

## 1: What does absyrtus mean?

lowing chapter, "The bones of Apsyrtus," which takes careful account of the role of ambush, consanguineous murder, and reconciliation in light of both Homeric (and post-Homeric) narrative (here especially of Troilus and Achilles) and the.

A text-only version is available for download. The Argonautica Translated by R. Surely my soul within me wavers with speechless amazement as I ponder whether I should call it the lovesick grief of mad passion or a panic flight, through which she left the Colchian folk. Aeetes all night long with the bravest captains of his people was devising in his halls sheer treachery against the heroes, with fierce wrath in his heart at the issue of the hateful contest; nor did he deem at all that these things were being accomplished without the knowledge of his daughters. For at once she truly forboded that the aid she had given was not hidden from her father, and that quickly she would fill up the cup of woe. And she dreaded the guilty knowledge of her handmaids; her eyes were filled with fire and her ears rung with a terrible cry. Often did she clutch at her throat, and often did she drag out her hair by the roots and groan in wretched despair. There on that very day the maiden would have tasted the drugs and perished and so have made void the purposes of Hera, had not the goddess driven her, all bewildered, to flee with the sons of Phrixus; and her fluttering soul within her was comforted; and then she poured from her bosom all the drugs back again into the casket. Then she kissed her bed, and the folding-doors on both sides, and stroked the walls, and tearing away in her hands a long tress of hair, she left it in the chamber for her mother, a memorial of her maidenhood, and thus lamented with passionate voice: Would that the sea, stranger, had dashed thee to pieces, ere thou camest to the Colchian land! And as a bondmaid steals away from a wealthy house, whom fate has lately severed from her native land, nor yet has she made trial of grievous toil, but still unschooled to misery and shrinking in terror from slavish tasks, goes about beneath the cruel hands of a mistress; even so the lovely maiden rushed forth from her home. But to her the bolts of the doors gave way self-moved, leaping backwards at the swift strains of her magic song. And with bare feet she sped along the narrow paths, with her left hand holding her robe over her brow to veil her face and fair cheeks, and with her right lifting up the hem of her tunic. Quickly along the dark track, outside the towers of the spacious city, did she come in fear; nor did any of the warders note her, but she sped on unseen by them. Thence she was minded to go to the temple; for well she knew the way, having often aforetime wandered there in quest of corpses and noxious roots of the earth, as a sorceress is wont to do; and her soul fluttered with quivering fear. And the Titanian goddess, the moon, rising from a far land, beheld her as she fled distraught, and fiercely exulted over her, and thus spake to her own heart: And now thou thyself too hast part in a like mad passion; and some god of affection has given thee Jason to be thy grievous woe. Well, go on, and steel thy heart, wise though thou be, to take up thy burden of pain, fraught with many sighs. Thrice she called, and thrice at the bidding of the company Phrontis called out in reply; and meantime the heroes were rowing with swift-moving oars in search of her. But let us flee upon the ship, before the king mounts his swift chariot. And I will lull to sleep the guardian serpent and give you the fleece of gold; but do thou, stranger, amid thy comrades make the gods witness of the vows thou hast taken on thyself for my sake; and now that I have fled far from my country, make me not a mark for blame and dishonour for want of kinsmen. Word and deed were one to the eager crew. For they took her on board, and straightway thrust the ship from shore; and loud was the din as the chieftains strained at their oars, but she, starting back, held out her hands in despair towards the shore. But Jason spoke cheering words and restrained her grief. And close by, all smirched with soot, was the base of the altar, which the Aeolid Phrixus once set up to Zeus, the alder of fugitives, when he sacrificed the golden wonder at the bidding of Hermes who graciously met him on the way. There by the counsels of Argus the chieftains put them ashore. And they two by the pathway came to the sacred grove, seeking the huge oak tree on which was hung the fleece, like to a cloud that blushes red with the fiery beams of the rising sun. But right in front the serpent with his keen sleepless eyes saw them coming, and stretched out his long neck and hissed in awful wise; and all round the long banks of the river echoed and the boundless grove. Those heard it who dwelt in the Colchian land very far from Titanian Aea, near the outfall of Lycus, the river which parts from loud-roaring Araxes and blends his sacred stream with Phasis, and they twain flow on

together in one and pour their waters into the Caucasian Sea. And through fear young mothers awoke, and round their new-born babes, who were sleeping in their arms, threw their hands in agony, for the small limbs started at that hiss. And as when above a pile of smouldering wood countless eddies of smoke roll up mingled with soot, and one ever springs up quickly after another, rising aloft from beneath in wavering wreaths; so at that time did that monster roll his countless coils covered with hard dry scales. And as he writhed, the maiden came before his eyes, with sweet voice calling to her aid sleep, highest of gods, to charm the monster; and she cried to the queen of the underworld, the night-wanderer, to be propitious to her enterprise. But she with a newly cut spray of juniper, dipping and drawing untempered charms from her mystic brew, sprinkled his eyes, while she chanted her song; and all around the potent scent of the charm cast sleep; and on the very spot he let his jaw sink down; and far behind through the wood with its many trees were those countless coils stretched out. And as a maiden catches on her finely wrought robe the gleam of the moon at the full, as it rises above her high-roofed chamber; and her heart rejoices as she beholds the fair ray; so at that time did Jason uplift the mighty fleece in his hands; and from the shimmering of the flocks of wool there settled on his fair cheeks and brow a red flush like a flame. And great as is the hide of a yearling ox or stag, which huntsmen call a brocket, so great in extent was the fleece all golden above. Heavy it was, thickly clustered with flocks; and as he moved along, even beneath his feet the sheen rose up from the earth. And he strode on now with the fleece covering his left shoulder from the height of his neck to his feet, and now again he gathered it up in his hands; for he feared exceedingly, lest some god or man should meet him and deprive him thereof. Dawn was spreading over the earth when they reached the throng of heroes; and the youths marvelled to behold the mighty fleece, which gleamed like the lightning of Zeus. And each one started up eager to touch it and clasp it in his hands. But the son of Aeson restrained them all, and threw over it a mantle newly-woven; and he led the maiden to the stern and seated her there, and spake to them all as follows: Her--for such is her will--I will bring home to be my wedded wife; do ye preserve her, the glorious saviour of all Achaea and of yourselves. For of a surety, I ween, will Aeetes come with his host to bar our passage from the river into the sea. But do some of you toil at the oars in turn, sitting man by man; and half of you raise your shields of oxhide, a ready defence against the darts of the enemy, and guard our return. And now in our hands we hold the fate of our children and dear country and of our aged parents; and on our venture all Hellas depends, to reap either the shame of failure or great renown. And he drew his sword from the sheath and cut the hawsers at the stern. And near the maiden he took his stand ready armed by the steersman Aeneas, and with their rowing the ship sped on as they strained desperately to drive her clear of the river. And they thronged to the assembly in arms; and countless as the waves of the stormy sea when they rise crested by the wind, or as the leaves that fall to the ground from the wood with its myriad branches in the month when the leaves fall--who could reckon their tale? In his left hand he raised his curved shield, and in his right a huge pine-torch, and near him in front stood up his mighty spear. And Apsyrtus held in his hands the reins of the steeds. But already the ship was cleaving the sea before her, urged on by stalwart oarsmen, and the stream of the mighty river rushing down. But the king in grievous anguish lifted his hands and called on Helios and Zeus to bear witness to their evil deeds; and terrible threats he uttered against all his people, that unless they should with their own hands seize the maiden, either on the land or still finding the ship on the swell of the open sea, and bring her back, that so he might satisfy his eager soul with vengeance for all those deeds, at the cost of their own lives they should learn and abide all his rage and revenge. Thus spake Aeetes; and on that same day the Colchians launched their ships and cast the tackle on board, and on that same day sailed forth on the sea; thou wouldst not say so mighty a host was a fleet of ships, but that a countless flight of birds, swarm on swarm, was clamouring over the sea. For Medea bade them land and propitiate Hecate with sacrifice. Now all that the maiden prepared for offering the sacrifice may no man know, and may my soul not urge me to sing thereof. Awe restrains my lips, yet from that time the altar which the heroes raised on the beach to the goddess remains till now, a sight to men of a later day. Then Argus spake, and they eagerly hearkened: For there is another course, signified by those priests of the immortal gods, who have sprung from Tritonian Thebes. As yet all the stars that wheel in the heaven were not, nor yet, though one should inquire, could aught be heard of the sacred race of the Danai. Apidanean Arcadians alone existed, Arcadians who lived even before the moon, it is said, eating acorns on the hills; nor

