove a fiery chariot drawn by four winged steeds. In the early morn she scattered the mists of her mother Nyx Lady Night , to reveal the shining light of Aether, the blue sky. The Milky Way was spilt from her breast and most of the other constellations placed in the heavens at her command. The three Hesperides tended the tree of the golden apples on Erythea, the Red Isle, in the western stream of the river Oceanus. The apples were a wedding present from Gaea to the sky-gods Zeus and Hera. They were the source of the golden light of sunset, created to celebrate the nuptials of the sky-gods. He was originally distinct from his stellar counterpart Eosphorus, the dawn-star. They directed the constellations and guiding the Sun in his heavenly course. They were originally the same as the first three mentioned above. They were daughters of the Titan Atlas. Their rising marked the start of the rainy month of spring. IRIS The goddess of the rainbow. She was the divine messenger of the Olympian gods. Fifty moons were significant because this number marked the conjunction of solar and lunar calendars. The goddesses themselves were daughters of the moon-goddess Selene. They were daughters of the earth-encircling, river Oceanus from whose waters they drew the rain. NYX The primeval goddess of night. In the evening Nyx drew her curtain of dark mists across the sky, cloaking the light of her son Aether, the shining blue sky. In the morn, her daughter Hemera the goddess Day lifted the dark mantle. Some of these were nymphs of clouds Nephelae and moistening breezes Aurae. She was the wife of Boreas, the wintry north wind, and the mother of Chione, snow. They were daughters of the Titan Atlas whose rising and setting were of key importance in the agricultural calendar. She rode across the sky on the back of a bull, an ass, or in chariot drawn by winged horses. The moon itself was her crown or billowing veil. The Greeks imagined him as a bronze-bodied, star-spangled god whose hands rested upon the earth in the farthest east and feet in the farthest west. He was similar in form to the Egyptian goddess Nut whose starry arching form is common in art. Uranus was a eunuch god, having been castrated by Cronus at the beginning of time. He was the husband of Chloris, the goddess of flowers, and the father of Carpus, fruits. He was the god of clouds, rain, thunder and lightning.

**Chapter 4 : Kelaeno, Greek Goddess of Storms and One of the Harpies**

*Meet Other Weather Gods and Goddesses. Those of you who find mythology fascinating will know that there have been countless stories revolving around deities who are considered weather gods/goddesses.*

Naruto, banned from becoming genin, leaves Konoha with a certain hammer he trips over in his haste to bring the Forbidden Scroll to Mizuki. When he was little, Naruto had a gift. Whenever he was upset, or angry, storm clouds would form around Konoha and it would rain for a week. When he was three, there was an incident with another village that resulted in two enemy nin being almost electrocuted to death because they tried to kill the only witness to a crime they were committing. Thanks to his actions, a good shinobi was spared as was the girl they were trying to kidnap. However, it alerted the aging Hokage that his gift needed to be curtailed before it got any stronger. At least until he was old enough to handle the responsibility. And so a second seal was placed on him, in conjunction to the original one he had been given mere hours upon birth. When he was eight, that seal almost shattered under the strain of trying to protect him. And so it was strengthened and a watch placed on him. Then everything changed the day of the Academy exams. And so he jumped at the chance to pass, if only so he could fulfill his dream of being Hokage and gain the respect he deserved. He was still carrying the Forbidden Scroll when he damn near crashed into it. Naruto, having slammed into a tree from tripping over something in a minor crater, shook off the collision with practiced ease. Then he went to find out what the heck caused him to have a date with a tree. At least old enough to have gotten a lot of growth around it. Clearing away the plants with his old kunai, he stared. He could feel in his very bones that it was not something that most shinobi could simply order and use at will. There was a sort of aura about it that practically screamed it was a legendary weapon. Possibly enough to earn the title of a super cool shinobi if he learned how to use it. The moment his hands closed around the hilt, he felt something strange. Like it was testing him. Seeing if he was worthy to wield it. How could a weapon test someone? So he left it on the ground near it, under all the cut away plants so he could come back and get it later. His life was ruined, all because of that damn Mizuki. Even if Mizuki was caught and arrested, the fact remained he had stolen an important document. That meant they had almost complete control over his life. He was sick of it. He was sick of Konoha and sick of being jerked around like a puppet. After eating his ramen, he came to a decision. He knew that other villages would be interested in a kid who could steal an S-class document and take out a Kage with a single jutsu! The old man had been rather harsh with him, so he had no real opinions on the one person who had kept him alive for the demon he contained. Oh yes, Mizuki had been positively gleeful about dropping that little bomb on him before he tried to steal the scroll from him. He gathered up what little he could call his own. He finished off the food in the fridge, as he had always been quite good at foraging compared to the other students. He could live out in the wild, so long as he avoided people. And he could pick up that weapon he tripped over. He highly doubted anyone would actually miss the thing, considering how overgrown it had been. Heimdall had felt the tremors in the stars long before Thor went missing. He was alive, but no longer in the physical form. A fact that devastated his mother, and to some extent Loki as well. So when he felt the song of Mjolnir once more, he barely dared to hope. The first song was faint, barely able to reach Asgard. The second time was much stronger, and he knew someone had claimed the Hammer. Heimdall sent a summons to Odin. What do you see? He had come as soon as he could, hoping the gatekeeper had found Thor. Perhaps Thor had found his weapon after so long? More than enough to warrant a test of his blood to see if there is indeed a legacy. He is too deep in territory that could draw undue attention to us, and might bring the mortals to Asgard. They have techniques that span the realm of time and space," explained Heimdall. The entire kingdom had mourned when it heard Thor was unreachable and possibly lost. He looked like a peasant at best, and an orphan at worst. We shall test the bloodline while she examines him," said Odin. It had been far too long since they had any hope to find Thor. If not for the hammer, Heimdall never would have been able to find where he landed, for he had somehow been thrown horribly off course. Frigga was quick to pounce on her husband when she heard of the child now safely in the infirmary. Thor has not returned, but there is a possibility he left a child behind. She wanted her son back, but the idea of a grandson to spoil and train was

