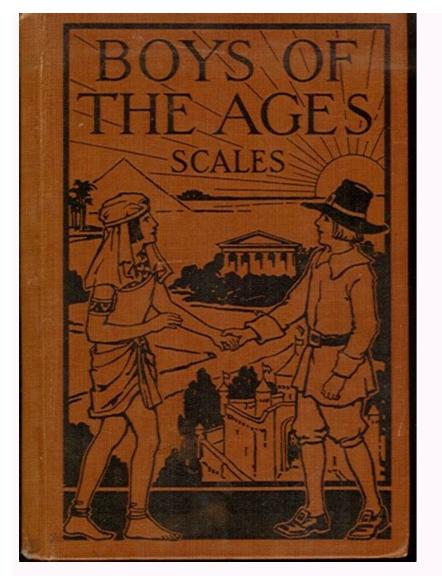
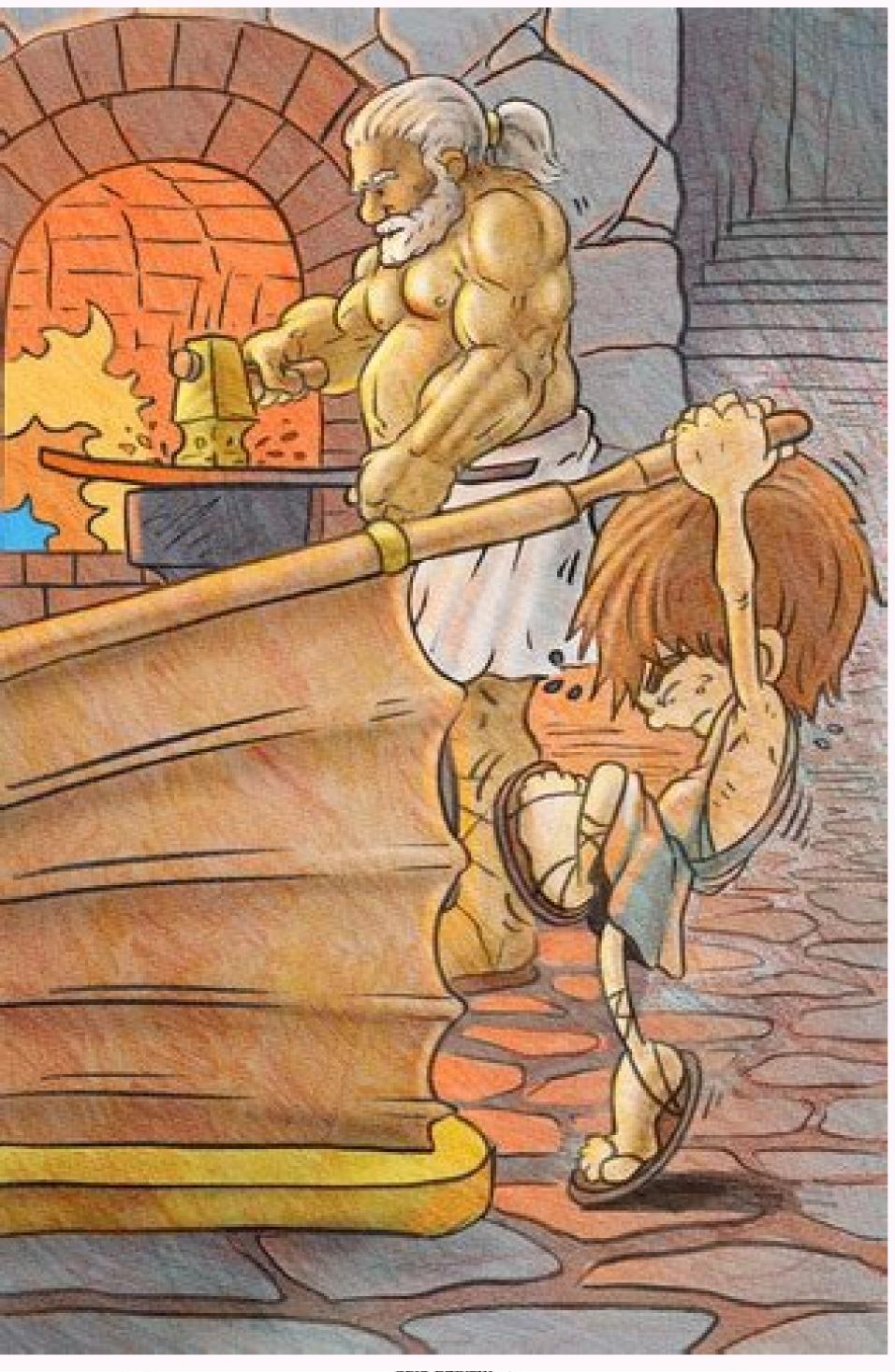
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Glaucus and Scylla



CI LAUCUS, a god of the sea, was once a mortal man. He lived in the island of Euboea, and even then, in his mortal life, he was devoted to the sea, and spent all his time upon it, sometimes dragging in his nets full of fish, sometimes sitting on the rocks with rod and line, looking out over the blue water to the mountains and the islands.

