

ארס

ארס (קומיקס) – ויקיפדיה

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ארס, כפי שנראה על עטיפת החוברת #1 Chaos War: Ares #1. מקור: [http://marvel.wikia.com/Ares_\(Earth-616\)/Gallery](http://marvel.wikia.com/Ares_(Earth-616)/Gallery). תאריך יצירה: יוצר הקובץ: אישורים והיתרים...

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ג'יוויר ארס איי - Javier Ares II – סרטים

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آريس

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أريس - ويكيبيديا، الموسوعة الحرة

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Ares

This article is about the ancient Greek god. For other uses, see [Ares \(disambiguation\)](#).
Not to be confused with [Aries \(astrology\)](#).

Ares /ˈɛəriːz/ (Ancient Greek: Ἄρης [áɾɛːs], literally “battle”) is the Greek god of war. He is one of the Twelve Olympians, and the son of Zeus and Hera.^[1] In Greek literature, he often represents the physical or violent and untamed aspect of war, in contrast to the armored Athena, whose functions as a goddess of intelligence include military strategy and generalship.^[2]

The Greeks were ambivalent toward Ares: although he embodied the physical valor necessary for success in war, he was a dangerous force, “overwhelming, insatiable in battle, destructive, and man-slaughtering.”^[3] His sons Fear (*Phobos*) and Terror (*Deimos*) and his lover, or sister, Discord (*Enyo*) accompanied him on his war chariot.^[4] In the *Iliad*, his father Zeus tells him that he is the god most hateful to him.^[5] An association with Ares endows places and objects with a savage, dangerous, or militarized quality.^[6] His value as a war god is placed in doubt: during the Trojan War, Ares was on the losing side, while Athena, often depicted in Greek art as holding Nike (Victory) in her hand, favored the triumphant Greeks.^[7]

Ares plays a relatively limited role in Greek mythology as represented in literary narratives, though his numerous love affairs and abundant offspring are often alluded to.^[8] When Ares does appear in myths, he typically faces humiliation.^[9] He is well known as the lover of Aphrodite, the goddess of love, who was married to Hephaestus, god of craftsmanship.^[10] The most famous story related to Ares and Aphrodite shows them exposed to ridicule through the wronged husband’s clever device.^[11]

The counterpart of Ares among the Roman gods is Mars,^[12] who as a father of the Roman people was given a more important and dignified place in ancient Roman religion as a guardian deity. During the Hellenization of Latin literature, the myths of Ares were reinterpreted by Roman writers under the name of Mars. Greek writers under Roman rule also recorded cult practices and beliefs pertaining to Mars under the name of Ares. Thus in the classical tradition of later Western art and literature, the mythology of the two figures becomes virtually indistinguishable.

1 Names and epithets

The etymology of the name *Ares* is traditionally connected with the Greek word ἀρή (*arē*), the Ionic form of the Doric ἀρά (*ara*), “bane, ruin, curse, imprecation”.^{[13][14]} There may also be a connection with the Roman god of war Mars, via hypothetical Proto-Indo-European **Mr̥s*; compare Ancient Greek μάρναμαι (*marnamai*), “I fight, I battle”.^[15] Walter Burkert notes that “Ares is apparently an ancient abstract noun meaning throng of battle, war.”^[16] R. S. P. Beekes has suggested a Pre-Greek origin of the name.^[17]

The earliest attested form of the name is the Mycenaean Greek 𐀀𐀃, *a-re*, written in the Linear B syllabic script.^{[18][19][20]}

The adjectival epithet, *Areios*, was frequently appended to the names of other gods when they took on a warrior aspect or became involved in warfare: *Zeus Areios*, *Athena Areia*, even *Aphrodite Areia*. In the *Iliad*, the word *ares* is used as a common noun synonymous with “battle.”^[3]

Inscriptions as early as Mycenaean times, and continuing into the Classical period, attest to Enyalios as another name for the god of war.^[n 1]

2 Character, origins, and worship

Ares was one of the Twelve Olympians in the archaic tradition represented by the *Iliad* and *Odyssey*. Zeus expresses a recurring Greek revulsion toward the god when Ares returns wounded and complaining from the battlefield at Troy:

Then looking at him darkly Zeus who gathers the clouds spoke to him:

‘Do not sit beside me and whine, you double-faced liar.