enough to lift her spirits. Even if he is not, he will be welcomed as one of our family. Her face spoke volumes. Prince Loki is examining the boy as we speak. He knew something weird had happened because he had most definitely fallen asleep on the cold unforgiving ground, and now he was on the softest bed he had ever been on in his life. Plus the smell was all wrong, as were the sounds. Some of the lessons at the Academy stuck, much as he hated that place and everything to do with it. He woke up slowly, and took stock of his surroundings. He noticed his plants were safely on the table next to him, as was that weird hammer he found. He also found his goggles on the table, next to the plants. His clothes were nowhere to be found. He also found a glass of water, which was great because he was really thirsty. He settled on a woman with a motherly feel about her. Try as they might, he could always tell when they were just putting on a show. Aside from some malnutrition which we can remedy rather easily and the strange markings on him, there seems to be no damage. Queen Frigga is with him now. A minor punishment spiraled completely out of hand, and now they were finally cleaning up the last of the mess left behind. One that was unusually intelligent, for the brief time he had spoke with it. Frigga had been absolutely livid. Finally Loki went in, and found the boy animatedly chatting about plants of all things. Something about them seemed familiar, and then he recalled what the massive fox spirit had told him. This was someone who understood very well the same pain Loki had gone through years ago. It had taken Thor being essentially declared dead for him to reconcile with his parents, even if finding out he had been adopted had come as a nasty shock. Perhaps a good shock might loosen his tongue. Something about red eyes not being able to find him on another world," said Loki dryly. You talked with the Kyuubi? Naruto looked pensive, until he suddenly realized there was yet another storm cloud hovering over him. He tried to swat it away, only to be shocked by a tiny lightning bolt for his trouble. His already spiky hair was now standing on end. Why do they keep coming back? Someone went to a lot of trouble making sure you were unable to learn how to control them naturally. I bet he had something to do with it. I believe mother and Odin would be delighted to speak to him," said Loki. Though his tone of voice practically said volumes of how that meeting would end up going. The fox had also been paying more attention than the one who was unlucky enough to be his prison. He knew that the old man had only done the bare minimum of providing for him, and despite his wishes, Naruto had almost no connections to the village at all. At this point he could care less if it burned so long as one or two people were allowed to escape the disaster. Which mostly consisted of the ramen chef and his daughter. He has this secret safe behind the bookshelf that has all these orange books written by some sage that are full of adult-only material. Frigga hid a smile.