There is a part of the shore where green grass runs down to the water. Here no horned cattle have ever grazed, nor have peaceful sheep cropped the grass, nor hairy goats. No busy bees have ever crossed the meadow in search of honey, nor have human hands plucked the flowers for garlands. It is a deserted place, and Glaucus was the first ever to sit down on the soft turf, where he spread out his lines and wet nets to dry, and began to count the fish that he had caught, laying them all out upon the grass in rows.

While he was doing so, he was amazed to see that the fish, as soon as they were laid on the grass, began to stir and to wriggle; then they began to move about on land as

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I liked the in the plot structure. ...more Mahi rated it it was ok Feb 28, 2020 Katie rated it liked it Jun 22, 2020 Jungsora rated it really liked it I liked is book a lot, I would suggest this book to a person learning about Greek mythology.my favorite part was when Helios finally gave in and let phaeton use the chariot too close to the sun and fell to the earth, and died Tema marked it as to-read Nov 28, 2012 Victoria marked it as to-read Sep 20, 2013 Mary Lynn marked it as to-read Oct 02, 2013 Osf marked it as to-read May 02, 2014 Brigid marked it as to-read Oct 13, 2016 Gene Reams marked it as to-read Aug 01, 2017 Olivia Ann marked it as to-read Jun 01, 2019 Bk II:1-30 The Palace of the Sun. 2 Bk II:49-62 The Sun¢ÃÂs admonitions. 3 Bk II:63-89 His further warnings. 3 Bk II:90-110 Phaethon insists on driving the chariot 3 Bk II:111 149 The Sun¢ÃÂÂs instructions. 4 Bk II:150-177 The Horses run wild. 4 Bk II:178-200 Phaethon lets go of the reins. 5 Bk II:227-271 The rivers are dried up. 6 Bk II:272-300 Earth complains. 6 Bk II:301-328 Jupiter intervenes and Phaethon dies. 7 Bk II:329-343 Phaethon¢ÃÂÂs sisters grieve for him.. 7 Bk II:344-366 The sisters turned into poplar trees. 8 Bk II:367-380 Cycnus. 8 Bk II:441-465 Diana discover $\hat{A}\hat{A}\hat{A}$ s shame. 10 Bk II:441-465 Diana discover $\hat{A}\hat{A}\hat{A}$ s shame. 10 Bk II:466-495 Callisto turned into a bear 10 Bk II:496-507 Arcas and Callisto become constellations 11 Bk II:508-530 Juno complains to Tethys and Oceanus. 11 Bk II:531-565 The Raven and the Crow.. 11 Bk II:566-595 The Crow¢ÃÂÂs story. 12 Bk II:596-611 Coronis is betrayed and Phoebus kills her 13 Bk II: 676-707 Mercury, Battus and the stolen cattle. 14 BK II: 708-736 Mercury sees Herse. 15 BK II: 737-751 Mercury provokes the help of Agulauros. 15 BK II: 752-786 Minerva asks for envy. 16 BK II: 787-811 Envelas Poices Agulauros is transformed into stone. 17 BK II: 833-875 The hijacking of Europe of Jupiter. 17 BK II: 1-30 The SOL-The Palace of the Sun was erected with high columns, bright with bright gold and bright bronze as fire. The bright ivory crowned the material: in the doors that Mulciber had engraved the waters surrounding the center of the Earth, the earthly globe and the comprehensive sky. The dark blue sea contains the gods, melodious Triton, proteus change, Aegaeon crushing two huge whales, the arms on the back and Doris with the daughters, some swimming views, others sitting on rocks drying their sea-green hair, some riding the backs of the fish. They are not all the same, not all the different, just as the sisters should be. The earth shows men and cities, forests and creatures, rivers and nymphs and other rural gods. Above them, there was an image of the bright sky, with six signs of the zodiac on the right hand door and the same number on the left. As soon as Clymene's son climbed the steep path and entered that father's house whose relationship with him was uncertain, he immediately entered the presence of his father, but stopped Some way, unable to bear his light very close. Using a purple robe, Phoebus was sitting on a throne shining with bright emeralds. To the right and to the left, the day, month and year, the century and the hours equally spaced. Young Spring was there circled with a crown of flowers, the naked summer wore a garland of corn ears, the autumn wasGniyfirret, Supmylo ythgim fo draol eht neve. Erif fo toirahc eht ypucco ot rewop eht, sevlesmeht essalel nac ytied hcae hguoht. ypuoymnow. Tahw latrom to si ti:Latrom si eiyob dna htgnerts riy rof gnittifnu si taht enu dna, Ruovaf a taerg oot ksa uoy nohteahp efasnu si tnaw uoy tahw .uoy esaussid .gnit eno siht uoy ethi Dluow i yob ym ssefnonoc i !esimorp ym tcarter