To me you are the most hateful of all gods who hold Olympus.

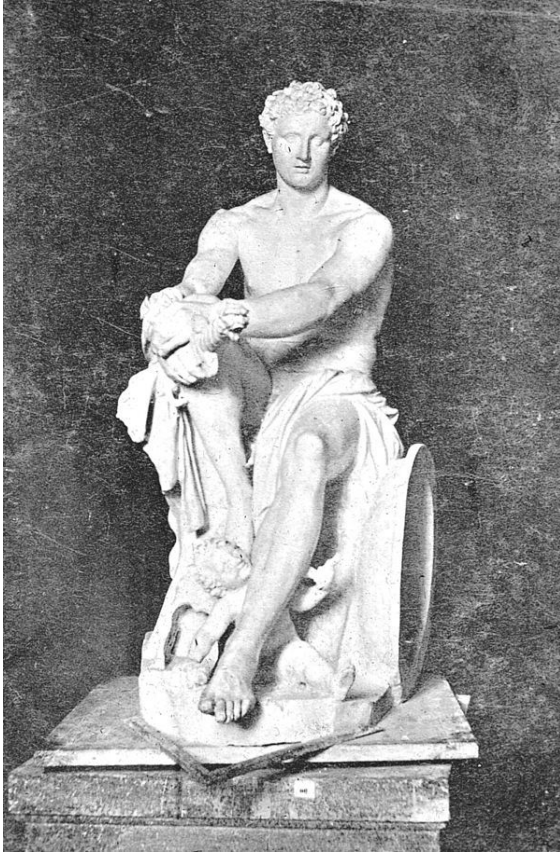
Forever quarrelling is dear to your heart, wars and battles.

...

And yet I will not long endure to see you in pain, since

you are my child, and it was to me that your mother bore you.

But were you born of some other god and proved so ruinous



Vatican, Rome, Italy. Statue of Ares, Scopas' influence. Brooklyn Museum Archives, Goodyear Archival Collection

long since you would have been dropped beneath the gods of the bright sky.”^[23]

This ambivalence is expressed also in the Greeks' association of the god with the Thracians, whom they regarded as a barbarous and warlike people.^[24] Thrace was Ares' birthplace, his true home, and his refuge after the affair with Aphrodite was exposed to the general mockery of the other gods.^[n 2]

A late-6th-century BC funerary inscription from Attica emphasizes the consequences of coming under Ares' sway:

Stay and mourn at the tomb of dead Kroisos
Whom raging Ares destroyed one day, fighting
in the foremost ranks.^[25]

2.1 Ares in Sparta

In Sparta, Ares was viewed as a masculine soldier: his resilience, physical strength, and military intelligence were unrivaled. Human sacrifices were offered to him.^[26] Also, an ancient statue, representing the god in chains, suggested that the martial spirit and victory were to be kept in the city of Sparta.

2.2 Ares in the Arabian Peninsula

Ares was also worshipped by the inhabitants of Tylos. It is not known if he was worshipped in the form of an Arabian god (and which one) or if he was worshipped in his Greek form.^[27]

3 Attributes

The birds of Ares (*Ornithes Areioi*) were a flock of feather-dart-dropping birds that guarded the Amazons' shrine of the god on a coastal island in the Black Sea.^[28]

4 Cult and ritual

Although Ares received occasional sacrifice from armies going to war, the god had a formal temple and cult at only a few sites.^[29] At Sparta, however, each company of youths sacrificed a puppy to Enyalios before engaging in ritual fighting at the Phoebaeum.^[n 3] The chthonic nighttime sacrifice of a dog to Enyalios became assimilated to the cult of Ares.

Just east of Sparta stood an archaic statue of the god in chains, to show that the spirit of war and victory was to be kept in the city.^[n 4]

The temple to Ares in the agora of Athens, which Pausanias saw in the second century AD, had been moved and rededicated there during the time of Augustus. Essentially it was a Roman temple to the Augustan Mars Ultor.^[29] From archaic times, the Areopagus, the “mount of Ares” at some distance from the Acropolis, was a site of trials. Paul of Tarsus later preached about Christianity there. Its connection with Ares, perhaps based on a false etymology, is etiological myth. A second temple to Ares has been located at the archaeological site of Metropolis in what is now Western Turkey.