**Chapter 5 : Oya Great Orisha Goddess of Storms**

*The Harpies ("The Snatchers") are storm Goddesses. Some say They were the daughters of the monsters Typhon and Ekhidna; while others name Them daughters of Elektra daughter of Okeanos and Tethys, and Thaummas son of Gaea and Pontos.*

Some ancient pantheons, like the Greek and Norse gods, have traditionally been more prominent in the Western imagination; in recent years, these narratives have been incorporated into popular stories like the Thor comic books and the Percy Jackson saga. From the solar deities of ancient Egypt and the Shinto faith, to goddesses of the sky and the realms of death, these mythological women are the heroes of their own fascinating stories: Not only did she have the crucial job of judging the dead, she also had an important and terrifying role to play in Norse eschatology. Does that sound like the cover of a heavy metal album, or what? Angered with Susanoo because he threw a flayed horse into her weaving hall *rude* , Amaterasu withdrew to a cave and brought an age of darkness upon the world. She was eventually coaxed into leaving the cave pictured above , but Susanoo was banished from heaven. Tefnut Ancient Egyptian Mythology Image via Wikimedia Commons Tefnut was the ancient Egyptian goddess of moisture, rain and dew—a very significant task in a desert country. Daughter of the sun god Ra, she was depicted as a lion-headed goddess, occasionally with the body of a serpent. She has been incarnated on earth multiple times; during her incarnations, she fell in love with mortal men, but drove others insane when they made unwelcome attempts to court her. Other accounts have her taking vengeance after one of her temples was destroyed by inflicting a disease on the inhabitants of the area. Meet Ixchel or Ix Chel , the ancient Mayan goddess of childbirth and war. Often depicted with jaguar claws or ears, she wears a serpent as her headdress and is also associated with the moon and the traditional Mayan sweatbath. She was so sacred to Maya women that they founded an island sanctuary, still called the Isla de Mujeres, dedicated to worship of Ixchel off the coast of contemporary Cancun. Blind daughter of the god of death, Lovatar gave birth to nine diseases including plague, sterility and cancer. Later on in the epic, Louhi attempts to steal the sun, moon and stars. An embodiment of the spirit of water, Mami Wata often appears in the guise of a mermaid, accompanied by a snake that serves as a symbol of divinity. In African legend, Mami Wata is both protective and seductive, with a volatile, dangerous temperament suited to her element of water. She is known to capture spirits and bestow riches, and to govern an innumerable host of water spirits known as mami watas and papi watas. Brought by enslaved Africans to the Americas, Mami Wata is also an important figure in contemporary Vodoun practice. Mazu Chinese and South Taiwanese Spirituality Image via Wikimedia Commons In Chinese cosmology, Mazu is the patron goddess of seafarers, protecting fishermen and sailors from the wrath of the sea. She was originally born a mortal woman, Lin Moniang, in the year , according to legend; she was born on an island, and wore a red dress as she guided fishing boats safely home, occasionally using supernatural powers. Hailed as a miracle worker during her life, she has been worshipped by Chinese and Taiwanese seafarers ever since as the goddess Mazu or Tin Hau. She has also been attributed the powers of granting fertility and protection against pirates, and is traditionally depicted wearing her signature red garments. Tiamat Babylonian Mythology Image via Mythology Wiki Tiamat, the Babylonian primeval goddess of saltwater, was also the tragic heroine of a brutal love story. According to the Enuma Elish, the Babylonian creation epic, Tiamat gave birth to the gods of Babylon and formed the world, along with her consort Apsu, the primeval Babylonian god of freshwater. But Apsu grew quickly annoyed with the noise the gods made with their horseplay, and sought to destroy them—only to be killed in turn. A vengeful Tiamat summoned an army of demons to fight the gods, but she was destroyed. However, even in death Tiamat was peerless: Marduk, newly crowned king of the Babylonian pantheon, split her corpse in two to create the dome of the sky and the waters of the earth.