at that time was the Pelasgian land ruled by the glorious sons of Deucalion, in the days when Egypt, mother of men of an older time, was called the fertile Morning-land, and the river fair-flowing Triton, by which all the Morning-land is watered; and never does the rain from Zeus moisten the earth; but from the flooding of the river abundant crops spring up. From this land, it is said, a king made his way all round through the whole of Europe and Asia, trusting in the might and strength and courage of his people; and countless cities did he find wherever he came, whereof some are still inhabited and some not; many an age hath passed since then. But Aea abides unshaken even now and the sons of those men whom that king settled to dwell in Aea. They preserve the writings of their fathers, graven on pillars, whereon are marked all the ways and the limits of sea and land as ye journey on all sides round. There is a river, the uttermost horn of Ocean, broad and exceeding deep, that a merchant ship may traverse; they call it Ister and have marked it far off; and for a while it cleaves the boundless tilth alone in one stream; for beyond the blasts of the north wind, far off in the Rhipaeon mountains, its springs burst forth with a roar. But when it enters the boundaries of the Thracians and Scythians, here, dividing its stream into two, it sends its waters partly into the Ionian sea, and partly to the south into a deep gulf that bends upwards from the Trinaerian sea, that sea which lies along your land, if indeed Achelous flows forth from your land. For before them appeared a trail of heavenly light, a sign where they might pass. And gladly they left behind there the son of Lyeus and with canvas outspread sailed over the sea, with their eyes on the Paphlagonian mountains. Now some of the Colchians, in a vain search, passed out from Pontus through the Cyanean rocks; but the rest went to the river, and them Apsyrtus led, and, turning aside, he entered the mouth called Fair. Wherefore he outstripped the heroes by crossing a neck of land into the furthest gulf of the Ionian sea. For a certain island is enclosed by Ister, by name Peuce, three-cornered, its base stretching along the coast, and with a sharp angle towards the river; and round it the outfall is cleft in two. One mouth they call the mouth of Narex, and the other, at the lower end, the Fair mouth. And through this Apsyrtus and his Colchians rushed with all speed; but the heroes went upwards far away towards the highest part of the island. And in the meadows the country shepherds left their countless flocks for dread of the ships, for they deemed that they were beasts coming forth from the monster-teeming sea. For never yet before had they seen seafaring ships, neither the Scythians mingled with the Thracians, nor the Sigynni, nor yet the Graucenii, nor the Sindi that now inhabit the vast desert plain of Laurium. And the heroes came down the river behind and reached the two Brygean isles of Artemis near at hand. Now in one of them was a sacred temple; and on the other they landed, avoiding the host of Apsyrtus; for the Colchians had left these islands out of many within the river, just as they were, through reverence for the daughter of Zeus; but the rest, thronged by the Colchians, barred the ways to the sea. And so on other islands too, close by, Apsyrtus left his host as far as the river Salangon and the Nestian land. Now when the maiden had mused upon all this, sharp anguish shook her heart unceasingly; and quickly she called forth Jason alone apart from his comrades, and led him aside until they were far away, and before his face uttered her speech all broken with sobs: Has thy triumph utterly cast forgetfulness upon thee, and reekest thou nothing of all that thou spakest when held fast by necessity? For which in no seemly wise, with shameless will, I have left my country, the glories of my home and even my parents -- things that were dearest to me; and far away all alone I am borne over the sea with the plaintive kingfishers because of thy trouble, in order that I might save thy life in fulfilling the contests with the oxen and the earthborn men. Last of all the fleece--when the matter became known, it was by my folly thou didst win it; and a foul reproach have I poured on womankind. Wherefore I say that as thy child, thy bride and thy sister, I follow thee to the land of Hellas. Be ready to stand by me to the end, abandon me not left forlorn of thee when thou dost visit the kings. But only save me; let justice and right, to which we have both agreed, stand firm; or else do thou at once shear through this neck with the sword, that I may gain the guerdon due to my mad passion. Will it be with a good name? What revenge, what heavy calamity shall I not endure in agony for the terrible deeds I have done? And wilt thou win the return that thy heart desires? Mayst thou some time remember me when thou art racked with anguish; may the fleece like a dream vanish into the nether darkness on the wings of the wind! And may my avenging Furies forthwith drive thee from thy country, for all that I have suffered through thy cruelty! These curses will not be allowed to fall unaccomplished to the ground. A mighty oath hast thou transgressed, ruthless one; but not long shalt thou and thy comrades sit at

ease casting eyes of mockery upon me, for all your covenants. But Jason, half afraid, thus addressed her with gentle words: But we seek some respite from battle, for such a cloud of hostile men, like to a fire, surrounds us, on thy account. For all that inhabit this land are eager to aid Apsyrtus, that they may lead thee back home to thy father, like some captured maid. And all of us would perish in hateful destruction, if we closed with them in fight; and bitterer still will be the pain, if we are slain and leave thee to be their prey. But this covenant will weave a web of guile to lead him to ruin. Nor will the people of the land for thy sake oppose us, to favour the Colchians, when their prince is no longer with them, who is thy champion and thy brother; nor will I shrink from matching myself in fight with the Colchians, if they bar my way homeward. Thereupon if this deed pleases thee, slay him and raise a conflict with the Colchians, I care not. So they two agreed and prepared a great web of guile for Apsyrtus, and provided many gifts such as are due to guests, and among them gave a sacred robe of Hypsipyle, of crimson hue. Never couldst thou satisfy thy sweet desire by touching it or gazing on it.