5 Attendants

Deimos, “Terror” or “Dread”, and Phobos, “Fear” or “Horror”, are his companions in war.^[32] According to Hesiod, they were also his children, borne by Aphrodite.^[33] Eris, the goddess of discord, or Enyo, the goddess of war, bloodshed, and violence, was considered the sister and companion of the violent Ares. In at least one tradition, Enyalios, rather than another name for Ares, was his son by Enyo.^[34]

Ares may also be accompanied by Kydoimos, the demon of the din of battle; the Makhai (“Battles”); the “Hysminai” (“Acts of manslaughter”); Polemos, a minor spirit of war, or only an epithet of Ares, since it has no specific dominion; and Polemos's daughter, Alala, the goddess or



The Ares Borghese.

personification of the Greek war-cry, whose name Ares uses as his own war-cry. Ares's sister Hebe ("Youth") also draws baths for him.

According to Pausanias, local inhabitants of Therapne, Sparta, recognized Thero, "feral, savage," as a nurse of

Ares.^[35]

6 Founding of Thebes

One of the roles of Ares was expressed in mainland Greece as the **founding myth** of Thebes: Ares was the progenitor of the water-dragon slain by Cadmus, for the dragon's teeth were sown into the ground as if a crop and sprang up as the fully armored autochthonic Spartoi. To propitiate Ares, Cadmus took as a bride Harmonia, a daughter of Ares' union with Aphrodite. In this way, Cadmus harmonized all strife and founded the city of Thebes.^[36]

7 Consorts and children



The Areopagus as viewed from the Acropolis.

The union of Ares and Aphrodite created the gods Eros, Anteros, Phobos, Deimos, Harmonia, and Adrestia. While Eros and Anteros' godly stations favored their mother, Adrestia preferred to emulate her father, often accompanying him to war. Other versions include Alcippe as one of his daughters.

Upon one occasion, Ares incurred the anger of Poseidon by slaying his son Halirrhothius, who had raped Alcippe, a daughter of the war-god. For this deed, Poseidon summoned Ares to appear before the tribunal of the Olympic gods, which was held upon a hill in Athens. Ares was acquitted. This event is supposed to have given rise to the name **Areopagus** (or Hill of Ares), which afterward became famous as the site of a court of justice.^[37]

Accounts tell of Cycnus (Κύκνος) of Macedonia, a son of Ares who was so murderous that he tried to build a temple with the skulls and the bones of travellers. Heracles slaughtered this abominable monstrosity, engendering the wrath of Ares, whom the hero wounded in conflict.^[38]

7.1 List of Ares' consorts and children

8 Hymns to Ares

Homeric Hymn 8 to Ares (trans. Evelyn-White)
(Greek epic 7th to 4th centuries BC)

“Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defender of Olympus, father of war-like Nike (Victory), ally of Themis, stern governor of the rebellious, leader of the righteous men, sceptred King of manliness, who whirl your fiery sphere [the star Mars] among the planets in their sevenfold courses through the aither wherein your blazing steeds ever bear you above the third firmament of heaven; hear me, helper of men, giver of dauntless youth! Shed down a kindly ray from above upon my life, and strength of war, that I may be able to drive away bitter cowardice from my head and crush down the deceitful impulses of my soul. Restrain also the keen fury of my heart which provokes me to tread the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.”

Orphic Hymn 65 to Ares (trans. Taylor) (Greek hymns 3rd century BC to 2nd century AD)

“To Ares, Fumigation from Frankincense. Magnanimous, unconquered, boisterous Ares, in darts rejoicing, and in bloody wars; fierce and untamed, whose mighty power can make the strongest walls from their foundations shake: mortal-destroying king, defiled with gore, pleased with war's dreadful and tumultuous roar. Thee human blood, and swords, and spears delight, and the dire ruin of mad savage fight. Stay furious contests, and avenging strife, whose works with woe embitter human life; to lovely Kyrpis [Aphrodite] and to Lyaïos [Dionysos] yield, for arms exchange the labours of the field; encourage peace, to gentle works inclined, and give abundance, with benignant mind.”

