

From: Eisnach, Michael

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were the comrades in arms of the battle-goddess, Terror [Deimos, terror] and Metus [Phobos, fear]; they pranced about with swords unsheathed, and behind her back a flutist played a battle-tune in the Dorian mode. He mingled shrill whistling notes with deep droning chords like a trumpet-blast, stirring the performers to lively and supple dancing. Minerva with motions of the head, menacing gaze, and writhing movements incisively informed Paris that if he awarded her the victory for beauty, her aid would make him a doughty fighter, famed for trophies gained in war. But now Venus becomingly took the centre of the stage to the great acclamation of the theatre, and smiled sweetly. She was surrounded by a throng of the happiest children; you would have sworn that those little boys whose skins were smooth and milk-white were genuine Cupides [Erotes] who had just flown in from sky or sea. They looked just like part with their tiny wings, miniature arrows, and the rest of their get-up, as with gleaming torches they lit the way for their mistress as though she were en route to a wedding-banquet. Next floated in charming children, untroubled girls, representing on one side the Graces [Kharites]; at their most graceful, and on the other the Horae [Horai] in all their beauty. They were appeasing the goddess by strewing wreaths and single blossoms before her, and they formed a most elegant chorus-line as they sought to please the Mistress of pleasures with the foliage of spring. The flutes with their many stops were now rendering in sweet harmony melodies in the Lydian mode. As they affectingly softened the hearts of onlookers, Venus [Aphrodite] still more affectingly began to gently stir herself; with gradual, lingering steps, restrained swaying of the hips, and slow inclination of the head she began to advance, her refined movements matching the soft sounds of the flutes. Occasionally her eyes alone would dance, as at one moment she gently lowered her lids, and at another imperiously signalled with threatening glances. At the moment when she met the gaze of the judge, the beseeching of her arms seemed to hold the promise that if he preferred her over the other goddesses, she would present Paris with a bride of unmatched beauty, one like herself. There and then the Phrygian youth spontaneously awarded the girl the golden apple in his hand, which signalled the vote for victory. . . . Once Paris had completed that judgement of his, Juno [Hera] and Minerva [Athena] retired from the stage, downcast and apparently resentful, indicating by gestures their anger at being rejected. Venus [Aphrodite] on the other hand was elated and smiling, and registered her joy by dancing in company with the entire chorus."

Colluthus, Rape of Helen 15 ff (trans. Mair) (Greek poetry C5th to 6th A.D.) :
"Among the high-peaked hills of the Haimonians, the marriage song of Peleus was being sung while, at the bidding of Zeus, Ganymede poured the wine, And all the race of gods hastened to do honour to the white-armed bride [Helen] . . . And after him [Apollon] followed Hera, sister of Zeus; nor did the queen of harmony herself, even Aphrodite, loiter in coming to the groves of the Kentauros [Kheiron]. Came also Peitho [Persuasion], having fashioned a bridal wreath, carrying the quiver of archer Eros . . . And Athena put off her mighty helmet from her brow and followed to the marriage, albeit of marriage she was untaught. . . . But Eris [Strife] did Kheiron leave unhonoured; Kheiron did not regard her and Peleus heeded her not. And as some halter wanders from the pasture in the gien and roams in the lonely brush, smitten by the bloody gadfly, the goad of kine: so Eris [Strife] overcome by the pangs of angry jealousy, wandered in search of a way to disturb the banquet of the gods. And often would she leap up from her chair, set with precious stones, and anon sit down again. She smote with her hand the bosom of the earth and heeded not the rock. Fain would she unbar the bolts of the darksome hollows and rouse the Titans from the nether pit and destroy the heaven, the seat of Zeus, who rules on high. Fain would she brandish the roaring thunderbolt of fire, yet gave way, for all her age, to Hephaistos, keeper of quenches fire and of iron, and she thought to rouse the heavy-clashing din of shields, if haply they might leap up in terror at the noise. But from her later crafty counsel, too, she withdrew in fear of iron Ares, the shielded warrior.
And now she bethought her of the golden apples of the Hesperides. Thence Eris took the fruit that should be the harbinger of war, even the apple, and devised the scheme of signal woes. Whirling her arm she hurled into the banquet the primal seed of turmoil and disturbed the choir of goddesses. Hera, glorying to be the spouse and to share the bed of Zeus, rose up amazed, and would fain have seized it. And Kypria [Aphrodite], as being more excellent than all, desired to have the apple, for that it is the treasure of the Erotes (Loves). But Hera would not give it up and Athena would not yield. And Zeus, seeing the quarrel of the goddesses, and calling his son hermaon [Hermes], who sat below his throne, addressed him thus: 'If haply, my son, thou hast heard of a son of Priamos, one Paris, the splendid youth, who tends his herds on this hills of Troy, give to him the apple; and bid him judge the goddesses' meeting brows and orb'd eyes. And let her that is preferred have the famous fruit to carry away as the prize of the fairer and ornament of the Loves.'
So the father, the son of Kronos, commanded hermaon. And he hearkened to the bidding of his father and led the goddesses upon the way and failed not to heed. And every goddess sought to make her beauty more desirable and fair. Kypria [Aphrodite] of crafty counsels unfolded her snood and undid the fragrant clasp of her hair and wreathed with gold her locks, with gold her flowing tresses. And she saw her children the Erotes and called to them.
The contest is at hand, dear childrent Embrace your mother that nursed you. Today it is beauty of face that judges me. I fear to whom the herdsman will award the apple. Hera they call the holy nurse of the Kharites (Graces), and they say that she wields sovereignty and holds the sceptre. And Athena they ever call the queen of battles. I only, Kypria, am an unwarlike goddess. I have no queenship of the gods, wield no warlike spear, nor draw the bow. But wherefore am I so sore afraid, when for spear I have, as it were, a swift lance, the honeyed gristle of the Erotes (Loves)? I have my gristle, I ply my goad, I raise my bow: even that gristle, whence women catch the sting of my desire, and travail often-times, but not unto death.'
So spake Kypria of the rosy fingers and followed. And the wandering Erotes heard the dear bidding of their mother and hastened after their nurse.
Now they had just passed over the summit of the hill of Ida, where under a rock-crowned cliff's height young Paris herded his father's flocks. On either side the streams of the mountain torrent he tended his herds,