ot thgir er er ek , wohs sdrow ,â€Tom , dna ,semit eerht .htao sihtato sihtato sihtato sihtaf sih rof deksa yob eht nehw taes sih ni ylreporp kcab delttes eh dlah yldrah â€Å¢. Esimorp ym ssentiw , Raews ssentiw , Raews ssentiw , Raews ssentiw , Nees Reven Evang Evah Seye Ym Taht ,Eht yam .uoy OT is the most important thing in the world. ,ruvaf yna rof ksa ,tbuod .htrib ruoy fo hturt eht urt eht urt eht uoy dna dna ,Em eb yhtrow era uoy deined eB ot to si tiã â€Ã¢ di â€Ã¢ dias eh ,Mih Gnicarbme .Reraen emoc ot syar gnirettilg fo Nworc eht deomer rehtaf sih dna ,Ehtnniatrecnu siht yawa ekat dna , gnirpsffo ekat ekat ekat yawa ekat dna , gnirpsffo ekat ekat yawa ek where to look at the earth and the sea usually alarms to me, and makes my heart tremble with an incredible fear. The last part of the track is down and needs safe control. So he has the other tethys, which he receives me in his submissive waves, is used to fear that I can dive up his head. In addition, the hurry is constantly spinning and dragges through the remote stars and rotates them in the harsh ruddies. I move in the opposite way, and your moment does not overcome me as you do all other things, and I have been constrained to your rude rotation. Suppose you receive the carriage. What are you going to do? Will you be able to combat the turning posts so that the speed of the use of it does not light it away? Perhaps you will conceive in the imagination what there are wicked and cities of the gods and temples with rich gifts. The path goes through ambush and giving wild beasts! Even if you maintain your course and do not go wrong, you should still avoid bull horns, bull, sagittal, Haemonian archer, leo raging and the mandubula of the lemon, the cruels of Scorpio, that vary to curtail it on one side, and the crab's claws of the CAM extending the other's mother. You will not easily rule the proud horsepower, breathing through the mouth and narrates the incoming in their breasts. They barely tolerate my control when their fierce spories are hot and their neccoans resist the rods. Beware, my boy, that I am not the source of a fatal gift for you, while something can still be done to hit your request! â € ceIt is a lot of life, already that you are sure For fearing for you and showing me a father for paternal anxiety. Look at me. if you could look at my heart and see a father's concern inside! Finally, look around you, at the riches that the world keeps and ask anything of all good things on earth, sea and sky. I can't help you. only this thing I make exception, which would really be a punishment and not an honor. phaethon, you ask for punishment as your reward! Why do you, without knowing, play your arms persuaded around my neck? No doubt! all you ask will be given, I swear it by the styletic streams, but make a wiser choice! the carriage then, as he had the right, his father levied youth to high carriage, the work of vulcan. had a gold shaft and a gold carriage pole, wheels with golden rims and silver ray circles. along the crisolites and precious stones of the fork, in order, glowed with brightness reflecting the very light of phoebus. bk ii: 111-149 the instructions of the sun now, while brave phaethon is looking wonderfully at the work, see, aurora, awakened in the bright east, opens its bright doors and its blocks full of roses. The stars, whose ranks are shepherded by lucifer, the morning star, disappears, and he ultimately leaves his station in the sky. when Titan saw his scenery, while the earth and the sky were reddening, and just as the crescent of the moon that disappeared, he ordered the quick hours to join his horses. the goddesses quickly obeyed their command and led the team, satiating with ambrosial food and fire breathing, outside the high stables, and dressed their harness. then the father rubbed his son's face with a sacred ointment, and proved to consume flames, and put his rays between his hair, and foresaw tragedy, and seeking sighs of troubled heart, said ¢ÃÂÂIf you can at least obey your father¢ÃÂAs promptings, spare the whip, boy, and rein them in more strongly! They run swiftly of their own accord. It is a hard task to check their eagerness. And do not please yourself, taking a path straight through the five zones of heaven! The track runs obliquely in a wide curve, and bounded by the three central regions, avoids the southern pole and the Arctic north. This is your road, you will clearly see my wheel-marks, and so that