**Chapter 6 : Storm Goddess Slot Machine - Read the Review and Play for Free**

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Though drawing on ancient Mesopotamian religion, the religion of the Hittites and Luwians retains noticeable elements of reconstructed Proto-Indo-European religion. This myth also bears a resemblance to the daily struggle between Re and the serpent Apophis in Egyptian mythology. Hittite mythology was also influenced more directly by the Hurrians, a neighboring civilization close to Anatolia, where the Hittites were located. Hittite statue of a priest-king The gods, the Sun-God and the Storm-God, have entrusted to me, the king, the land and my household, so that I, the king, should protect my land and my household, for myself. Once the king died, he was deified, having served his people and worshiped the gods faithfully. King Mursili II made a plea to the gods on behalf of his subjects, at a time when their agricultural livelihoods were struggling: The plowmen who used to work the fields of the gods have died, so that no one works or reaps the fields of the gods any longer. The miller-women who used to prepare sacrificial loaves of the gods have died, so that they no longer make the sacrificial loaves. As for the corral and the sheepfold from which one used to cull the offerings of sheep and cattle- the cowherds and shepherds have died, and the corral and sheepfold are empty. So it happens that the sacrificial loaves, libation[s], and animal sacrifices are cut off. And you come to us, o gods, and hold us culpable in this matter! If the balance between respect and criticism was significantly shifted, it could mean disfavor in the eyes of the gods, and likely a very unlucky harvest season at the very least. Despite this danger, the Hittites mostly communicated with their gods in an informal manner, and individuals often simply made requests of the gods without the accompaniment of rituals or the assistance of priests when the occasion was casual. The Hittites also utilized associations with the divine in a way similar to the ancient Egyptians, using the will of the gods to justify human actions. The Hittites referred to their own "thousand gods", of whom a staggering number appear in inscriptions but remain nothing more than names today. For example, the Bronze Age cult centre of Nerik, [14] to the north of the capitals Hattusa and Sapinuwa, the Hittites held as sacred to a local storm god who was the son of Wurusemu, sun goddess of Arinna: Among the crowd a few stand out as more than local: Tarhunt has a son, Telipinu and a daughter, Inara. Ishara is a goddess of the oath; lists of divine witnesses to treaties seem to represent the Hittite pantheon most clearly, [16] though some well-attested gods are inexplicably missing. His consort is the Hattic solar deity. This divine couple were presumably worshipped in the twin cellas of the largest temple at Hattusa. Sun-Goddes of Arinna, my lady, you are the queen of all lands! In the land of Hatti you have assumed the name of Sun-Goddess of Arinna, but in respect to the land which you made of cedars, [18] you have assumed the name Hebat. The Luwian god of weather and lightning, Pihassassa, may be at the origin of Greek Pegasus. Depictions of hybrid animals like hippogriffs, chimerae etc. In the Telipinu myth, the disappearance of Telipinu, god of agriculture and fertility causes all fertility to fail, both plant and animal. This results in devastation and despair among gods and humans alike. In order to stop the havoc and devastation, the gods seek Telipinu but fail to find him. Only a bee sent by the goddess Hannahannah finds Telipinu, and stings him in order to wake him up. However this infuriates Telipinu further and he "diverts the flow of rivers and shatters the houses". In the end, the goddess Kamrusepa uses healing and magic to calm Telipinu after which he returns home and restores the vegetation and fertility. Usually, the solution can only be found by working together to overcome the issue, although these are less wholesome ethical stories and more action-based epics with an ensemble cast. Another myth reflecting this style of plot is "The Slaying of the Dragon. The Storm God then steps in and slays the serpent himself. Much like in the Telipinu myth, a human was used to help the gods in their plots, which further emphasizes the familiar relationship between mortal and divine. It also highlights the roles that goddesses played, within myth and in life. The powerful gods provoke a fight or do something else to create the central issue of each myth, and then the goddesses clean up after them and solve everything with intellect. Unfortunately despite their helpful interference, nature cannot return to its status quo until the god completes the final step before normality sets in. He must wake up and resume his duties, or kill

the beast, or some other action that proves his power is beyond all others. Myths regarding deities that were not originally Hittite were often adapted and assimilated. The combination of these characteristics greatly increased her influence, as fertility of the earth was one of the most fundamental priorities for the Hittites.