9 Other accounts

In the tale sung by the bard in the hall of Alcinous,^[51] the Sun-god Helios once spied Ares and Aphrodite enjoying each other secretly in the hall of Hephaestus, her



The Ludovisi Ares, Roman version of a Greek original c. 320 BC, with 17th-century restorations by Bernini

husband. He reported the incident to Hephaestus. Con- triving to catch the illicit couple in the act, Hephaestus fashioned a finely-knitted and nearly invisible net with which to snare them. At the appropriate time, this net was sprung, and trapped Ares and Aphrodite locked in very private embrace.^[n 5]

But Hephaestus was not satisfied with his revenge, so he invited the Olympian gods and goddesses to view the un- fortunate pair. For the sake of modesty, the goddesses demurred, but the male gods went to witness the sight. Some commented on the beauty of Aphrodite, others re- marked that they would eagerly trade places with Ares, but all who were present mocked the two. Once the couple were loosed, Ares, embarrassed, returned to his homeland, Thrace, and Aphrodite went to Paphos.^[n 5]

In a much later interpolated detail, Ares put the youth Alectryon by his door to warn them of Helios' arrival, as Helios would tell Hephaestus of Aphrodite's infidelity if the two were discovered, but Alectryon fell asleep. Helios discovered the two and alerted Hephaestus. Furious Ares turned the sleepy Alectryon into a rooster, which now al- ways announces the arrival of the sun in the morning.

9.1 Ares and the giants

In one archaic myth, related only in the *Iliad* by the goddess *Dione* to her daughter *Aphrodite*, two chthonic giants, the *Aloadae*, named *Otus* and *Ephialtes*, threw *Ares* into chains and put him in a bronze urn, where he remained for thirteen months, a *lunar year*. “And that would have been the end of *Ares* and his appetite for war, if the beautiful *Eriboea*, the young giants’ stepmother, had not told *Hermes* what they had done,” she related.^[52] “In this one suspects a festival of licence which is unleashed in the thirteenth month.”^[53]

Ares was held screaming and howling in the urn until *Hermes* rescued him, and *Artemis* tricked the *Aloadae* into slaying each other. In *Nonnus' Dionysiaca*^[54] *Ares* also killed *Ekhidnades*, the giant son of *Echidna*, and a great enemy of the gods. Scholars have not concluded whether the nameless *Ekhidnades* (“of *Echidna*’s lineage”) was entirely *Nonnus*’ invention or not.

9.2 Iliad

In the *Iliad*,^[55] *Homer* represented *Ares* as having no fixed allegiances, rewarding courage on both sides: he promised *Athena* and *Hera* that he would fight on the side of the *Achaeans* (*Iliad* V.830–834, XXI.410–414), but *Aphrodite* persuaded *Ares* to side with the *Trojans*. During the war, *Diomedes* fought with *Hector* and saw *Ares* fighting on the *Trojans*’ side. *Diomedes* called for his soldiers to fall back slowly (V.590–605).

Athene, or *Athena*, *Ares*’s sister, saw his interference and asked *Zeus*, his father, for permission to drive *Ares* away from the battlefield, which *Zeus* granted (V.711–769). *Hera* and *Athena* encouraged *Diomedes* to attack *Ares* (V.780–834). *Diomedes* thrust with his spear at *Ares*, with *Athena* driving it home, and *Ares*’ cries made *Achaeans* and *Trojans* alike tremble (V.855–864). *Ares* fled to *Mt. Olympus*, forcing the *Trojans* to fall back.

When *Hera* mentioned to *Zeus* that *Ares*’ son, *Ascalaphus*, was killed, *Ares* overheard and wanted to join the fight on the side of the *Achaeans*, disregarding *Zeus*’ order that no *Olympic* god should enter the battle, but *Athena* stopped him (XV.110–128). Later, when *Zeus* allowed the gods to fight in the war again (XX.20–29), *Ares* was the first to act, attacking *Athena* to avenge himself for his previous injury. *Athena* overpowered him by striking *Ares* with a boulder (XXI.391–408).

10 Renaissance

In *Renaissance* and *Neoclassical* works of art, *Ares*’ symbols are a spear and helmet, his animal is a dog, and his bird is the vulture. In literary works of these eras, *Ares* is replaced by the Roman *Mars*, a romantic emblem of

manly valor rather than the cruel and blood-thirsty god of Greek mythology.