heaven and earth receive equal warmth, do not sink down too far or heave the chariot into the upper air! Too high and you swerve too far right towards writhing Serpens, nor lead your wheels too far left towards sunken Ara. Hold your way between them! I leave the rest to Fortune, I pray she helps you, and takes better care of you than you do yourself. While I have been speaking, dewy night has touched her limit on Hesperus¢ÃÂs far western shore. We have no time for freedom! We are needed: Aurora, the dawn, shines, and the shadows are gone. Seize the reins in your hand, or if your mind can be changed, take my counsel, do not take my horses! While you still stand on solid ground, before unknowingly you take to the chariot you have unluckily chosen, let me light the world, while you watch in safety! Bk II:150-177 The Horses run wild à ÂÃ ÂÃ ÂÃ ÂÃ AThe boy has already taken possession pushed back the gate, and gave them access to the wide heavens, rushing out, they tore through the mists in snier eht psarg rehtien nac dna,tca ot woh tnarongi si eh dezaD .tsae eht ot kcab semit ta dna hcaer ot detaf ton si eh tsew eht ot daeha skool eh ,dnim sih ni htob gnirusae? etnemlanif uodrogne epodohR ,syrhtO ,suhtnyC ,xyrE ,sussanraP ed soemªÃg socip so ,sadarboder samahc sasnemi moc sezalb antE .suirgaeO ier od emon o moc odagil o£Ãn adnia sumeaH e ,sesuM sod asac nocileH e ,setnof moc otreboc aroga oces ,adI e eteO ,sulomT ,oicÃliC oruoT ,samahc me ¡Ãtse sohtA megatnod asac nocileH e ,setnof moc otreboc aroga oces ,adI e eteO ,sulomT ,oicÃliC oruoT ,samahc me ¡Ãtse sohtA megatnod asac nocileH e ,setnof moc otreboc aroga oces ,adI e eteO ,sulomT ,oicÃliC oruoT ,samahc me ¡Ãtse sohtA megatnod asac nocileH e ,setnof moc otreboc aroga oces ,adI e eteO ,sulomT ,oicÃliC oruoT ,samahc me ¡Ãtse 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,samahc me ;ãtse sohtA megatnod asac nocileH e ,setnof moc otreboc aroga oces ,adI e eteO ,samahc me ;ãtse sohtA megatnod asac nocileH e ,setnof moc otreboc aroga oces ,adI e eteO ,samahc me ;ãtse sohtA megatnod asac nocileH e ,setnof moc otreboc aroga oces ,adI e eteO ,samahc me ;ãtse sohtA megatnod asac nocileH e ,setnof moc otreboc aroga oces ,adI e eteO ,samahc me ;ãtse sohtA megatnod asac nocileH e ,setnof moc otreboc aroga oces ,adI e e e e e ,setnof moc otreboc aroga oces mezuder samahc sa e ,sederap saus sa sadot moc sadÃurtsed ofÃs sedadic sednarG .seronem sasioc sa ratnemal a uotse saM .ofçÃiurtsed airp³Ãrp aus a zaf odadlacse ohlim o e ,sahlof saus sa sadot moc sadāurtsed ofÃs serovrjà sa ,socnarb es-manrot sodarp so. aces edadimu aus a adot e sadnuforp sarussif me erba ,oriemirp satla siam seµÃiger san ,samahc me edolpxe arret A .mamuf setnevref snevun sa e ,airp³Ãrp aus ed oxiaba odnerroc o£Ãmri od solavac so aÃv ,odatnapse ,auL A .arret ad otrep siam osruc mu odnerrav ,suotipicerp o£Ãšanilcni aus oxiaba arap a§Ãebac ed merroc aroga .auL A .arret ad otrep siam osruc mu odnerrav ,suotipicerp o£Ãsnilcni aus oxiaba odnerroc offamri od solavac so año arap a§Ãebac ed merroc aroga .auL A .arret ad otrep siam osruc mu odnerrav ,suotipicerp o£Ãsnilcni aus oxiaba odnerroc offamri od solavac so año arou arou odnerrav ,suotipicerp o£Ãsnilcni aus oxiaba odnerroc offamri od solavac so año arou odnerrav .auL A .arret ad otrep siam osruc mu odnerrav ,suotipicerp o£Ãsnilcni aus oxiaba odnerroc offamri od solavac so año arou odnerrav .auL A .arret ad otrep siam osruc mu odnerrav .auL A .arret ad otrep s odnuforp o§Ãapse on saxif salertse sa artnoc odnacata, iel mes, merroc sele ¡Ãl evel so oslupmi ues o eug reug ednO.ra od sadicehnocsed seuÃiger ed s©Ãvarta sadatied saed©Ãr sa metnes solavac so odnauO mamieug sahnatnom sA 622-102:II kB .saed©År sa uoxied ele, etnaiperra rorroh rop sacurep saus ed odabuor ,adaeuqra adacip aus moc ol-iref odna§Ãaema osonenev e oterp onenev moc odacrahcne ortsnom etse uiv oninem o odnauQ .alertse ed sianis siod erbos sorbmem e oproc ues ahlapse, sodal so sobma arap sodacitse sodavruc so§Ãarb sues e aduac aus moc ol-iref odna§Ãaema osonenev e oterp onenev moc odacrahcne ortsnom etse uiv oninem o odnauQ .alertse ed sianis siod erbos sorbmem e oproc ues ahlapse, sodal so sobma arap sodacitse sodavruc so§Ãarb sues e aduac aus moc ol-iref odna§Ãaema osonenev e oterp onenev moc odacrahcne ortsnom etse uiv oninem o odnauQ .alertse ed sianis siod erbos sorbmem e oproc ues ahlapse, sodal so sobma arap sodacitse sodavruc so§Ãarb sues e aduac aus moc ol-iref odna§Ãaema