

My thesis deals with various manifestations of Assyrian religion and refers to many parallels or some diversities appearing in biblical texts related to the approximately coeval historical period. In the first chapter I describe the supreme Assyrian god Aššur whose characteristic was largely made according to the extant Mesopotamian texts and analysis of personal names containing the name of Aššur as theophorous element. I also deal with the functions of Aššur, his attributes and references to the other gods of Assyrian pantheon. The end of this chapter offers theories suggested by some scholars who suppose that the Assyrian religion tended towards monotheism or even attained it. The second chapter deals with Aššur's temple, its history, organization and staff. The third chapter is related to the communication with gods. The first part of this chapter outlines the official cult which includes the king's person as high priest of national god and head of all temples in the whole empire, cultic rituals, care of the gods and oracular practices. Its second part characterizes personal piety manifested by faith in a personal god, using magical actions, fear of demons and trust in protective beings. The last chapter describes the Assyrian cultic calendar and festivals with an emphasis on the Aššur's temple in the Assyrian capital Aššur.