11 In popular culture

Main article: *Ares in popular culture*

Ares figures in war-themed video games and in popular fictions.

NASA named their transport ship as *Ares*, which replaced the *Space Shuttle*. This was an extension of *NASA*’s practice of using Roman and Greek names for their rockets and programs: *Saturn* for manned rockets, *Mercury* for a satellite program, and the *Apollo* program, rather than any association with the nature of the war god.

12 See also

Related Greek deities

- *Aphrodite* (goddess of love)
- *Hera* (mother)
- *Zeus* (father)

Children by Aphrodite

- *Harmonia* (Concord)
- *Eros* (Passionate love)
- *Phobos* (Fear)
- *Deimos* (Terror)
- *Adrestia* (Revenge)
- *Anteros* (Requited love)

Friends and counselors

- *Themis* (Divine law)
- *Nike* (Victory)
- *Dike* (Good judgement)

Attendants

- *Achlys* (Death)
- *Androktasiai* (Slaughter)
- *Alala* (War cry)
- *Eris* (Strife)

- Enyo (Violence)
- Hebe (Life)
- Homados (Battle din)
- Hysminai (Combat)
- Kydoimos (Confusion)
- Keres (Death spirits)
- Makhai (Spirits of battle)
- Palioxis (Backrush)
- Polemos (War)
- Proioxis (Onrush)

Similar deities in non-Greek cultures

- Britannia
- Kathleen Ni Houlihan
- Liberty
- Mars
- Nergal, Babylonian god associated with the planet Mars
- Tyr, a Norse god of war
- List of war deities

Archetypical characteristics

- Aggression
- Courage
- Boldness
- Divine law
- Freedom
- Masculinity
- Righteous indignation

13 Notes and references

Notes

- [1] *Enyalios* is thought to be attested on the KN V 52 tablet as ? ? ? ? ?, *e-nu-wa-ri-jo*.^{[21][22]}
- [2] Homer *Odyssey* viii. 361; for Ares/Mars and Thrace, see Ovid, *Ars Amatoria*, book ii, part xi.585, which tells the same tale: "Their captive bodies are, with difficulty, freed, at your plea, Neptune: Venus runs to Paphos: Mars heads for Thrace."; for Ares/Mars and Thrace, see also Statius, *Thebaid* vii. 42; Herodotus, iv. 59, 62.

- [3] "Here each company of youths sacrifices a puppy to Enyalios, holding that the most valiant of tame animals is an acceptable victim to the most valiant of the gods. I know of no other Greeks who are accustomed to sacrifice puppies except the people of Colophon; these too sacrifice a puppy, a black bitch, to the Wayside Goddess".^[30]
- [4] "Opposite this temple [the temple of Hipposthenes] is an old image of Enyalios in fetters. The idea the Lacedaemonians express by this image is the same as the Athenians express by their Wingless Victory; the former think that Enyalios will never run away from them, being bound in the fetters, while the Athenians think that Victory, having no wings, will always remain where she is".^[31]
- [5] "Odyssey, 8.295". In Robert Fagles' translation "'...and the two lovers, free of the bonds that overwhelmed them so, sprang up and away at once, and the Wargod sped Thrace, while Love with her telltale laughter sped to Paphos...".

