

נֶמְזִיס

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nemesis בעברית- תרגום לעברית של המילה **nemesis** על ידי אתר מורפיקס, מילון עברי אנגלי ואנגלי ... (מיתולוגיה יונית) **נְמִזִּיס**, אלת הנקמה; נְקָם, גְּמוּלָה; אוֹיֵב בְּנֶפֶשׁ, אוֹיֵב ...

ווערטערבוך "נעמעסיס" # זעץ "נעמעסיס"

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نمسیس

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ريزدنت إيفل 3: **نمسيس** (بالإنجليزية: Resident Evil 3: Nemesis) والتي أُخرجت في اليابان باسم 'بايوهازرد 3: لاست إسكايب' هي من ألعاب رعب البقاء والإصدار الثالث من ...

نمسيس (ريزدنت إيفل) - ويكيبيديا، الموسوعة الحرة

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نمسيس (بالإنجليزية: Nemesis) (باليابانية: 追迹者)، وهو شخصية خيالية صممت من قِبل كايكوم، ظهر في رزدنت إيفل 3 ورزدنت إيفل : أميرالا كرونكلز وريزدنت إيفل ...

ريزدنت إيفل 3: نمسيس -

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||:-:الوحش الدائم..وحش لايدوم:::-|| - الكاتب ...

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وهو وجود **عدو قوي جداً (نمسيس)**..بحيث انك لن تستطيع القضاء عليه الى قبل نهاية الجزء هذا..ونمسيس..هو احد البشر كان لديه مادة كيميائية..صنعها ولايعرف ماهو تأثيرها.

إسم اللعبة

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ريزدنت إيفل 3: **نمسيس** للكمبيوتر: والتي أُخرجت في اليابان باسم بايوهازرد 3: ... نهاية المطاف يموت نيكولاي من الوحش نمسيس Nemesis وفي سيناريو آخر تقتله جيل وهو ...

Nemesis (mythology)

For other uses, see [Nemesis](#).

In Greek mythology, **Nemesis** (/ˈnɛməsɪs/; Greek: Νέμεισις), also called **Rhamnusia/Rhamnusia** (“the goddess of Rhamnous”) at her sanctuary at Rhamnous, north of Marathon, was the spirit of divine retribution against those who succumb to hubris (arrogance before the gods). Another name was **Adrasteia**, meaning “the inescapable.”^[1] The Greeks personified vengeful fate as a remorseless goddess: the goddess of revenge.

1 Etymology

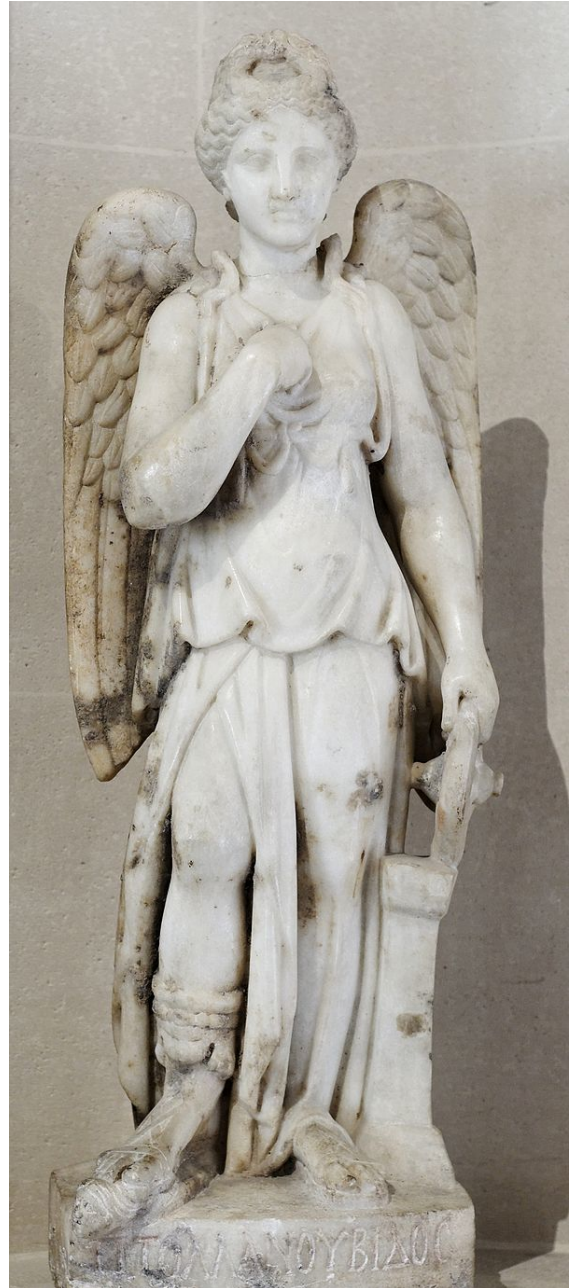
The name *Nemesis* is related to the Greek word νέμειν *némein*, meaning “to give what is due”,^[2] from Proto-Indo-European *nem-* “distribute”.^[3]

2 Background

Divine retribution is a major theme in the Hellenic world view, providing the unifying theme of the tragedies of Sophocles and many other literary works.^{[4][5]} Hesiod states: “Also deadly Nyx bore Nemesis an affliction to mortals subject to death.” (*Theogony*, 223, though perhaps an interpolated line). Nemesis appears in a still more concrete form in a fragment of the epic *Cypria*.