### 2: Jason - Greek Mythology Link

*Chapter 6, "The bones of Apsyrtus", is the strongest piece of argument in the book, and likely to meet with some resistance. It is here that Mori mounts her strongest challenge to the Euripidean characterisation of Jason and Medea in Apollonius, and suggests that it is possible to minimise the negative associations of the killing of Apsyrtus.*

Jason recognised by Pelias and his daughters detail. National Archaeological Museum, Naples. He fetched the Golden Fleece in Colchis, and returned with the Colchian princess Medea, whom he married. His mother was Tyro, daughter of Salmoneus and Alcidice, but she, they say, consorted with Poseidon, giving birth to the twins Neleus and Pelias I. As this had been done secretly, Tyro abandoned them, and when they were exposed, a horse keeper found them and saved their lives. When the twins were grown up, they discovered the truth about their mother and attacked Sidero, who took refuge in the precinct of Hera to no avail, for Pelias I killed her on the altars, thus incurring the hate of the goddess. And all this men came to meet King Pelias I, to let him know their opinion about the matter of power in the city of Iolcus. I leave you the flocks, and the golden herds of cattle, and all the fields, which you keep, having stolen them from my ancestors, feeding fat your wealth; and it does not grieve me that they provide for your household beyond all measure. But as for the royal scepter and the throne, in which Aeson son of Cretheus once sat, and dispensed straight justice for a nation of horsemen: Pindar, Pythian Odes 4. The Ram itself was the offspring of Poseidon and Theophane, whom the god carried off, changing her into a ewe and himself into a ram. Helle, however, fell into the sea which was named Hellespont after her and drowned, but her brother came to Colchis. Jason and the Centaur Chiron. Painting by William Russell Flint Paintings watercolors from For it was said that Zeus had promised that no one in this family would escape his wrath until the Golden Fleece returned to Hellas. And he made an oath that he would do as he promised, invoking Zeus as his witness. And they say that Pelias I commanded his subject Jason to sail to Colchis as a way of getting rid of him. Others have said that an oracle told Pelias I that his death was drawing near if a man wearing only one sandal, arrived. So when Pelias I was making his yearly offerings to Poseidon, there arrived Jason to make sacrifice, after having lost his sandal when crossing the river Evenus, which is in Aetolia or perhaps the river Anaurus, which is in Thessaly. It was after noticing the missing sandal, they say, that Pelias I ordered him to procure the Golden Fleece from his enemy King Aetes of Colchis. Yet others affirm that Pelias I asked the man with the single sandal what he would do if he had received an oracle that he should be murdered by one of the citizens. Jason then replied that he would command him to fetch the Golden Fleece, and Pelias I, on hearing the answer, bade him to go in quest of this interesting item. This is why Jason was dear to Hera. For in that way—that is, with his son undergoing the same perils and fortunes—the king would not set himself against the expedition, nor wish its failure. Lemnos Jason and the Colchian dragon. That is why the visitors remained in the island, enjoying the hospitality that the women offered, both in bed and otherwise. Watching the ship is not fun Some say that Heracles I, who had been left watching the ship, reproached his comrades, ironically wondering whether they had left their countries in want of marriage, but others assert that it was Tiphys who admonished them. From these teeth, and in the same way as the SPARTI were born in Boeotia, armed men would grow up from the earth; and these Jason had to slay when they would rise against him on all sides. In exchange for such invaluable services, Jason promised Medea to take her to Hellas, and there marry her and never dishonour her for want of kinsmen. What Medea did for Jason Many things did Medea for the sake of this handsome young man, so that he, escaping all dangers and performing great deeds, would become mighty and famous. For she betrayed her country and her father, helping Jason to cope with the brazen-footed bulls and the sown men, and leading him to the Golden Fleece, which was guarded by a sleepless dragon, whom she lulled to sleep by art and drugs. And if she did not perform this terrible deed, as others say, she nevertheless helped her lover to get rid of Apsyrtus, sending him to the next world in one way or another. And when the ARGONAUTS came to Crete, she destroyed the warder of the island Talos I, who was made of bronze and was invulnerable, by drawing out a nail, so that all the ichor gushed out and he died. How Jason paid back villenave This is how Jason achieved all his aims. When this time passed, Jason discovered that what is advantageous in some situations

may be a drawback in others. Medea , he reasoned, was useful in time of trouble, because of her strength and skills; but now, leading the life of peaceful citizens of Corinth , she could be seen rather as a foreign barbarian and an aged witch. How Medea ruined him However, this never happened. And not satisfied with these deeds, Medea killed her own children by Jason, in case he had not yet understood how much he had risked and lost by betraying her. Death in some way or another After these events, Medea was forced to escape and came to Athens , where she married King Aegeus 1. But Jason, some say, being unable to endure the loss of both wife and children, killed himself. Yet others have said that Medea foretold him a foul death:

### 3: Medea - Greek Mythology Link

*Bibliographic record and links to related information available from the Library of Congress catalog Information from electronic data provided by the publisher. May be incomplete or contain other coding.*