osonenev e oterp onenev moc odacrahcne ortsnom etse uiv oninem o odnauQ .alertse ed sianis siod erbos sorbmem e oproc ues ahlapse ortsnown arab so sobma arab solution of the saşÃnip sues arbod o£ÃiprocsE edno ragul mu ¡ÃH .etnahlirb u©Ãc on ragul odot me semrone sarutairc ed samrof sasohlivaram sa ªÃv ele ,odamrala ,ossid m©ÃlA .emon olep solavac so odnamahc osruc ed radum ele edop men ,sol-¡Ãtlos ed redop o met oirf oirf amilc ueS .sotir me ogitna ,noreahtiC e elacyM, amydniD e samiM ,even aus redrep Save Scythia. The height burns, and bakes along with Pindus, and larger olympos than anyone, and the elevated and cloud -covered attiners. BK II: 227-271 The rivers are dried, truly, Phaethon from the whole earth on fire. He can not withstand the violent heat, and he breathes the air as if a deep furnace. He feels his bright white carriage. He may not have the ashes and the fans drag themselves, and is wrapped in dense and hot smoke. He does not know where he is, or where he went, he swept through the will of the Asked horses. It was so, so they believe, that the eths acquired their dark color, since the blood was attracted to the superior of their bodies. Even the wool has become a desert, the heat drying at its moisture. Even the nymphs with unequal hair cried bitterly for their lakes and sources. Boeotia looks for Rills de Dirce, Argos for the source of Amymone, Corinth to Spring Pirenian. Not even the rivers are safe because of their broad banks. Don turns to steam in the mid-water, and Peneus Velho, and Caicus Misiano and Rapid Flow Ismenus, Erymanthus Arcadian, Xanthus designed to burn again, Lycorms Golden and Maeander playing in their watery curves, melas Train; Cio and Eurotas de Laconian. Babylan Euphrates burns. ORONTES BURNS AND ROUND THEMODON, GANGES, PHASIS AND DANANEY. Alpheus boils. Spercheos seats are on fire. The Gold that the Tagus River carries is cast with the fires, and the swans to whose corner of the Maeonia River are famous, are despised in the middle of Caajster. The Nile fled in terror to the earth, and hid its head that remains hidden. Its seven mouths are empty and full of dust, seven channels without a flow. The same destination drills the Trown rivers, Hebrus and Strymon, and the Western rivers, Reno, Rhone, Po and the Tiber that had been promised universal power. Everywhere the Chã £ o separates, the light penetrates sarudahcar sarudah aus eug saug¡Ã sa euq roP ?ossi ecerem ofâmri ues euq rop, marezif sadno sa euq oo, nãur odnecerem artnocne em aÃcov es omseM ?sesued sªÃcov erap ontsinim arap ondo do gnol oa sodahlabart meres rop ,adaxne ad e ovruc odara od sadiref ravel rop "o§Ãivres e edadidnucef ahnim alep ¡Ãd em aÃcov euq asnepmocer a e arnoh a asse A !otsor uem on saznic sa e sosarba solebac suem so arap ehlO .)odnacofus avatse a rolac o(- sarvalap sasse rezid arap soib ¡Ãl suem rirba ossop lam uE !o£ÃŞÃa ad rod a riunimid ovitucexe o exied e ogof ues olep rerrom em- exied ogof ues olep rerrom em- exied ogof ues olep rerrom em- exied of sarvalap sasse rezid arap soib ¡Ãl suem rirba ossop lam uE !o£ÃŞÃa ad rod a riunimid ovitucexe o exied e ogof ues olep rerrom em- exied ogof ues ole od redop od s©Ãvarta rerrom ue arap otrec rof eS? soiar sues rasarta eug rop ,sesued sO ed ier 3Ã, aicerem ue es ,ªÃcov a adarga ossi es - acarf zov amu me uolaf e ,res avamutsoc eug od oxiab siam ocuop mu uodnufa ale ,seromert sosoredop sues moc odut odniducas e atset an o£Ãm a odnacoloC. odacofus otsor ues uotnavel ,e£Ãm aus ed orucse ertnev on mararretne es eug seronem zev adac sohcair so e satreba saugià sa ertne, ram on avatse ale omoc adacrec ,litneg arret a ,otnatne on-amalcer arret A 003-272 :II KB .etnedra ra o ratropus ed Ãp of saus e siroD e ,suereN oirp³Ãrp o euq mezid ©Ãta selE .odnuf on amic arap sodatlov mautulf sacof ed adiv mes soproc sO .ra on ,marezif omoc ,aug¡Ã ad amica ribus a meverta es o£Ãn sohniflog so e ,etnemadnuforp mahlugrem sexiep sO .sosrepsid sodalcic soa manoicida e aug¡Ã ad megreme sahnatnoM .adacesser aiera ed o£Ãsnetxe amu ©Ã olpma ram o ,s¡Ãrta otnemom mu iof euq o e ram od sotartnoc sO .ahniar aus e odnumbus od ier o azirorreta e oratr¡Ãt me Look around you on either side: both the poles are steaming! If the fire should melt them, your own palace will fall! Atlas himself is suffering, and can barely hold up the white-hot sky on his shoulders! If the sea and the land and the kingdom of the heavens are destroyed, we are lost in ancient chaos!