...for when the dawn rose with golden beams of light, when the goddesses were in their robes, and
honeyed girdle of the Erotes (Loves): I have my girls, I ply my goad, I raise my bow: even that girl,
whence women catch the sting of my desire, and travail often-times, but not unto death.
So spake Kypris of the rosy fingers and followed. And the wandering Erotes heard the dear bidding of their
mother and hastid after their nurse.
Now they had just passed over the summit of the hill of Ida, where under a rock-crowned cliff's height young
Paris herded his father's flocks. On either side the streams of the mountain torrent he tended his herds,
numbering apart he herd of straying bulls, apart measuring the droves of feeding flocks. And behind him
hung floating the hide of a mountain goat, that reached right to his thighs. But his herdsman's crook, driver of
kine, was laid aside: for so, walking mincingly in his accustomed ways, he pursued the shrill minstrelsy of his
pipe's rustic reeds.
As he made shrill music under the high-roofed canopy of trees, he beheld from afar the messenger Hermaon.
And in fear he leapt up and sought to shun the eye of the gods. He leaned against an oak his choir of musical
reeds and checked his lay that had not yet laboured much. And to him in his fear wondrous Hermes spake
thus: "Fling away thy milking-pail and leave thy fair flocks and come hither and give decision as judge of the
goddesses of heaven. Come hither and decide which is the more excellent beauty of face, and to the fairer
give this apple's lovely fruit."
So he cried. And Paris bent a gently eye and quietly essayed to judge the beauty of each. He looked at the
light of their grey eyes, he looked on the neck arrayed with gold, he marked the bravery of each; the shape of
the heel behind, yea and the soles of their feet. But, before he gave judgement, Athene took him smiling, by
the hand and spake to Alexandros thus: "Come hither, son of Priamos! Leave the spouse of Zeus and heed not
Aphrodite, queen of the bridal bower, but praise thou Athene who aids the prowess of men. They say that thou
art a king and keepest the city of Troy. Come hither, and I will make thee the saviour of thy city to men hard
pressed: lest ever Enyo of grievous wrath weigh heavily upon thee. Harken to me and I will teach thee war
and prowess."
So cried Athene of many counsels, and white-armed Hera thus took up the tale: "If thou wilt elect me and
bestow on me the fruit of the fairer, I will make thee lord of all mine Asia. Scorn thou the works of battle.
What has a king to do with war? A prince gives command both to the valiant and the unwarlike. Not always
are the squares of Athene foremost. Swift is the doom and death of the servants of Enyo!"
Such lordship did Hera, who hath the foremost throne, offer to bestow. But Kypris lifted up her deep-bosomed
robe and bared her breast to the air and had no shame. And lifting with her hands the honeyed girdle of the
Erotes (Loves) she bared all her bosom and heeded not her breasts. And smilingly she thus spake to the
herdsman: "Accept me and forget wars: take my beauty and leave the sceptre and the land of Asia. I know
not the works of battle. What has Aphrodite to do with shields? By beauty much more do women excel. In
place of manly prowess I will give thee a lovely bride, and, instead of kingship, enter thou the bed of Helene,
Lakedaimon, after Troy, shall see thee a bridegroom."
Not yet had she ceased speaking and he gave her the splendid apple, beauty's offering, the great treasure of
Aphrogeneia, a plant of war, of war an evil seed. And she, holding the apple in her hand, uttered her voice and
spake in mockery of Hera and manly Athene: "Yield to me, accustomed as ye be to war, yield me the victory.
Beauty have I loved and beauty follows me. They say that thou, mother of Ares, dost with travail bear the holy
choir of fair-tressed Kharites (Graces). But today they have all denied thee and not one hast thou found to help
thee. Queen but not of shields and nurse but not of fire, Ares hath not holpen thee, though Ares rages with the
spear: the flames of Hephaistos have not holpen thee, though he brings to birth the breath of fire. And how
vain is they vaunting, Atrytone! Whom marriage sowed not nor mother bare, but cleaving of iron and root of
iron made thee spring without bed of birth from the head of thy sire. And how, covering thy body in brazen
robes, thou dost flee from love and pursuest the works of Ares, untaught of harmony and wotting not of
concord. Knowest thou not that such Athenas as thou are the more unvaliant—exulting in glorious wars, with
limbs at lead, neither men nor women?"
Thus spake Kypris and mocked Athene. So she got the prize of beauty that should work the ruin of a city,
repelling Hera and indignant Athene."