A blog about Greek philosophy and Roman culture LLR Books On Horsemanship by Xenophon part 1 Claiming to have attained some proficiency in horsemanship[1] ourselves, as the result of long experience in the field, our wish is to explain, for the benefit of our younger friends, what we conceive to be the most correct method of dealing with horses. There is, it is true, a treatise on horsemanship written by Simon, the same who dedicated the bronze horse near the Eleusinion in Athens[2] with a representation of his exploits engraved in relief on the pedestal. As our first topic we shall deal with the question, how a man may best avoid being cheated in the purchase of a horse. Take the case of a foal as yet unbroken: Confining ourselves therefore to the body, the first point to examine, we maintain, will be the feet. Just as a house would be of little use, however beautiful its upper stories, if the underlying foundations were not what they ought to be, so there is little use to be extracted from a horse, and in particular a war-horse,[4] if unsound in his feet, however excellent his other points; since he could not turn a single one of them to good account. For soundness of foot a thick horn is far better than a thin. Again it is important to notice whether the hoofs are high both before and behind, or flat to the ground; for a high hoof keeps the "frog,"[6] as it is called, well off the ground; whereas a low hoof treads equally with the stoutest and softest part of the foot alike, the gait resembling that of a bandy-legged man. The bones[10] above the hoof and below the fetlock must not be too straight, like those of a goat; through not being properly elastic,[11] legs of this type will jar the rider, and are more liable to become inflamed. On the other hand, these bones must not be too low, or else the fetlock will be abraded or lacerated when the horse is galloped over clods and stones. The bones of the shanks[12] ought to be thick, being as they are the columns on which the body rests; thick in themselves, that is, not puffed out with veins or flesh; or else in riding over hard ground they will inevitably be surcharged with blood, and varicose conditions be set up,[13] the legs becoming thick and puffy, whilst the skin recedes; and with this loosening of the skin the back sinew[14] is very apt to start and render the horse lame. If the young horse in walking bends his knees flexibly, you may safely conjecture that when he comes to be ridden he will have flexible legs, since the quality of suppleness invariably increases with age. Coming to the thighs below the shoulder-blades,[16] or arms, these if thick and muscular present a stronger and handsomer appearance, just as in the case of a human being. Again, a comparatively broad chest is better alike for strength and beauty, and better adapted to carry the legs well asunder, so that they will not overlap and interfere with one another. A horse, moreover, of this build, however spirited, will be least capable of overmastering the rider,[18] since it is not by arching but by stretching out his neck and head that a horse endeavours to assert his power. Again, a prominent rather than a sunken eye is suggestive of alertness, and a horse of this type will have a wider range of vision. And so of the nostrils: Note how, for instance, when one stallion is enraged against another, or when his spirit chafes in being ridden,[21] the nostrils at once become dilated. A comparatively large crest and small ears give a more typical and horse-like appearance to the head, whilst lofty withers again allow the rider a surer seat and a stronger adhesion between the shoulders and the body. So, too, a fairly deep side somewhat rounded towards the belly[24] will render the animal at once easier to sit and stronger, and as a general rule better able to digest his food. Given these points, moreover, the belly will appear as small as possible, a portion of the body which if large is partly a disfigurement and partly tends to make the horse less strong and capable of carrying weight. To come to the thighs and buttocks: The human subject would seem to point to this conclusion. When a man wants to lift anything from off the ground he essays to do so by bringing the legs apart and not by bringing them together. A horse ought not to have large testicles, though that is not a point to be determined in the colt. And now, as regards the lower parts, the hocks,[31] or shanks and fetlocks and hoofs, we have only to repeat what has been said already about those of the fore-legs. I will here note some indications by which one may forecast the probable size of the grown animal. The colt with the longest shanks at the moment of being foaled will grow into the biggest horse; the fact being--and it holds of all the domestic quadrupeds[32]--that with

advance of time the legs hardly increase at all, while the rest of the body grows uniformly up to these, until it has attained its proper symmetry. Such is the type<sup>[33]</sup> of colt and such the tests to be applied, with every prospect of getting a sound-footed, strong, and fleshy animal fine of form and large of stature. If changes in some instances develop during growth, that need not prevent us from applying our tests in confidence. It far more often happens that an ugly-looking colt will turn out serviceable,<sup>[34]</sup> than that a foal of the above description will turn out ugly or defective. For the position of this sanctuary of Demeter and Kore see Leake, "Top. For Simon see Sauppe, vol. Morgan, "The Art of Horsemanship by Xenophon," p. It so happens that one of the hipparchs? Courier after Apsyrtus , op.

### 4: CIRCE (Kirke) - Greek Goddess of Sorcery, Sorceress of Aeaea

*The politics of Alexandrian poetry --Strife and restraint among the Argonauts --Sexual politics in Lemnos, Colchis, and Drepane --Piety, mediation, and the favor of the gods --The bones of Apsyrtus --Quid denique restat: Apollonius and Virgil.*

In lieu of an abstract, here is a brief excerpt of the content: Remembering the Roman People: Essays on Late-Republican Politics and Literature. Oxford University Press, Is it possible to find out about the "self-image of the Roman People" 3 with the help of Roman elite literature? In a series of loosely connected case studies, T. Although he is keen to contain the pervasive influence of Cicero, viewed as "largely unsympathetic to that tradition" 3 , this author, nevertheless, and perhaps inevitably, dominates the index locorum. Comparably prominent voices are rare: Varro captures second place, followed by Dionysius of Halicarnassus and Appian. In the opening chapter, Wiseman sets the scene by highlighting what he perceives as ideological elements of Roman politics, gleaned from late-Republican sources that both portrayed contemporary struggles and re-? In practice, this requirement results in a daunting profusion of conjecture. Wiseman infers a backlash against popular resistance against the victorious oligarchs of the post-Gracchan years from the censorial removal of C. The historian Licinius Macer is identified as a "determined popularis" chap. In view of his Sabine roots, when Varro praises the farmer-citizens of the Roman past in his *Res Rusticae*, "it seems clear that [this] was a reflection of his own family tradition. No doubt his great-great-great-great-grandfather received one of those equal 7-iugera plots when the conquered territory was first shared out. It would be natural for such people to believe that Romulus. Never mind that the notion of egalitarian land allotment at the founding of a new city might have struck a Greek historian as a plausible feature even in the absence of a Roman source. Never mind the rhetoric of "clear," "no doubt," and "natural. You are not currently authenticated. View freely available titles:

### 5: History of laminitis may date to ancient Greece and beyond | Laminitis Help

6 *The bones of Apsyrtus* 7 *Quid denique restat: - The Politics of Apollonius Rhodius' Argonautica* Anatole Mori Frontmatter More information.