References

- [1] Hesiod, *Theogony* 921 (Loeb Classical Library numbering); *Iliad*, 5.890–896. By contrast, Ares' Roman counterpart Mars was born from Juno alone, according to Ovid (*Fasti* 5.229–260).
- [2] Walter Burkert, *Greek Religion* (Blackwell, 1985, 2004 reprint, originally published 1977 in German), pp. 141; William Hansen, *Classical Mythology: A Guide to the Mythical World of the Greeks and Romans* (Oxford University Press, 2005), p. 113.
- [3] Burkert, *Greek Religion*, p. 169.
- [4] Burkert, *Greek Religion*, p.169.
- [5] *Iliad* 5.890–891.
- [6] Hansen, *Classical Mythology*, pp. 114–115.
- [7] Burkert, *Greek Religion*, p. 169.
- [8] Hansen, *Classical Mythology*, pp. 113–114; Burkert, *Greek Religion*, p. 169.
- [9] Hansen, *Classical Mythology*, pp. 113–114. See for instance Ares and the giants below.
- [10] In the *Iliad*, however, the wife of Hephaestus is Charis, "Grace," as noted by Burkert, *Greek Religion*, p. 168.
- [11] *Odyssey* 8.266–366; Hansen, *Classical Mythology*, pp. 113–114.
- [12] *Larousse Desk Reference Encyclopedia*, The Book People, Haydock, 1995, p. 215.
- [13] Harper, Douglas. "Ares". *Online Etymology Dictionary*.
- [14] ἀρή, Georg Autenrieth, *A Homeric Dictionary*. ἀρή. Liddell, Henry George; Scott, Robert; *A Greek-English Lexicon* at the Perseus Project.
- [15] μάρναμαι in Liddell and Scott.

- [16] Walter Burkert, *Greek Religion* (Harvard) 1985:pt III.2.12 p. 169.
- [17] R. S. P. Beekes, *Etymological Dictionary of Greek*, Brill, 2009, pp. 129–130.
- [18] Gulizio, Joannn. “A-re in the Linear B Tablets and the Continuity of the Cult of Ares in the Historical Period”. *Journal of Prehistoric Religion* 15: 32–38.
- [19] Raymoure, K.A. (2012). “a-re”. *Minoan Linear A & Mycenaean Linear B*. Deaditerranean.
- [20] “The Linear B word a-re”. *Palaeolexicon, Word study tool of ancient languages*.
- [21] Chadwick, John (1976). *The Mycenaean World*. Cambridge, UK: Cambridge University Press. p. 88. ISBN 0-521-29037-6. At Google Books.
- [22] Raymoure, K.A. “e-nu-wa-ri-jo”. *Minoan Linear A & Mycenaean Linear B*. Deaditerranean. “KN 52 V + 52 bis + 8285 (unknown)”. *DAMOS: Database of Mycenaean at Oslo*. University of Oslo.
- [23] *Iliad*, Book 5, lines 798–891, 895–898 in the translation of Richmond Lattimore.
- [24] *Iliad* 13.301; Ovid, *Ars Amatoria*, II.10.
- [25] Athens, NM 3851 quoted in Andrew Stewart, *One Hundred Greek Sculptors: Their Careers and Extant Works*, Introduction: I. “The Sources”
- [26] Apollod. *Fragm.* p.1056, Ed. Heyne
- [27] ١٢٨ الاحتلال ال مقدون ي للبحري ن ص
- [28] *Argonautica* (ii.382ff and 1031ff; Hyginus, *Fabulae* 30.
- [29] Burkert, *Greek Religion*, p. 170.
- [30] Pausanias, 3.14.9.
- [31] Pausanias, 3.15.7.
- [32] *Iliad* 4.436f, and 13.299f' Hesiodic *Shield of Heracles* 191, 460; *Quintus Smyrnaeus*, 10.51, etc.
- [33] Hesiod, *Theogony* 934f.
- [34] Eustathius on Homer, 944
- [35] Pausanias, *Description of Greece*, 3. 19. 7 - 8
- [36] Burkert, *Greek Religion*, p.169.
- [37] Berens, E.M.: *Myths and Legends of Ancient Greece and Rome*, page 113. Project Gutenberg, 2007.
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- [43] Hyginus, *Fabulae*, 159
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- [48] Scholia on Apollonius Rhodius, *Argonautica*, 2. 373
- [49] Scholia on Hesiod, *Works and Days*, 1, p. 28
- [50] Pseudo-Plutarch, *Greek and Roman Parallel Stories*, 23
- [51] *Odyssey* 8.300
- [52] *Iliad* 5.385–391.
- [53] Burkert (1985). *Greek Religion*. p. 169.
- [54] Nonnus, *Dionysiaca* 18. 274 ff; Theoi.com, “Ekhidnades”.
- [55] References to Ares’ appearance in the *Iliad* are collected and quoted at www.theoi.com: Ares Myths 2

14 External links

- Theoi Project, Ares—information on Ares from classical literature, Greek and Roman art.
- Facebook Archetype Page Image Gallery and Popular Contemporary Mentions

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