**Chapter 7 : Aphrodite – Facts and Information on Greek Goddess Aphrodite**

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His attributes are mercy and goodness. Some Hindus regard Vishnu as the supreme being and Brahma and Shiva as aspects of him. Shiva, descended from the old Vedic storm god Rudra, is the third member of the Trimurti. He is the avenging and destroying god, but his destruction allows new creation to begin. Sometimes Shiva is portrayed as a dancer who directs the movements of the universe. Devi, "the goddess," is one of the most ancient deities of the pantheon. Under her name are grouped various female deities, who represent different aspects of Devi. Among them are Parvati, the wife of Shiva; Durga, the warrior goddess and fighter of demons; and the even more ferocious Kali, "the dark one," who also fights demons but sometimes becomes intoxicated with blood and destruction. One of the most popular gods in Hinduism today, he is associated with good luck and wisdom. Indra, god of storm and rain, was one of the most important deities of the Rig-Veda and may have represented the warrior chieftains of the ancestral Aryan peoples. Vedic hymns suggest that Indra replaced Varuna, the guardian of justice and order, as the king of the gods. As the mythology of Hinduism developed, however, Indra in turn moved to secondary status below the Trimurti. Krishna is one of the incarnations, or avatars, of Vishnu. He appears in the Mahabharata and the Puranas. Many stories about him focus on his prankish, playful nature and on his many love affairs. Manu, sometimes described as a son of Brahma, is both a god and the first man, ancestor of the human race. According to one myth, a small fish warns Manu that the earth will soon be destroyed by a great flood. Manu takes care of the fish, which is really an incarnation of Vishnu, and when it is grown, it saves him from the flood so that he can repopulate the earth. The heroine Savitri, whose story is told in the Mahabharata, symbolizes love that defeats even death. She persuades Yama, the lord of death, to release her husband from death. Core Myths Hindu mythology includes a huge number of stories. Some have proved to be especially enduring and central to an understanding of Hinduism. Among these are the tales told in the Mahabharata and the Ramayana and those described below. All the gods except Shiva had been invited. Angry at being excluded, Shiva attacked the ceremony with his servants. They threw blood on the fire and ate the priests. Brahma promised that Shiva could take part in all future sacrifices, and in return Shiva turned Disease into many small ailments to trouble animals and humans. Hindu mythology includes several different accounts of the beginning of things, but in each version, the act of creation is really an act of arranging, producing order from chaos. Vedic texts tell of the sacrifice of a primal being called Purusha, whose cut-up body becomes all the elements of the universe. Another image of creation, that of fertilization and pregnancy, occurs in myths about Prajapati, the father of all humans and animals. Sometimes This illustration shows the three major Hindu gods—Brahma, the creator of life; Vishnu, the protector of life; and Shiva, the god of destruction. Myths of Tvashtar, a minor Vedic god of carpentry or architecture, explain creation as an act of building. As Hinduism developed and the Trimurti gained importance, a complex vision of the creation, destruction, and recreation of the universe emerged. Brahma brings the universe into being through his thoughts. The world then passes through a Maha Yuga, or great age, that lasts 4,000 years. The Maha Yuga contains four yugas, or ages. Each dark age in turn gives way to a new golden age, and the cycle of the Maha Yuga repeats a thousand times. Then Shiva destroys all life with scorching heat and drowning flood, and the earth remains empty while Vishnu sleeps. The Avatars of Vishnu. The most common list of the ten avatars begins with Matsya, the fish that protects Manu from the flood. The second avatar is Kurma, a tortoise that holds Mount Mandara on his back so that the gods can use it as a paddle to churn the ocean and produce a drink of eternal life. Varaha, a boar who appears after a demon giant pulls the earth to the bottom of the ocean, is the third incarnation. Varaha defeats the demon and raises the earth on his tusks. Narasinha, the fourth avatar, is half man and half lion. He defeats a demon who cannot be killed by man or beast. The dwarf Vamana, the fifth incarnation, triumphs over Bali, a being who had gained control of the world. When Bali grants Vamana as much land as he can cover in three strides, the dwarf