He was known for his cleverness and cunning, and for his eloquence as a speaker. Odysseus was one of the original suitors of Helen of Troy. However, when Menelaus called on the suitors to help him bring Helen back from Troy, Odysseus was reluctant to make good on his oath. He pretended to have gone mad, plowing his fields and sowing salt instead of grain. However reluctant he may have been to join the expedition, Odysseus fought heroically in the Trojan War, refusing to leave the field when the Greek troops were being routed by the Trojans, and leading a daring nocturnal raid in company with Diomedes. He was also the originator of the Trojan horse, the strategem by which the Greeks were finally able to take the city of Troy itself. He freed his men from the pleasure-giving drugs of the Lotus-Eaters, rescued them from the cannibalism of the Cyclopes and the enchantments of Circe. They gave him important advice about the cattle of the sun which Apollo herds, Scylla and Charybdis and the Sirens. With this newly acquired knowledge, he steered them past the perils of the Sirens and of Scylla and Charybdis. He could not save them from their final folly, however, when they violated divine commandments by slaughtering and eating the cattle of the sun-god. He came ashore on the island of the nymph Calypso, who made him her lover and refused to let him leave for seven years. When Zeus finally intervened, Odysseus sailed away on a small boat, only to be shipwrecked by another storm. He swam ashore on the island of the Phaeacians, where he was magnificently entertained and then, at long last, escorted home to Ithaca. There were problems in Ithaca as well, however. A whole host of suitors were occupying her palace, drinking and eating and behaving insolently to Penelope and her son, Telemachus. With the help of Telemachus and Laertes, he slaughtered the suitors and cleansed the palace. He then had to fight one final battle, against the outraged relatives of the men he had slain; Athena intervened to settle this battle, however, and peace was restored. The Oath of Tyndareus. When Helen was to be married many suitors came from all Greece wishing to win her hand, and among them Odysseus. So when Menelaus won the hand of Helen, all accepted it in virtue of the oath, and thus Odysseus married Penelope, who was the prize for such a wise advice. But later, when the seducer Paris took Helen from King Menelaus of Sparta, the kings of Greece, being bound by the Oath of Tyndareus, were forced, summoned by Menelaus and his brother Agamemnon, to join the alliance which sailed from Aulis to Troy in order to demand the restoration of Helen and the property, either peacefully or by force. The Oath against Odysseus. Thanks to the idea of the oath Odysseus won Penelope, but when war threatened against Troy, the same oath played against him bounding him to join the coalition that was gathering at Aulis. And as there are those who prefer quiet life at home to any glory that war might give, Odysseus, being one of those, was reluctant to join the army. It was then that Palamedes, the inventor of the dice, came to Ithaca to persuade Odysseus to join the expedition against Troy. But Odysseus, not wishing to go to the war, feigned madness. Because Palamedes, through his smart move, forced Odysseus to go to war, he was later stoned to death through the machinations of his victim Odysseus. For when a Trojan was made prisoner, Odysseus compelled him to write a letter of treasonable purport which seemed to be sent by King Priam to Palamedes; and having buried gold in the quarters of Palamedes, he dropped the letter in the camp. Agamemnon read the letter, found the gold, and delivered up Palamedes to be stoned as a traitor. However, it has also been said that Palamedes was drowned by Odysseus and Diomedes, while he was fishing. Fetches the bow of Heracles, which Philoctetes now owns. After the death of Achilles and Hector Troy still could not be taken. So new prophecies were uttered concerning the fall of Troy, and the seer Calchas prophesied to the Achaeans that Troy could not be taken unless they had the bow and arrows of Heracles fighting on their side. On hearing that, Odysseus and Diomedes or some say Neoptolemus went to Philoctetes in Lemnos, and having by craft got possession of the bow, they persuaded him to sail to Troy. Helenus is forced to tell the Achaeans how Troy can be taken. And then Calchas said that only Helenus, the Trojan seer, knew the oracles that protected the city. So Odysseus captured him and, having brought him to the camp, the seer disclosed the oracles, and following them Odysseus brought Neoptolemus to Troy, and stole the

Palladium from the city. When Achilles died his arms were offered as a prize to the bravest, and Ajax and Odysseus competed for them. Odysseus was preferred by the judges, and, as a revenge, Ajax planned an attack on his own army. But Athena drove him mad, and he slaughtered the cattle with the herdsmen, taking them for the Achaeans. And when he came to his senses he slew himself. He is also found among the warriors that hid inside the horse. The Ciconians After the war Odysseus wandered for ten years. He went first to the land of the Ciconians in Thrace where he pillaged the city of Ismarus, not sparing anyone except a priest of Apollo called Maron, son of Evanthes, who reigned in Marioneia. Lotus-eaters After the Ciconians he sailed to the land of the Lotus-eaters. This Lotus was a sweet fruit which caused him who tasted it to forget everything. And as some of the crew ate from this fruit Odysseus had to force them back to the ships, for those who tasted the fruit preferred to stay with the lotus-eaters forgetting everything about their way back home. But when the Cyclops, being drunk, was asleep Odysseus blinded his single eye. Happy Aeolus From there Odysseus sailed to the Aeolian Islands which were ruled by happy Aeolus, whom Zeus appointed keeper of the winds. This Aeolus is a favourite of the gods, and that is the reason why his daily life consists of merry banquets in the company of his wife and children. He generously entertained Odysseus, and for his voyage gave him a bag in which he had bound fast the winds. Careless captain and greedy crew. However when they were near Ithaca and could already see the island, Odysseus fell asleep and his comrades, thinking he carried gold from Troy in the bag that Aeolus had given him, loosed it and unwittingly let the winds go free. In this way the careless captain and his greedy crew were driven back to the Aeolian Islands where Odysseus, in the course of an embarrassing interview with Aeolus, was denied the fair wind he asked for being immediately expelled from the island. So instead Odysseus came to the land of the Laestrygonians, who were cannibals and there he lost all the ships with their crews except his own. In this strange land nightfall and morning are so close to each other that shepherds bringing in their flocks at night are met by other shepherds driving out their flocks at dawn. Afterwards he came to the island of Aea where the witch met Circe lived. But now when Odysseus arrived Circe touched his comrades with a wand and turned them into wolves, swine, asses and lions, their minds remaining unchanged. In any case Odysseus threatened her with his sword and she restored his comrades, and later, when Odysseus left, she helped him to find the way down to Hades where he should get instructions from the seer Tiresias concerning his return to Ithaca and his future fate. Having descended to Hades Odysseus made a blood offering in order to attract the souls of the dead, not letting anyone approach the blood of the animals he had sacrificed before he had talked with Tiresias. Any soul having access to the blood could hold a rational speech with Odysseus, but those who were denied the blood would leave him alone and disappear. These are those whom Odysseus met when he descended to Hades: Achilles, the most fortunate man that ever was or will be Death should have lost its sting. I should choose to serve as the serf of another, rather than to be lord over the dead. Agamemnon described to Odysseus how he had been murdered by Aegisthus and his own wife during a banquet. Ajax still embittered by the defeat Odysseus inflicted on him on account of the arms of Achilles, refused to talk, and that is why Odysseus said to him: And yet Odysseus did not allow the soul of his own mother to approach the sacrificial blood, before he had talked to Tiresias. But later when she was allowed to approach, she told him news about his father Laertes, who lived the life of a recluse and yearned for his return home. Likewise she told him that the cause of her own death had been her heartache for him. Odysseus tried to embrace her, but the ghost slipped through his arms and as he cried to his mother in despair she explained: Son of Nestor and leader of the Pylions against Troy. He was killed in the war by Hector or by Memnon. Mother of Amphion and Zethus. Daughter of Minos, who helped Theseus to find his way out of the labyrinth. She was deserted by the man she saved but Dionysus loved her, though some say that in such a way that he had Artemis kill her, which means that Ariadne died of a sickness. She is the mother of Nestor. As he had been left behind unburied, he now asked Odysseus to bury him on his return to the island of Aea. Jocasta, also called Epicasta, is mother and wife of Oedipus. She hanged herself obsessed by the idea of having married her own son. Odysseus saw this former king of Crete sitting with a gold sceptre in his hand, delivering judgement to the dead. Odysseus saw Orion driving together over the field of asphodel wild beasts which he had slain, holding in his hands a club of bronze, that could not be broken. Wife of Theseus who fell in love with her stepson. She was killed accidentally by her husband. Cephalus was son of