SOURCES:

- *Stasinus or Hegesias, Cypris Fragments* - Greek Epic C3th-4th B.C.
- *Apollodorus, The Library* - Greek Mythography C2nd A.D.
- *Strabo, Geography* - Greek Geography C1st B.C. - C1st A.D.
- *Pausanias, Description of Greece* - Greek Travelogue C2nd A.D.
- *Ptolemy Hephaestion, New History* - Greek Scholar C2nd-3rd A.D.
- *Hyginus, Fabulae* - Latin Mythography C2nd A.D.
- *Oral, Heroides* - Latin Poetry C1st B.C. - C1st A.D.
- *Statius, Achilleid* - Latin Epic C1st A.D.
- *Apuleius, The Golden Ass* - Latin Epic C2nd A.D.
- *Colluthus, The Rape of Helen* - Greek Epic C3th-4th A.D.

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 REJUVENATION SEE WHAT'S NEW SHOP NOW

Now they had just passed over the summit of the hill of Ida, where under a rock-crowned cliff's height young Paris herded his father's flocks. On either side the streams of the mountain torrent he tended his herds, numbering apart he herd of thronging bulls, apart measuring the droves of feeding flocks. And behind him hung floating the hide of a mountain goat, that reached right to his thighs. But his herdsman's crook, driver of kine, was laid aside: for so, walking mincingly in his accustomed ways, he pursued the shrill minstrelsy of his pipe's rustic reeds.

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SOURCES:

- Statianus or Megasthenes - *Cypris Fragments* - Greek Epic 7th-6th B.C.
- Apollodorus, *The Library* - Greek Mythography 2nd A.D.
- Strabo, *Geography* - Greek Geography 1st B.C. - 1st A.D.
- Pausanias, *Description of Greece* - Greek Traveller 2nd A.D.
- Ptolemy Hephaestion, *New History* - Greek Soldier 1st-2nd A.D.
- Hyginus, *Fabulae* - Latin Mythography 2nd A.D.
- Ovid, *Heroides* - Latin Poetry 1st B.C. - 1st A.D.
- Statius, *Achilleid* - Latin Epic 1st A.D.
- Apuleius, *The Golden Ass* - Latin Epic 2nd A.D.
- Colluthus, *The Rape of Helen* - Greek Epic 5th-6th A.D.