becomes a giant and strides over heaven and earth. The sixth avatar, ax-wielding Parashurama, frees the priests from the domination of the warriors. This drawing illustrates a Hindu creation myth. The tortoise supports elephants that hold up the world, and everything is encircled by the world serpent. The seventh incarnation, Rama, is the hero of the Ramayana. The eighth is the god Krishna; and the ninth is Buddha. Hindus believe that Buddha came to earth to draw people away from the proper worship of the Vedas so that the world would decline and be destroyed, as the cosmic cycle demands. The tenth avatar, Kalki, will appear at the end of the world to preside over its destruction and the creation of a new, pure world. The Birth of Ganesha. Some say that Shiva, being immortal, had no desire for a son, but Parvati wanted a child and produced the boy from her own body. In other versions, Shiva gave Parvati a doll that at her touch magically came to life as a baby. Indra and the Serpent. Legends of the slaying of a serpent or dragon appear in many cultures. In Hindu mythology, one such story centers on the god Indra and the "footless and handless" demon Vritra, described as both snake and dragon. The tale is told in the Vedas and dates from the time when Indra was king of the gods. The blow separated heaven from earth and land from water. The waters that Vritra had contained flowed forth to bring life. Modern Legacy Hindu belief and mythology color every aspect of life and culture in India. They are the basis of countless works of art, from plays about Rama written in the 17th century to modern Indian movies based on mythic stories. Temples and images of the deities are everywhere. Festivals—such as the ten-day autumn celebration of Rama and his wife, Sita—keep the traditional gods, heroes, and myths alive. Even place names have sacred associations. The city of Calcutta, for example, comes from Kalighat, the place where sacrifices to the goddess Kali once took place. Besides inspiring generations of Indian artists and thinkers, Hindu mythology has appealed to many in the West as well. Ralph Waldo Emerson, an American writer of the 19th century, wrote *Brahma*, a poem celebrating the creator god. A poem by the German writer Goethe called *The God and the Bayadere* dancing girl deals with an appearance on earth of the god Shiva. English composer Gustav Holst wrote a chamber opera—“one meant to be sung, not acted, with a small orchestra”—called *Savitri*. Holst also translated many hymns from the Rig-Veda into English and wrote music to accompany them. These four sets of songs are grouped together under the title *Choral Hymns*. Bertram Shapleigh, an American composer, wrote *Vedic Hymn*, also based on a text from the Rig-Veda, and a piece of orchestral music called *Ramayana*.

**Chapter 8 : Hittite mythology and religion - Wikipedia**

*A COMPLETE LIST OF GREEK SKY GODS & GODDESSES SELENE (MOON) AEOLUS (Aiolos) The king of the winds. He was appointed by Zeus to guard the storm winds which he kept locked away inside the floating island of Aeolia, releasing them at the request of the gods to wreak their havoc.*

Male counterpart of Athtart. Often referred to as Baalshamin. Bethoron in Israel, takes its name from Horon. Ishat, goddess of fire. She was slain by Anat. Also a title of Asherah. Resheph, god of plague and of healing Shachar and Shalim, twin mountain gods of dawn and dusk, respectively. Shalim was linked to the netherworld via the evening star and associated with peace [10] Shamayim, lit. Some authorities consider Shamash a goddess. Bodies were buried with grave goods, and offerings of food and drink were made to the dead to ensure that they would not trouble the living. Dead relatives were venerated and sometimes asked for help. Any idea of one is often reconstructed from the much later Phoenician text by Philo of Byblos c. This marriage of the divinity with the city would seem to have Biblical parallels too with the stories of the link between Melqart and Tyre; Chemosh and Moab; Tanit and Baal Hammon in Carthage, Yah and Jerusalem. In Canaanite mythology there were twin mountains Targhizizi and Tharumagi which hold the firmament up above the earth-circling ocean, thereby bounding the earth. Philo of Byblos states that Atlas was one of the Elohim, which would clearly fit into the story of El Shaddai as "God of the Mountains". The idea of two mountains being associated here as the breasts of the Earth, fits into the Canaanite mythology quite well. The ideas of pairs of mountains seem to be quite common in Canaanite mythology similar to Horeb and Sinai in the Bible. El approves, and the palace is built by Kothar-wa-Khasis. Anat goes to the Underworld, attacks Mot with a knife, grinds him up into pieces, and scatters him far and wide. Although child sacrifice was known to surrounding peoples there is no reference to it in ancient Phoenician or Classical texts. The biblical representation of Canaanite religion is always negative. The Akkadian word "kinahhu" referred to the purple-colored wool, dyed from the Murex molluscs of the coast, which was throughout history a key export of the region. When the Greeks later traded with the Canaanites, this meaning of the word seems to have predominated as they called the Canaanites the Phoenikes or "Phoenicians", which may derive from the Greek word "Phoenix" meaning crimson or purple, and again described the cloth for which the Greeks also traded. The Romans transcribed "phoenix" to "poenus", thus calling the descendants of the Canaanite settlers in Carthage "Punic". More recently, the term Canaanite has been used for the secondary Iron Age states of the interior including the Philistines and the states of Israel and Judah [27] [28] that were not ruled by Arameans—a separate and closely related ethnic group. Like other people of the Ancient Near East Canaanite religious beliefs were polytheistic, with families typically focusing on veneration of the dead in the form of household gods and goddesses, the Elohim, while acknowledging the existence of other deities such as Baal and El, Asherah and Astarte. Kings also played an important religious role and in certain ceremonies, such as the hieros gamos of the New Year, may have been revered as gods. Relevant discussion may be found on the talk page. Please help improve this article by introducing citations to additional sources. February Learn how and when to remove this template message Canaanite religion was influenced by its peripheral position, intermediary between Egypt and Mesopotamia, whose religions had a growing impact upon Canaanite religion. For example, during the Hyksos period, when chariot-mounted maryannu ruled in Egypt, at their capital city of Avaris, Baal became associated with the Egyptian god Set, and was considered identical—particularly with Set in his form as Sutekh. Iconographically henceforth Baal was shown wearing the crown of Lower Egypt and shown in the Egyptian-like stance, one foot set before the other. Similarly Athirat known by her later Hebrew name Asherah, Athtart known by her later Greek name Astarte, and Anat henceforth were portrayed wearing Hathor-like Egyptian wigs. The Hurrian goddess Hebat was worshiped in Jerusalem, and Baal was closely considered equivalent to the Hurrian storm god Teshub and the Hittite storm god, Tarhunt. Canaanite divinities seem to have been almost identical in form and function to the neighboring Arameans to the east, and Baal Hadad and El can be distinguished amongst earlier Amorites, who at the end of the Early Bronze Age invaded Mesopotamia. Carried west by Phoenician sailors, Canaanite religious influences can be