Deion, son of Aeolus, son of Hellen, son of Deucalion, the man who survived the Flood. Odysseus saw him being punished by rolling a stone with his hands and head in an effort to heave it over the top of a hill, but as he pushes it to the top it rebounds backward. Odysseus also saw impious Tantalus, who is punished by not being able to eat or drink as the water in the lake dries out and the fruits in the trees are lifted by the wind each time he tries to reach either. He also told him about the greedy suitors, who were eating up his stores in Ithaca and offering wedding gifts to his wife. And he also told him what would happen after the death of the suitors and how death would come to him. Odysseus saw this son of Gaia being punished in the Underworld for having attacked Leto, mother of Apollo and Artemis. There a pair of vultures eat his liver and he is powerless to drive them off. Mother of Neleus and King Pelias. As he wished to hear their lovely song, he stopped the ears of his comrades with wax, and ordered that he should himself be bound to the mast. And being persuaded by the Sirens to linger, he begged to be released, but they bound him tighter, until they had sailed past. Some say that this was the end of the Sirens, for it had been predicted that they would die when a ship passed them unharmed. In sailing past the cliff of Scylla, she snatched some of his comrades, and gobbled them up. When the ship broke up, Odysseus clung to the mast and drifted to Charybdis. But when Charybdis sucked down the mast, he was saved by clinging to a fig-tree that grew over the whirlpool. There he waited until he saw the mast drifting again, and he cast himself on it, and was carried away.

## 6: Apollodorus - The library V-2

*The bones of Apsyrtus' (), and '7. Quid denique restat: Apollonius and Virgil' (). D'abord, il faut noter que le chapitre.*

She lived on the mythical island of Aiaia Aeaea with her nymph companions. When Odysseus came to her island she transformed his men into beasts but, with the help of the god Hermes, he overcame her and forced her to end the spell. She lived in the island of Aeaea; and when Odysseus on his wanderings came to her island, Circe, after having changed several of his companions into pigs, became so much attached to the unfortunate hero, that he was induced to remain a whole year with her. At length, when he wished to leave her, she prevailed upon him to descend into the lower world to consult the seer Teiresias. After his return from thence, she explained to him the dangers which he would yet have to encounter, and then dismissed him. Her descent is differently described by the poets, for some call her a daughter of Hyperion and Aerope Orph. According to Hesiod Theog. The Latin poets too make great use of the story of Circe, the sorceress, who metamorphosed Scylla and Picus, king of the Ausonians. Her son Telegonus is likewise mentioned with this surname. Dictionary of Greek and Roman Biography and Mythology. Shewring Greek epic C8th B. Aldrich Greek mythographer C2nd A. Rieu Greek epic C3rd B. Oldfather Greek historian C1st B. And he called it Hesperian, because it lies towards the west. Mozley Roman epic C1st A. Here they found Kirke Circe bathing her head in the salt water. She had been terrified by a nightmare in which she saw all the rooms and walls of her house streaming with blood, and fire devouring all the magic drugs with which she used to bewitch her visitors. But she managed to put out the red flames with the blood of a murdered man, gathering it up in her hands; and so the horror passed. When morning came she rose from bed, and now she was washing her hair and clothes in the sea. A number of creatures whose ill-assorted limbs declared them to be neither man nor beast had gathered round her like a great flock of sheep following their shepherd from the fold. The Argonauts were dumbfounded by the scene. As soon as she had dismissed the fears engendered by her dream, Kirke set out for home, but as she left she invited the young men to come with her, beckoning them on in her own seductive way. Iason Told them to take no notice, and they all stayed where they were. Kirke, at a loss to know why they had come, invited them to sit in polished chairs; but without a word they made for the hearth and sat down there after the manner of suppliants in distress. Medea hid her face in her hands, Iason fixed in the ground his great hilted sword with which he had killed Apsyrtos Apsyrtus, and neither of them looked her in the face. So she knew at once that these were fugitives with murder on their hands and took the course laid down by Zeus, the god of suppliants, who heartily abhors the killing of a man, and yet as heartily befriends the killer. She set about the rites by which a ruthless slayer is absolved when he seeks asylum at the hearth. First, to atone for the unexpiated murder, she took a suckling pig from a sow with dugs still swollen after littering. Holding it over them she cut its throat and let the blood fall on their hands. Then the attendant Naiades Naiads who did her housework carried all the refuse out of doors. When all was done she raised them up, seated them in polished chairs and taking a seat near by, where she could watch their faces, she began by asking them to tell her what had brought them overseas, from what port they had sailed to visit her and why they had sought asylum at her hearth. For all the Children of Helios were easy to recognise, even from a distance, by their flashing eyes, which shot out rays of golden light. Not that Kirke was deceived. Nevertheless she felt some pity for her weeping niece. However, since you are my suppliant and kinswoman, I will not add to your afflictions now that you are here. And do not kneel to me at my hearth, for I never will approve your conduct and your disgraceful flight. She drew her robe across her eyes and wailed till Iason took her by the hand and led her out of doors shivering with fear. Jones Greek geographer C1st B. But the girl, as though mocked by the lingering image of a dream, gazes perplexed and only little by little deems her to be the sister of her mighty sire; then in tearful joy she sprang forward and of her own accord kissed the cruel goddess, and first addressed her: At last, scarce at last, cruel one! Restored to thine own--why did the yoked snakes bear thee hence in flight? Call that thy country where the sun goes forth and back again; seek not, my child, with unfeeling heart to imprison me in this eternal cold. I had a right--as thou too hast--to leave the unprofitable Colchians. But what kind of suitors are the Sauromatae for thee, poor child? We brought the ship noiselessly to shore, and