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 **REJUVENATION**  **SEE WHAT'S NEW**
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Hespe'rides

(*(Esperi/des), the famens guardians of the golden apples which Ge had given to Hera at her marriage with Zeus. Their names are Aegle, Erytheia, Hestia, and Arethusa, but their descent is not the same in the different traditions; sometimes they are called the daughters of Night or Erebus (**Hes. Th.** 215; *Hygin. Fab.* init.), sometimes of Phorcys and Ceto (*Schol. ad Apollon. Rhod.* 4.1399), sometimes of Atlas and Hesperis, whence their names Atlantides or Hesperides (**Diod.** 4.27), and sometimes of Hesperus, or of Zeus and Themis. (*Serv. ad Aen.* 4.484; *Schol. ad Eurip. Hipp.* 742.) Instead of the four Hesperides mentioned above, some traditions know only of three, viz. Hesperis, Erytheis, and Aegle, or Aegle, Arethusa, and Hesperusa (**Apollon.** 4.1427; *Serv. I.c.*; **Stat. Theb.** 2.281); whereas others mention seven. (**Diod. I.c.**; *Hygin. Fab.* init.) The poets describe them as possessed of the power of sweet song. (**Hes. Th.** 518; *Orph. Fragm.* 17; **Eur. Her.** 394; **Apollon.** 4.1399.) In the earliest legends, these nymphs are described as living on the river Oceanus, in the extreme west (**Hes. Th.** 334, &c., 518; **Eur. Hipp.** 742); but the later attempts to fix their abodes, and the geographical position of their gardens, have led poets and geographers to different parts of Libya, as in the neighbourhood of Cyrene, Mount Atlas, or the islands on the western coast of Libya (**Plin. Nat.** 6.31, 36; **Verg. A.** 4.480; **Pomp. Mela.** 3.10), or even to the northern extremity of the earth, beyond the wind Boreas, among the Hyperboreans. In their watch over the golden apples they were assisted or superintended by the dragon Ladon.

[L-S]

William Smith. A Dictionary of Greek and Roman biography and mythology. London. John Murray; printed by Spottiswoode and Co., New-Street Square and Parliament Street. In the article on Soranus, we find: "at this present time (1648)" and this date seems to reflect the dates of works cited. 1873 - probably the printing date.

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Ancient History Sourcebook: Hesiod: Theogony, excerpts

I. The Birth of Zeus

(l. 453-491) But Rhea was subject in love to Cronos and bare splendid children, Hestia (18), Demeter, and gold-dod Hera and strong Hades, pitiless in heart, who dwells under the earth, and the loud-crying Earth-Shaker, and wise Zeus, father of gods and men, by whose thunder the wide earth is shaken. These great Cronos swallowed as each came forth from the womb to his mother's knees with this intent, that no other of the proud sons of Heaven should hold the kingly office amongst the deathless gods. For he learned from Earth and many Heaven that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus (19). Therefore he kept no blind outlook, but watched and swallowed down his children; and unconquered great aeneid Rhea. But when she was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Earth and stary Heaven, to devise some plan with her that the birth of her dear child might be concealed, and that tribulation might overtake great, crafty Cronos for his own father and also for the children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Cronos the king and his stout-hearted son. So they sent her to Lyctus, to the rich land of Crete, when she was ready to bear great Zeus, the youngest of her children. Him did vast Earth receive from Rhea in wide Crete to nourish and to bring up. Thither came Earth carrying him swiftly through the black night to Lyctus first, and took him in her arms and hid him in a remote cave beneath the secret places of the holy earth on thick-wooded Mount Idaean; but to the mighty ruling son of Heaven, the earlier king of the gods, she gave a great stone wrapped in swaddling clothes. Then he took it in his hands and thrust it down into his belly; swift he knew not in his heart that in place of the stone his son was left behind, unconquered and untroubled, and that he was soon to overcome him by force and might and drive him from his honours, himself to reign over the deathless gods.

(l. 492-504) After that, the strength and glorious limbs of the prince increased quickly, and as the years rolled on, great Cronos the wily was beguiled by the deep suggestions of Earth, and brought up again his offering, unperished by the arts and might of his own son, and he vomited up first the stone which he had swallowed last. And Zeus set it fast in the wide-clefted earth at goodly Pytho under the glees of Farnesius, to be a sign transfigure and a marvel to mortal men (20). And he set free from their deadly bonds the brothers of his father, sons of Heaven whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunderbolt and lightning; for before that, huge Earth had hidden these. In them he trusts and rules over mortals and immortals.