seen in Greek mythology , particularly in the tripartite division between the Olympians Zeus , Poseidon and Hades , mirroring the division between Baal , Yam and Mot , and in the story of the Labours of Hercules , mirroring the stories of the Tyrian Melqart, who was often equated with Heracles.

**Chapter 9 : Storm of the Gods Chapter 1, a Naruto + Thor Crossover fanfic | FanFiction**

*Ran - Goddess of storms and the drowned dead. Ran ("sea") is the Goddess of storms and the drowned dead. She is wife to Ægir, god of the ocean and king of the sea creatures.*

She is the personification of the Niger River and has the power to shapeshift into a water buffalo and in some stories, other animals in the wilderness. As a Female Warrior, She fights ferociously and is fearless in Her protection of Her children and mates. OYA is also the Owner of the Marketplace. As Queen of the Dead, She safeguards the spirits of those who have passed and keeps the Ancestral connections, reminding future generations from where they came. She is the only Orisha that has a foot in Life and a foot in Death. OYA governs the gates of cemeteries and it is there that She receives offerings from Her children who those seeking Her assistance. In all that She does, She is independent, unpredictable, fierce and beautiful. To Her, I turn for transformation, purification, blowing out energy that no longer serves me. As a storm begins to gather, I feel Her energies â€” toiling, spinning, bubbling. I taste Her promise of rain and see Her in the streaking release of each lightning flash. She is the voice of Independent Women as well â€” the courage to speak our minds and the authenticity that allows us to live beholden to no man. Reflecting the duality of Her nature and relationship with the male Orishas , the solitary part of my nature that is very comfortable without a relationship with a man is a part that I truly identify with OYA. OYA by James C. Many of the Orishas were regional deities who traveled with the slaves to the Caribbean and sparked the variations of Afro-Caribbean worship. Yoruba tradition says that before souls are born, they choose an Orisha for their human life. Sons and Daughters of particular Orishas also tend to embody some of the characteristics of the Orisha. We all carry within us ties to areas of the world and connections to deity that transcend our current place, time, genetic roots and outer rationale. As a blonde-haired, green-eyed woman of Irish and German heritage, it seems completely unlikely that I would have a strong connection with the African Orishas. But I do and it is one that has been confirmed repeatedly, even to my own surprise in many cases. I love the Orishas, their energies and their stories. I have several altars in my home to them â€” Elegua sits right by the front door on his favorite red trunk surrounded by toys, candy, rum and cigar. Obatala likes to be on top of the bookshelf â€” a serene presence that I reach out to like a touchstone. And, of course, there is OYA â€” copper coins, Her beaded weapons, skull and other offerings that She has claimed through the years. As a non-Initiate, I approach the Orishas a bit differently than can be called traditional or accepted practice. I have considered initiation but it is a commitment that requires thoughtfulness and guidance from the Orishas. For now, I offer the Orishas a devotional relationship because I felt the deep ties and want to honor them. I was so blessed to connect with a vibrant spiritual community that included practitioners from various magickal and spiritual traditions and lineages. Botanicas stores for spiritual supplies and consultation are very present and have survived Internet buying where many brick and mortar metaphysical stores have not. OYA of the Wind from Pinterest no artist attributed From the moment that I arrived in Florida, there was always a low drumbeat on the edges of my perception. I did not fully identify what it was until I had an opportunity to attend an Egungun Ceremony. A local business owner and friend had suffered a tragic loss of both of his parents in a car accident. His elevation to formal head of the family was being marked by the Egungun ceremony to which I was invited with some of my spiritual teachers. A Priest, drummers, dancers, and ritualists were all flown in from Nigeria to perform the ritual. When the drums began to beat, I was mesmerized. The only thing that I can compare it to is the rising of the kundalini. Each beat seemed to resonate with something in my body â€” spirit â€” soul. I struggled to stay fully seated in my body when all I wanted to do was get into that ritual space and dance, and allow my body to express the internal and external rhythms of the drums. Swaying, rocking, I was fixated on the colorful, wild ceremony unfolding before me â€” I found myself on the edge of the ritual area without even realizing it. Names that meant nothing to me at the time filled my brain â€” Damballah â€” Oya â€” the intensely beautiful singing of the orikis filled me. At one point, the Priest rose and began reading all the names of the Ancestors on both sides of the family as far back as they had been traced. There were prayers, invocations and sacrifices. It was one of the most fascinating days of my life, and I can still see the whirling colors vividly and feel the evoked