with some divinity for guide we put in at the sheltering harbour. We disembarked, and for two days and two nights we lay there, eating out our hearts with sorrow and weariness. But when Eos the Dawn of the braided hair brought the third day at last, I took my spear and my sharp sword and hastened up to a vantage-point, hoping to see some human handiwork or to catch the sound of some human speech. I climbed a commanding crag, and from where I stood had a glimpse of smoke rising from the ground. There were gleams of fire through the smoke, and at sight of this I wondered inwardly whether to go and look. But as I pondered, it seemed a wiser thing to return first to my vessel on the beach, give my men a meal and then send them out to spy. I was on my way back and near the ship when some divinity pities me in my loneliness and sent a great antlered stag right across my path [perhaps a man that Kirke had transformed into an animal]; it was going down to its feeding-ground in the wood to drink the river-water. As it left the wood I struck it upon the spine, half-way down the back. The spear of bronze went right through, and with one cry the stag fell in the dust and its breath departed. Eos the dawn comes early, with rosy fingers. When she appeared, I assembled all my men together and thus addressed them: Let us ask ourselves quickly if some good plan may yet be found, though I fear there is none. When I climbed that commanding crag, I could see that we were in an island encircled by boundless ocean. The main part of the land lies low, and in the mid-point of it I saw smoke rising across thick undergrowth and woodland. They wept aloud, and the great tears rolled down their cheeks, though lamentation availed them nothing. I divided my crew into two companies, and gave each its own leader; I myself captained one, Eurylokhos Eurylochus the other. Then we shook the lots in a bronze helmet, and the lot that leapt out was that of bold Eurylokhos. So he went on his way, and twenty-two comrades with him; themselves in tears, they left the rest of us weeping too. In the glades they found the palace of Kirke Circe, built of smooth stones on open ground. Outside, there were lions and mountain wolves that she had herself bewitched by giving them magic drugs. The beasts did not set upon my men; they reared up, instead, and fawned on them with their long tails. As dogs will fawn around their master when he comes home from some banquet, because he never fails to bring back for them a morsel or two to appease their craving, so did these lions, these wolves with their powerful claws, circle fawningly round my comrades. The sight of the strange huge creatures dismayed my men, but they went on and paused at the outer doors of the goddess of braided hair. The men called out and made themselves heard; she came forth at once, she opened the shining doors, she called them to her, and in their heedlessness they all entered, all but Eurylokhos; he stayed outside, foreboding mischief. The goddess ushered them in, gave them all seats, high or low, and blended for them a dish of cheese and of barley-meal, of yellow honey and Pramnian wine, all together; but with these good things she mingled pernicious drugs as well, to make them forget their own country utterly. Having given them this and waited for them to have their fill, she struck them suddenly with her wand, then drove them into the sties where she kept her swine. And now the men had the form of swine--the snout and grunt and bristles; only their minds were left unchanged. They shed tears as they were shut in, while Kirke threw down in front of them some acorns and mast and cornel--daily fare for swine whose lodging is on the ground. But for all his zeal he could not bring out one word, so wrung was his heart with its great sorrow; the tears were standing in his eyes, and his thoughts were all of lamentation. We questioned him, all of us, in bewilderment, and at last he found plain words to tell how our other friends had been lost to us: Someone inside it, a goddess or a woman, was singing in high pure notes as she moved to and fro at her wide web. The men called out and made themselves heard; she came out at once, she opened the shining doors and she called them to her. They in their heedlessness all entered; only I myself foreboded mischief and stayed outside. They vanished utterly, all of them; not one among them appeared again, though I sat a long while there, keeping watch. I slung across my shoulders my great silver-studded sword of bronze; I slung on my bow as well, then told him to guide me back by the same path. But he clutched my knees with both his hands and made supplication: I know you will neither return yourself nor yet bring back any of your comrades. Instead, let us flee from this place at once, taking these others with us; we may still escape the day of evil. He seized my hand and spoke thus to me: Is your errand here to rescue them? I warn you, you will never return yourself, you will only be left with the others there. Yet no--I am ready to save you from all hazards, ready to keep you unscathed. She will brew a potion for you, but with good things she will mingle drugs as well. Yet even so, she will not be able to enchant you; my gift of the

magic herb will thwart her. I will tell you the rest, point by point. When Kirke strikes you with the long wand she has, draw the keen sword from beside your thigh, rush upon her and make as if to kill her. She will shrink, back, and then ask you to lie with her. At this you must let her have her way; she is a goddess; accept her bed, so that she may release your comrades and make you her cherished guest. But first, make her swear the great oath of the Blessed Ones [by the river Styx] to plot no mischief to you thenceforward--if not, while you lie naked there, she may rob you of courage and of manhood. Its name among the gods is moly. For mortal men it is perilous to pluck it up, but for the gods all things are possible. Then Hermes departed over the wooded island went his way to the mountain of Olympos. I paused at the doorway of the goddess, and standing there I gave a great cry; she heard my voice and came out quickly, opening the shining doors and calling me in. I went up to her though my heart sank.

### 7: Odysseus Homework Page

*Cybele was born from the rock from which Deucalion and Pyrrha took the stones ("the bones of the Great Mother"). Zeus tried to rape her when she was still on the rock: she fought him back, and his semen fell on the rock.*