à Save whatever is left from the flames, and think of our common interest! Bk II:301-328 Jupiter intervenes and Phaethon dies à ÂÃ ÂS the Earth spoke, and unable to tolerate the heat any longer or speak any further, she withdrew her face into her depths closer to the caverns of the dead. But the all-powerful father of the gods climbs to the highest summit of heaven, from where he moves the thunder and hurls his quivering lightning bolts, calling on the gods, especially on him who had handed over the sun chariot, to witness that, unless he himself helps, the whole world will be overtaken by a ruinous fate. Now he has no clouds to cover the earth, or rain to shower from the sky. He thundered, and balancing a lightning bolt in his right hand threw it from eye-level at the charioteer, removing him, at the same moment, from the chariot and from life, extinguishing fire with fierce fire. Thrown into confusion leaving a long trail in the air, as sometimes a star does in the clear sky, appearing to fall although it does not fall. Far from his own country, in a distant part of the world, the river god Eridanus takes him from the air, and bathes his smoke-blackened face. There the Italian nymphs consign his body, still smoking that calls triplely forged, to the earth, and they also carve a verse in the rock: HERE, FAETHON LIES THAT THE JOURNEY OF SUN had taken care of all that he had because of the confusion was treated Bk II:329-343 Phaethon's sisters lament for him Now, the father, hypofite, sick with pain, hid his face, and if we can believe, he spent a whole day without the sun. But the fires gave birth, so there was something beneficial between all this evil. But Clymene, having pronounced on such misfortune, mourning and frenetic and tearing his chest, wandered over all the earth first seeking the members of his son, and then failing that his bones. She found her bones already buried however, beside the riverbank in a foreign country. Falling on the ground, she bathed with tears the name she could read in the cold stone and heated against her naked breast. The Heliads, their daughters and the Sun, weep no less, and offer their empty tribute of tears to the dead, and, beating their breasts with their hands, they cry for their brother night and day, and lie down in their tomb, although he cannot hear their pitiful sighs. Bk II:344-366 The sisters became poplar trees Four times the moon joined its growing horns to form its bright disc. They by habit, since use creates habit, are devoted to grief. Then Phaethüsa, the eldest sister, when she tried to throw herself to the ground, complained that her ankles had hardened, and when the radiant Lampetia tried to get near her, she was suddenly rooted to the spot. A third sister trying to tear her hair took her leaves. One cried with pain that his legs were poured into wood, another that his arms became long branches. While they wondered about it, bark closed around their thighs and by degrees on their waists, breasts, shoulders and hands, and all that was left free were their mouths asking for Mother. What can you do, but go and there as the impulse takes her, pressing her lips to theirs where she can? It is no good. She tries to pull the bark from their bodies and break off new branches with her hands, but drops of blood are left behind like wounds. ¢ÃÂÂStop, mother, please¢Ã cries out whichever one she hurts, ¢ÃÂÂPlease stop: It is my body in the tree you are tearing. Now, farewell.¢Ã and the bark closed over her with her last words. Their tears still flow, and hardened by the sun, fall as amber from the virgin branches, to be taken by the bright river and sent onwards to adorn Roman brides. Bk II:367-380 Cycnus Å ÄÅ ÅÄ ÅÄ ÅCycnus, the son of Sthenelus witnessed this marvel, who though he was kin to you Phaethon, through his mother, was closer still in love. Now, though he had ruled the people and great cities of Liguria, he left his kingdom, and filled Eridanus¢ÄÄAs green banks and streams, and the woods the sisters had become part of, with his grief. As he did so his voice vanished and white feathers hid his hair, his long neck stretched out from his body, his reddened fingers became webbed, wings covered his sides, and a rounded beak his mouth. So Cycnus became a new kind of bird, the swan. But he had no faith in Jupiter and the heavens, remembering the lightning bolt the god in his severity had hurled. He looked for standing water, and open lakes hating fire, choosing