She is implacable justice: that of Zeus in the Olympian scheme of things, although it is clear she existed prior to him, as her images look similar to several other goddesses, such as Cybele, Rhea, Demeter, and Artemis.^[6]

As the “Goddess of Rhamnous”, Nemesis was honored and placated in an archaic sanctuary in the isolated district of Rhamnous, in northeastern Attica. There she was a daughter of Oceanus, the primeval river-ocean that encircles the world. Pausanias noted her iconic statue there. It included a crown of stags and little Nikes and was made by Pheidias after the Battle of Marathon (490 BC), crafted from a block of Parian marble brought by the overconfident Persians, who had intended to make a memorial stele after their expected victory.^[7]



Nemesis, Roman marble from Egypt, second century AD (Louvre)

3 Origins

Nemesis has been described as the daughter of Oceanus or Zeus, but according to Hesiod she was a child of Erebus and Nyx. She has also been described as the daughter of

Nyx alone. Her cult may have originated at **Smyrna**.

In some metaphysical mythology, Nemesis produced the egg from which hatched two sets of twins: **Helen of Troy** and **Clytemnestra**, and the **Dioscuri**, **Castor** and **Pollux**. While many myths indicate **Zeus** and **Leda** to be the parents of **Helen of Troy**, the author of the compilation of myth called *Bibliothèque* notes the possibility of Nemesis being the mother of **Helen**. Nemesis, to avoid **Zeus**, turns into a goose, but he turns into a swan and mates with her. Nemesis in her bird form lays an egg that is discovered in the marshes by a shepherd, who passes the egg to **Leda**. It is in this way that **Leda** comes to be the mother of **Helen of Troy**, as she kept the egg in a chest until it hatched.^[8]

4 Acts and deeds

Although a respected goddess, Nemesis had brought much sorrow to mortals such as **Echo** and **Narcissus**. **Narcissus** was a very beautiful and arrogant hunter from the territory of **Thespieae** and **Boeotia**, who disdained the ones who loved him. Nemesis lured him to a pool where he saw his own reflection in the water and fell in love with it, not realizing it was only an image. He was unable to leave the beauty of his reflection and he eventually died.^[9] Nemesis believed that no one should ever have too much good, and she had always cursed those who were blessed with countless gifts.

5 Fortune and retribution

The word *Nemesis* originally meant the distributor of fortune, neither good nor bad, simply in due proportion to each according to what was deserved. Later, *nemesis* came to suggest the resentment caused by any disturbance of this right proportion, the sense of justice that could not allow it to pass unpunished.

O. Gruppe (1906) and others connect the name with “to feel just resentment”. From the fourth century onward, Nemesis, as the just balancer of **Fortune's** chance, could be associated with **Tyche**.

In the **Greek tragedies** Nemesis appears chiefly as the avenger of crime and the punisher of **hubris**, and as such is akin to **Atë** and the **Erinyes**. She was sometimes called “**Adrasteia**”, probably meaning “one from whom there is no escape”; her epithet *Erinyes* (“implacable”) is specially applied to **Demeter** and the **Phrygian** mother goddess, **Cybele**.

6 Local cult

A festival called **Nemeseia** (by some identified with the **Genesia**) was held at **Athens**. Its object was to avert

the nemesis of the dead, who were supposed to have the power of punishing the living, if their cult had been in any way neglected (**Sophocles**, *Electra*, 792; **E. Rohde**, *Psyche*, 1907, i. 236, note I).

At **Smyrna** there were two manifestations of Nemesis, more akin to **Aphrodite** than to **Artemis**. The reason for this duality is hard to explain. It is suggested that they represent two aspects of the goddess, the kindly and the implacable, or the goddesses of the old city and the new city refounded by **Alexander**. The martyrology *Acts of Pionius*, set in the “**Decian persecution**” of AD 250–51, mentions a lapsed **Smyrnan** Christian who was attending to the sacrifices at the altar of the temple of these **Nemeses**.

