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Here's another myth that has survived the tests of time. It has been passed on from one generation to the next, thereby preserving the lessons it brings. If you would notice, most of the Greek and Roman myths deal with curses and powers, which would pretty much describe the beliefs of the people who first told them. Are you ready to peek inside the pages? Do so now!

*Includes pictures *Includes ancient myths and accounts of Ares and cults that worshiped him *Includes online resources and a bibliography for further reading Ares, the God of War and personification of all that is reactionary and violent, is remembered today as the hated, unshakeable, and infallible embodiment of the violence prevalent in war and society at large, but surviving evidence suggests that this may not have always been the case. To understand that, it's necessary to remember that Greek mythology has been filtered and tempered by centuries of editors and zealots and fickle word of mouth. The stories that arrive in the beloved mythology books of today were not necessarily those read and told by the ancients. This is true not only thanks to later mythographers' overeager shears, wielded in order to strip the ancient Greek myths of much of their "heathenism," but also because over 2,000 years later, modern society is not privy to much of the cultural strata from which these stories emerged. This book was written in the hope of presenting the modern reader with as much of the latter as possible, so as to provide a more accurate representation of Ares than is found in most modern collections of ancient Greek mythology. Being the "living" representation of the act that killed family members every year is more than enough to attract a certain degree of ignominy, but it is very likely that negative feelings towards Ares were not as pervasive among the ancient Greeks as one might believe today. An important thing to bear in mind when thinking about the stories of Ares is that the thin vein of myth that has come down today most often comes directly from Athenian sources, which were unfavorable towards Ares because they were generally unfavorable towards anything considered un-Athenian. The historian Thucydides, while discussing the Peloponnesian War, which was fought between Athens and Sparta at the end of the 5th century BCE, said that any "future scholar" would no doubt believe that the great city of Sparta was culturally insignificant in comparison with her enemy, Athens. It is well known today that Ares was worshipped by the warlike Spartans, but since they created very few grandiose works of architecture or literature (compared to those that came out of Athens), Sparta's views on Ares, and most other deities they worshipped, are paltry. Athenian culture, on the other hand, dominated the ancient world's art and culture, and its influence was felt strongly in the beloved myths and histories of the epoch. For better or worse, then, Athens left subsequent generations their marginalized corpus of ideas on ancient Greek religion, and this can be seen in the paltry occurrences of Ares in modern books on Greek

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mythology today. That said, being a worshipper of Ares didn't necessitate the bellicose nature of the Spartans, either. Although Athens left literary and archaeological evidence of their preferences for civic worship, many other poleis (Greek city-states) were loath to openly despise the god of war, despite his macabre associations. After all, war was a facet of yearly life, and Ares was one of the 12 gods of the highest Greek pantheon of deities who commanded worship according to a divine mandate. Ares's appearances in myths today (his affair with Aphrodite being a strong favourite) seem to be cursed by repeated banality. There's little of the "War God" in any of his stories other than the odd mention of how horrid he is. However, with a little effort, Ares and his influences can be found, even if only at the fringes of the stories, in the wider literary canon. One such example is the "Judgment of Paris," which refers to the Trojan warrior Paris's decision to award Aphrodite with the Golden Apple of the Hesperides (or the "Apple of Discord," as it came to be known).

Finally sort out who's who in Greek mythology—from gods, goddesses, heroes, monsters, and everyone in between! Greek mythology continues to appear in popular movies and books today but have you ever wondered about where these characters started out? Discover the origins of your favorite characters from Greek mythology with this collection of profiles to tell you who's who in classical lore! In Greek Mythology, you will discover the backstories of the heroes, villains, gods, and goddesses that enjoy popularity in today's shows and films. With comprehensive entries that outline each character's name, roles, related symbols, and foundational myths, you can get to know the roots of these personas and better understand the stories they inspire today. With this character-focused, handy reference, you will never be confused about Ancient Greece!

This collection contains more than 30 enthralling new retellings of favorite myths as well as some you might not have heard before! Including Theseus and the Minotaur, The Twelve Labors of Heracles, and the escapades of Jason and the Argonauts, each myth is told in engaging modern language, which is easy for children to understand yet still retains the humor and intrigue of the original tales. Stunning illustrations by multi-award winning artist Katie Ponder breathe new life into each classic story. Additional feature pages delve deeper into the mythical world, providing profiles of the gods. The reference section provides key background information, such as Ancient Greek storytelling and the incredible beasts of the myths, and a pronunciation guide. Greek Myths is the perfect gift, featuring foil on the cover and beautiful illustrations throughout. Children will love exploring the tales by themselves or as bedtime stories. It will be treasured forever.

Coinciding with the new Rick Riordan Magnus Chase series and the Marvel Age of Ultron DVD, featuring Thor, comes a new look at Asgard and the timeless tales of ancient Scandinavia. Classic stories and dazzling illustrations of gods, goddesses, heroes and monsters come to life in a stunning tableau of Norse myths, including those of the thunder god Thor, the one-eyed god and Allfather Odin, and the trickster god Loki. The lyrical storytelling of award-winning author Donna Jo Napoli dramatizes the timeless tales of ancient Scandinavia. This book is the third in the trilogy that includes the popular National Geographic Treasury of Greek Mythology and National Geographic Treasury of Egyptian

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Mythology.

It is the middle of the 20th century and the Ancient Greek Gods and Goddesses come back to Earth to stop all the chaos the human kind has got into. With all their powers working perfectly, the Gods change the World overnight, banning all the wars, resolving crisis and making humans serve them once again. In the new order of things, history professor William Forrester is chosen to become a demi-God for Bacchus. His reluctant participation in the bacchanal leads him again to question his "honor" at his new position.

Book Excerpt: ...The Larvæ were regular characters in the Atellane farces at Rome, where they performed various "dances macabres." Can these possibly be the prototypes of the Dances of Death so popular in the Middle Ages? We find something very similar on the well-known silver cups discovered at Bosco Reale, though Death itself does not seem to have been represented in this way. Some of the designs in the medieval series would certainly have appealed to the average bourgeois Roman of the Trimalchio type--e.g., "Les Trois Vifs et les Trois Morts," the three men riding gaily out hunting and meeting their own skeletons. Such crude contrasts are just what one would expect to find at Pompeii. Lemures and Larvæ are often confused, but Lemures is the regular word for the dead not at rest--the "Lemuri," or spirits of the churchyard, of some parts of modern Italy. They were evil spirits, propitiated in early days with blood. Hence the first gladiatorial games were given in connection with funerals. Both in Greece and in Rome there were special festivals for appeasing these restless spirits. Originally...

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