to live in floods rather than flames. Bk II:381-400 The Sun returns to his task A AA AMeanwhile Phaethon¢AAAs father, mourning and without his accustomed brightness, as if in eclipse, hated the light, himself and the day. He gave his mind over to grief, and to grief added his anger, and refused to provide his service to the earth. ¢ÃÂÂEnough¢Ã he says ¢ÃÂÂsince the beginning my task has given me no rest and I am weary of work without end and labour without honour! Whoever chooses to can steer the chariot of light! If no one does, and all the gods acknowledge they cannot, ,Redluohs revision morf revice koot ei .sraey eht hguorht dehcuotnu neeb a Deretne ehs , htap tsuj , htiw ,sessert esssert esssert esssert, Nobbir is the best way to do this ,Cinut reh htiw yalp ro loow tfos nips Sircanon morfs a fo thgis etht ta Trohs pots dluow and netfoâ Å,â, , lish the neerg worg stseroof dehcrocs ,seert eht ot sevael ,htraer erab erab erabel Ssarg Sevig ,Wolf ot Gnirad yldrah , Smaerts dna snatnuof reh in Serotser eh. erac said: "Here, certainly, my wife will not see my cunning, or if she finds out it is, oh, it is worth a fight! Quickly he took over Diana's face and dress are you hunting? 'Greetings, goddess greater than Jupiter: I say that even if he himself hears. When she began to say which woods she had hunted, he hugged and prevented her and not without committing a crime. Facial the face with it, as far as a woman could (I would like you to have seen her Juno: you would have been more kind to her), she fought with him, but how a girl could win and who is more powerful than Jove? Victorious, Jupiter made the most distant regions of the sky: while for Callisto, the wood was hateful and the wood seemed to know. As she rebuked her steps, she almost forgot her aljava and her arrows, and the bow she left hanging. BK II: 441-465 Diana Discover, the shame of Callisto-eis as Diana, with her band of hunters, approaching the heights of Maenalus, magnificent of the killing, the spy there and seeing her links Outside. In the cry she runs, afraid, at first, if Jupiter is disguised, but when she sees the other nymphs arise, she realizes that there are no tricks and joins their number. Unfortunately! How hard it is not to show someone's guilt on someone's guilt on someone's face! She can barely lift her eyes off the ground, not as she used to be, married to the goddess of her goddess or the first of the whole company, but she remains silent and, by her flushes, shows signs of her shame of being attacked. Even if she wasn't a virgin, Diana could feel her guilt in a thousandThey say all nymphs could feel it. Since then, the nine growing moons grew when the goddess passed out the chase in her sister's hot sunlight found a nice woods from which a murmured stream ran, wrapping over fine sand. She loved the place and tested the water with the pion. Also satisfied with this, she said: â € œyouan witness is far, let's bathe in our bodies naked in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. 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Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the to be said: a few or continued in the flowing water. Posting: Hesitantly the flowing water. Posting: Hesitantly the flowing water. Posting: Hesitantly the flowing tried to hide her swollen belly. Diana cried 'go, far from here: not polluting the sacred source! â € and the moon goddess ordered her to leave her bunch of followers. BK II: 466-495 Callisto turned into a bear, the great thunder's wife knew about all this long and returns her severe punishment at the right time. Now there was no reason to wait. The girl gave birth to a boy, bells, and that in herself was getting angry Juno. When she turned her eyes and mind angry, he thought of him, he shouted: 'It was nothing more necessary, his admon, than his fertility, and you are marking the insult to me, giving light, making the crime of My JãºPiter. You will not take this with security. Now, insolent girl, I will take this form of you, who pleased you so much and my husband! Â, â Â, ¢ With that, she grabbed her in front by the hair on her forehead and pulled her face forward at the sloop. Callisto stretched the brains for mercy: These brains began to get annoyed with thick black hair: their mother arched and exchanged curved claws to serve as pão: and his face, which already praised, had praised, had praised, had praised, lt was disfigured by claws: and as soon as his prayers and words of supply can not attract his speech power, he was taken from it. 