energies even though it has been twenty years. The Egungun ceremonies commemorate and recognize the ancestral spirits – they are OYA in all Her wild, beautiful power in masquerade and as the Orisha of the Dead and the Ancestors. The drummers, dancers and singers tell stories of praise and names orikis through movement and rhythm and through their costumes. Elaborate masks and fabrics of every color imaginable are on display by the ritual participants and the attendees. I have had a strong connection to the dead since childhood, and my most powerful Goddess connections have always been with the Dark Mothers that hold sway over the dead and liminal areas. With a flash of Her colorful skirts, She had whirled into my life. I have been so lucky to have access to Santeros and Santeras who have encouraged me in my devotion, consulted for me on how to approach the Orishas and guided me in a very non-traditional practice. My devotional approach to the Orishas works for me and for them – we have come to an understanding of our Worship Bargain. While working for a hospital, one of the women I worked with happened to overhear me say that I was going to meet a friend at a Botanica after work. She approached me and asked if I was initiated. I replied that I was not. She told me about her mother who had passed the year before and had been a Santera in the community. As we spoke, the energy between us began to increase until it was electric. The hairs on both of our arms were standing straight up. She broke out in a huge smile and said that her mom was also a Daughter of OYA. The next day, she brought me a ring that had belonged to her Mom. I was so shocked and delighted. She had kept the ring because she always felt like it was supposed to go to someone. For the next several weeks, I dreamt of the Santera and she gave me messages to give to her daughter. How amazing are the Goddesses?? A few years ago, I connected with a female Priest of Chango. She came to visit me and over several days, we walked the swampy areas near my home as she pointed out the plants sacred to OYA. She also taught me some of the beginning steps of beading. Before her visit was over, I gathered herbs and other offerings to create an Osain for OYA, and then beaded it myself. I was delighted to be able to create this sacred vessel as a symbol of my love and respect for OYA, and it still sits on Her altar. Below is my completed Osain. When I was in Utah and a storm would gather over the Wasatch, I could see Her dancing the winds down the mountains and hear Her big belly laughs of delight in the pure, raw energy. There are so many more layers to OYA. Her sacred number is 9 – nine skirts – Yansan. Some of Her favorite foods that are also good for offerings are eggplants, yams, red wine, chocolate pudding, black grapes, figs and star fruit. Copper is Her favorite metal. The Orishas are available to all who wish to connect with them, but it is also wise to remember that with all deities, you should do your research as well as follow your instincts. Read about them, meditate with them, dream with them! Whizzing through the air, the sound of wind rushing my ears, I tasted and joined with the power of OYA. We mirrored warrior stances and were delighted at the prospect of battle. I saw our connection that had been forged over multiple lifetimes. I will say surprise and delight since Oya and Oshun share a strong bond and I am blessed by all of the Orishas.