II. The Creation of Women

Forthwith he made an evil thing for men as the price of fire; for the very famous Limping God formed of earth the likeness of a city

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(l. 907-911) And Euryome, the daughter of Ocean, beautiful in form, bare him three false-cheeked Charites (Graces), Aglaea, and Euphrosyne, and lovely Thalia, from whose eyes as they glanced flowed low that unwarves the limbs: and beautiful is their glance beneath their brows.

(l. 912-914) Also he came to the bed of all-nourishing Demeter, and she bare white-armed Persephone whom Aedoneus carried off from her mother; but wise Zeus gave her to him.

(l. 915-917) And again, he loved Mnemosyne with the beautiful hair: and of her the nine gold-crowned Muses were born who delight in feasts and the pleasures of song.

(l. 918-920) And Leto was joined in love with Zeus who holds the aegis, and bare Apollo and Artemis delighting in arrows, children lovely above all the sons of Heaven.

(l. 921-923) Lastly, he made Hera his blooming wife: and she was joined in love with the king of gods and men, and brought forth Hebe and Ares and Eileithyia.

(l. 924-929) But Zeus himself gave birth from his own head to bright-eyed Prometheus (29), the awful, the strife-stirring, the hoarse-ladled, the unwearying, the quaver, who delights in tumults and wars and battles. But Hera without union with Zeus – for she was very angry and quarrelled with her mate – bare famous Hephaestus, who is skilled in crafts more than all the sons of Heaven.

(l. 929a-929c) (30) But Hera was very angry and quarrelled with her mate. And because of this strife she bare without union with Zeus who holds the aegis a glorious son, Hephaestus, who swelled all the sons of Heaven in crafts. But Zeus lay with the fair-cheeked daughter of Ocean and rethrus apart from Hera....

((LACINA))
....deceiving Metis (Thought) although she was full wise. But he seized her with his hands and put her in his belly, for fear that she might bring forth something stronger than his thunderbolt: therefore did Zeus, who sits on high and dwells in the aether, swallow her down suddenly. But she straightway conceived Pallas Athena and the father of men and gods gave her birth by wit of his head on the banks of the river Triton. And she remained hidden beneath the inward parts of Zeus, even Hera, Athena's mother, worker of righteousness, who was wiser than gods and mortal men. There the goddess (Athena) received that (31) whereby she excelled in strength all the deathless ones who dwell in Olympus, she who made the head-bearing weapon of Athena. And with it (Zeus) gave her birth, arrayed in arms of war. The original e-text is copyright 1995 by Surlala. Used by permission. The original text has been modified for classroom use.

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Hera's Gold

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Free Games

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BETTING
SOLUTIONS



Bring your guests the freedom to play their favourite NOVOMATIC NOVO LINE™ machines everywhere in your casino WLAN! Any of the casino's configured tablet PCs can be used to play in your smoking area, in a bar or restaurant or in the comfort of a VIP lounge.

Your guests will be thrilled with this new gaming flexibility and you can avoid those annoying reserved machines that are not played while guests are away from the gaming floor having a smoke or a drink.



NOVOMATIC REMOTE PLAY™



- Play any NOVO LINE™ Interactive or NOVO LINE Novo Unity™ II machine remotely via a tablet PC using the casino WLAN!
 - Allows players to continue the game in designated areas, such as VIP lounge, smoking zone or a bar / restaurant.
 - Two machines can be played and observed at the same time (rotate screen functionality).
 - Control over slot machines can only be returned by the player or by an attendant using the tablet.
 - Remotely played machines are completely controlled by the tablet PC.
 - All data resources including RNG remain at the machines.
 - All interactions between the machines and the tablet are fully secured by the server.
 - Info banner on remotely played machines' screen inform about the machines' remote status.
 - Easy installation and configuration.
 - User interface can be casino branded.
- Fully kitted casinos fully equipped including land table games
- SMS system for improved customer service (taxi / room / dinner)
 - Absolute security in operation.

How to activate NOVOMATIC REMOTE PLAY™



Scan QR code from machine. Escanee el código QR de la máquina.

Select a game to play. Elija un juego.

Play wherever you want. Disfrute del juego donde quiera.

Scan the QR code again to return control. Escanee nuevamente el código QR cuando desee devolver el control a la máquina original.

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