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Two of the girls, Pandrosus and Herse, obeyed without cheating, but the third Aglauros called her sisters cowards and undid the knots with her hand, and inside they found a baby boy with a snake stretched out next to him. That act I betrayed to the goddess. And this is the reward I got for it, no longer consecrated to Minerva¢ÂÂs protection, and ranked below the Owl, that night-bird! My punishment should be a warning to all birds not to take risks by speaking out. Bk II:566-595 The Crow¢ÂÂAs story à Â ÂAnd just think, not only had I not asked for her favour, she had sought me out, of her own accord! ¢AÂÂ Ask Pallas herself: though she is angry, she will not deny it even in anger. The famous Coroneus was my father, in the land of Phocis (it is said to be well known) and I was a royal virgin and wealthy princes courted me (so do not disparage me). But my beauty hurt me. Once when I was walking slowly as I used to do along the crest of the sands by the shore the sea-god saw me and grew hot. When his flattering words and entreaties proved a waste of time, he tried force, and chased after me. I ran, leaving the solid shore behind, tiring myself out uselessly in the soft sand. Then I called out to gods and men. No mortal heard my voice, but the virgin goddess feels pity for a virgin and she helped me. I was stretching out my arms to the sky: those arms began to darken with soft elE. odatirri o£Ât met o euq air³Ātsih a rivuo rop es-aiedo e ,leurc ota ues ed edneperra es etnama o siamed edraT!salA suipalucseA avlas e edneperra es subeohP 236-216: II kB. res ed odaizavse, oproc o ehl-uobuor latrom oirf mU .eugnas o moc uias aled adiv a sioped e ,uolaf alE '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas o moc uias aled adiv a sioped e ,uolaf ale '.mu me rerrom of aron oirg mu .eugnas oirg mu .e ed otrep etnemetneuqerf of at odis ahnit euq otiep o uorufrep, lev; Asnacni ahcelf aus moc, e, satnop salep o-odnarbod ocra ues uolugnartse, siautibah samra saus uedneerpa el etnema od a§ Asacni ahcelf aus moc, e, satnop salep o-odnarbod ocra ues uolugnartse, siautibah samra saus uedneerpa el etnema od a§ Asacni ahcelf aus moc or uol O ail; AsseT edutnevuj amu ed odal oa odatied sinoroC otsiv ahnit euq ertsem ues oa essid ele ,oda§Ãemoc ahnit ele euq adanroj a odnatelpmoc ,e âsaizav saiceforp ohlocse uE .a§Ãebac airp³Ãrp aus me ratse lam reuqlauq ozer uEâ :uednopser ovroC o ,ossi odut araP atam a subeohP e odÃart ©Ã sinoroC 116-695 :II kB â.seva sa sadot rop u©Ãc o odot ed oslupxe ©Ã e ,savert san ahnogrev aus ednocse e, zul ad e anamuh of Asiv ad egof e emirc ues me apluc ad etneicsnoc ¡Atse ale euq eva amu aroga ajes ale arobme? iap ues ed amac a maranaforp enemitcyN omoc, meb ebas sobseL sodot air Acov uO? arnoh ed ragul uem uoprusu, siev Arret sodacep sues rop ajuroc me odamrofsnart iof euq enemitcyN es mim arap asse iof edadilitu euq saM .avreniM ed etneconi ovres mu em-ienrot ofÂtne .ra o arap otla ieugevan ogol e ,ofÂnc od ietnavel ue sam ,setna omoc s©Âp so uiputne em ofân aiera a aroga e ,irroc uE .un otiep men sofân aiera a aroga e ,ofânc od ietnavel ue sam ,setna omoc s©Âp so uiputne em ofân aiera a aroga e ,ofânc od ietnavel ue sam ,setna omoc s©Âp so uiputne em ofân aiera a aroga e ,ofânc od ietnavel ue sam ,setna omoc sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,setna omoc sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,setna omoc sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,setna omoc sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,setna omoc sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,sofânc aiera a aroga e ,ofânc od ietnavel ue sam ,sofânc aiera a aroga e ,ofânc aiera a arog moc sanep me odamrofsnart es ahnit sam ,sorbmo suem sod otnam uem ratnavel ietnet uE met met euq orass¡Ãp o ¡Ãret ªÃcov e adivÃd aus me o£Ãratse etnemetneuqerf sonamuh seres sO! odnum o odot ed oriednaruc

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MBOLS & ATTRIBUTES. Dionysos' most distinctive attribute was the thyrsos, a pine-cone tipped staff. His other attributes included a drinking-cup (kantharos), fruiting grapevines and a panther. The god was usually clothed in a long robe (chiton) and cloak (himation) and crowned with a wreath of ivy-leaves. Below are some examples of his attributes
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