7 Rome



Nemesis on a brass sestertius of Hadrian, struck at Rome AD 136

Pax-Nemesis was worshipped on occasion at **Rome** by victorious generals, and in imperial times was the patroness of gladiators and of the *venatores*, who fought in the arena with wild beasts, and was one of the tutelary deities of the drilling-ground (*Nemesis campestris*). Sometimes, but rarely, seen on imperial coinage, mainly under **Claudius** and **Hadrian**. In the third century AD there is evidence of the belief in an all-powerful *Nemesis-Fortuna*. She was worshipped by a society called **Hadrian's freedmen**. The poet **Mesomedes** wrote a hymn to Nemesis in the early second century AD, where he addressed her

Nemesis, winged balancer of life,
dark-faced goddess, daughter of Justice,

and mentioned her “adamantine bridles” that restrain “the frivolous insolences of mortals.”

In early times the representations of Nemesis resembled **Aphrodite**, who sometimes bears the epithet *Nemesis*.

Later, as the maiden goddess of proportion and the avenger of crime, she has as attributes a measuring rod (tally stick), a bridle, scales, a sword, and a scourge, and she rides in a chariot drawn by griffins.

Nemesis is also known to have been called “**Adrastia**”. **Ammianus Marcellinus** includes her in a digression on

Justice following his description of the death of Gallus Caesar.^[10]

8 In modern literature

- *Percy Jackson & the Olympians* - Nemesis is mentioned as the goddess of revenge, and the mother of a minor antagonist, Ethan Nakamura, who claims Nemesis traded his eyes for power.
- *The Heroes of Olympus* - Nemesis appears in *The Mark of Athena*, and gives Leo Valdez a fortune cookie that can solve a problem he cannot solve on his own, for a price. She is mentioned to have a motorcycle with Pac-Man-like wheels.
- *Project: Nemesis* is about a kaiju who was the basis for the myth of Nemesis. In the novel the monster is resurrected using the DNA of a murdered girl and cuts a path of destruction to Boston so it can exact revenge on the murderer.
- In both *A Caribbean Mystery* and *Nemesis*, detective stories written by Agatha Christie, the main protagonist, Miss Marple, refers to herself or is referred to as 'Nemesis'.
- Nemesis is a playable character in *Smite* (video game).
- In the *Castlevania* series, there is an enemy called Nemesis who is a tall female rapier-wielding spirit/angel who hunts were-beasts. She is normally invisible and/or blends in the background fading in and out of view, only her sword is visible. She will usually float around, but occasionally will launch her rapier into her opponent with a flurry of attacks. In the series, she is considered to be a female counterpart to Alastor a similar unseen male spirit that wields a big sword. Both are based on the Nemesis and Alastor of Greek mythology.
- Nemesis is mentioned in *Ryse: Son of Rome*. In the games legend, which is played out in a flashback cutscene, Nemesis revived the warrior Damocles after he was betrayed by his generals so he can seek his revenge. It is unknown if the Goddess that helps the main protagonist Marius throughout the game is Nemesis.
- Nemesis is the title of a novel by American Author Philip Roth (2010). She is not mentioned specifically in the text, but the spirit of revenge or retribution is very important to the book's themes.

9 Notes

[1] Aeschylus, *Prometheus Bound* 936; Euripides, *Rhesus* 342

- [2] Entry "economy" in the *Online Etymological Dictionary*
- [3] R. S. P. Beekes, *Etymological Dictionary of Greek*, Brill, 2009, pp. 1005–6.
- [4] *The Nemesis Theory*, University of California, retrieved October 12, 2013
- [5] *Examples of Nemesis in Literature*, retrieved October 12, 2013
- [6] The primeval concept of Nemesis is traced by Marcel Mauss (Mauss, *The Gift: the form and reason for exchange in archaic societies*, 2002:23: "Generosity is an obligation, because Nemesis avenges the poor... This is the ancient morality of the gift, which has become a principle of justice". Jean Coman, in discussing Nemesis in Aeschylus (Coman, *L'idée de la Némésis chez Eschyle*, Strasbourg, 1931:40-43) detected "traces of a less rational, and probably older, concept of deity and its relationship to man", as Michael B. Hornum observed in *Nemesis, the Roman State and the Games*, 1993:9.
- [7] Pausanias, *Description of Greece*, 1.33.2-3.
- [8] (Pseudo-Apollodorus) R. Scott Smith, Stephen Trzaskoma, and Hyginus. *Apollodorus' Library and Hyginus' Fabulae: Two Handbooks of Greek Mythology*. Indianapolis: Hackett Pub., 2007:60.
- [9] Ovid, Met. III.339-510 <http://ovid.lib.virginia.edu/trans/Metamorph3.htm#476975712>
- [10] Ammianus Marcellinus 14.11.25

10 References

- This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Nemesis". *Encyclopædia Britannica* **19** (11th ed.). Cambridge University Press. p. 369.

11 External links

- Myth Man's Nemesis page
- Theoi.com: Nemesis Anthology of quotes from Classical sources

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