I hope that the following time line will interest you. For me, researching this subject, has more than anything, made me very grateful to live in the modern world. As you scan the items in the time line, imagine what it must have been like to live in a place and time without modern medicine, modern sanitation, and when most pets and many humans died young of worms, parasites, and disease. And that was accepted as normal. The Nei Ching detailed the AP system as well as other medical knowledge. Horses were very important and "horse priests" practised their trade from at least BC. Many texts on veterinary medicine were written in the period BC to AD. Preserved writings indicate an interest in animal diseases. Cato c BC: Roman agricultural writer who recommended the use of olive oil dregs, lupine extract and good wine for sheep scab. Greek physician to gladiators and Roman emperors Time of Christ: Various written records that mention the treatment of horses. Fairly detailed diagrams of horse anatomy and acupuncture points from China. Even at this early time it was obviously appreciated that an infected wound would not heal without first removing infected tissue. Note; the same fate happened to many veterinary colleges in the United States Wounds were not sutured and only bite wounds were treated. These were covered with raw wool drenched in olive oil, the dressings being changed every day for three days. This would have been a reasonably effective treatment as lanolin present in raw wool and oil have an emollient as well as a light anaesthetic and antiseptic effect. Information was passed between horse traders, farmers, and commoners. This art of creative grinding became a crime. William Harvey of the Royal College of Physicians publicly proposed that the blood circulates in the body, pumped into the arteries by the muscular walls of the heart. His discovery of the circulatory system destroyed previous theories of the ebb and flow of blood into the vessels, and disproved the theory of the four humors. Lower also conducted some of the first blood transfusions, firstly between two dogs, and even between sheep and man. The transfusion of blood has been practised in human medicine ever since, although with a high mortality rate. In many cases an allergic response was triggered. It was not until the compatibility of blood groups was considered, and routine blood testing took place, that transfusions reached a reasonable success rate. Unfortunately, these methods were not used and this disease continued to cause widespread, worldwide devastation. In June of , the United Nations FAO confirmed the disease was eradicated, making rinderpest only the second disease in history to be fully wiped out, following smallpox Rinderpest England. William Gibson surgeonâ€™farrier advances humane treatments, rational medication and education. These are still issues today! I still see several scurvy cases each year in guinea pigs and reptiles, both of which, like humans and primates, need Vitamin C from their diet. Make these Ingredients into an Ointment. The first organized teaching on animal medicine in Lyons, France followed soon by similar schools in England, Germany, and other European countries. These works were the equivalent of modern-day textbooks, containing a wealth of information. Dr Youatt was influential because he had a veterinary practice near the newly founded London Veterinary College I like to think I play the same role with the many future veterinarians that work and hang out at our clinic because of our proximity to the agricultural and pre-vet school at Clemson University. William Buchan was a Scottish physician, born at Ancrum. He practiced at Edinburgh from until , when he moved to London. He published Domestic Medicine , which was the first popular work of the kind, and was translated into many European languages. He was buried in Westminster Abbey. Around this time in England, the famous racehorse Eclipse had died after an amazing and unbeaten career on the racetrack and it is worth remembering that the vast majority of racehorses today are the direct descendents of this awesome talent. Monsieur Charles Benoit de St. It must have been a lonely job as the only vet in the UK so Monsieur St. Bel decided to establish a veterinary school: Within a year he invents the first vaccine, perhaps the most important medical invention of all time! There should be more statues dedicated to this man. Note; the word vaccine comes from the Latin for Vacca or "Cow". Edward Jenner develops the process of vaccination for smallpox, the first vaccine for any disease The invention of a smallpox vaccine was and is a BIG BIG deal, not only for

the many victims like the young man in the picture above, but because this discovery eventually led to the invention of vaccines for many other diseases. We take it for granted now, but vaccines save more pets, animals, and people than anything else in medicine combined. The British Royal Army Veterinary Service was founded in by public demand, outraged that more Army horses were being lost by ignorance and poor farriery than at the hands of the enemy. A Principal, Professor Edward Coleman, was appointed and graduates of the London Veterinary School, of which Coleman was the Head, began to be recruited to the regiments of cavalry. John Shipp was the first veterinary surgeon commissioned into the Army. Remove the tourniquet and soon all is well. This mimics what happens to the heart if coronary arteries arteries supplying the heart with blood and nutrients are restricted due to clogging the most common form of severe heart disease today This page covers the years up to Many of the items listed are about veterianry medicine which is the topic of this web site, but many of the time line items are about medicine in general, major historical events to give perspective, or listed simply because I thought they were interesting.

### 8: Laminitis or founder or â€¦ ? | Laminitis : Understanding, Cure, Prevention

*Fact, some individuals have a higher bone density than others and the density of an individuals bone can only be determined with a bone density scan. Fact, density does not necessarily mean stronger either, a bone density scan only determines that an individuals bones have a certain degree of compactness.*

Sky was the first who ruled over the whole world. And having wedded Earth, he begat first the Hundred-handed, as they are named: Briareus, Gyes, Cottus, who were unsurpassed in size and might, each of them having a hundred hands and fifty heads. After these, Earth bore him the Cyclopes, to wit, Arges, Steropes, Brontes of whom each had one eye on his forehead. But them Sky bound and cast into Tartarus, a gloomy place in Hades as far distant from earth as earth is distant from the sky. And again he begat children by Earth, to wit, the Titans as they are named: Ocean, Coeus, Hyperion, Crius, Iapetus, and, youngest of all, Cronus; also daughters, the Titanides as they are called: But Earth, grieved at the destruction of her children, who had been cast into Tartarus, persuaded the Titans to attack their father and gave Cronus an adamantine sickle. And, having dethroned their father, they brought up their brethren who had been hurled down to Tartarus, and committed the sovereignty to Cronus. But he again bound and shut them up in Tartarus, and wedded his sister Rhea; and since both Earth and Sky foretold him that he would be dethroned by his own son, he used to swallow his offspring at birth. Enraged at this, Rhea repaired to Crete, when she was big with Zeus, and brought him forth in a cave of Dicte. She gave him to the Curetes and to the nymphs Adrastia and Ida, daughters of Melisseus, to nurse. But Rhea wrapped a stone in swaddling clothes and gave it to Cronus to swallow, as if it were the new-born child. But when Zeus was full-grown, he took Metis, daughter of Ocean, to help him, and she gave Cronus a drug to swallow, which forced him to disgorge first the stone and then the children whom he had swallowed, and with their aid Zeus waged the war against Cronus and the Titans. They fought for ten years, and Earth prophesied victory to Zeus if he should have as allies those who had been hurled down to Tartarus. So he slew their gaoleress Campe, and loosed their bonds. And the Cyclopes then gave Zeus thunder and lightning and a thunderbolt, and on Pluto they bestowed a helmet and on Poseidon a trident. Armed with these weapons the gods overcame the Titans, shut them up in Tartarus, and appointed the Hundred-handers their guards ;2 but they themselves cast lots for the sovereignty, and to Zeus was allotted the dominion of the sky, to Poseidon the dominion of the sea, and to Pluto the dominion in Hades. Now to the Titans were born offspring: But Zeus caused oaths to be sworn by the water of Styx, which flows from a rock in Hades, bestowing this honour on her because she and her children had fought on his side against the Titans. Now Zeus wedded Hera and begat Hebe, Ilithyia, and Ares, but he had intercourse with many women, both mortals and immortals. By Themis, daughter of Sky, he had daughters, the Seasons, to wit. Now Calliope bore to Oeagrus or, nominally, to Apollo, a son Linus, whom Hercules slew; and another son, Orpheus, who practiced minstrelsy and by his songs moved stones and trees. The god promised to do so, if on the way Orpheus would not turn round until he should be come to his own house. But he disobeyed and turning round beheld his wife ; so she turned back. Orpheus also invented the mysteries of Dionysus and having been torn in pieces by the Maenads - he is buried in Pieria. Clio fell in love with Pierus, son of Magnes, in consequence of the wrath of Aphrodite, whom she had twitted with her love of Adonis ; and having met him she bore him a son Hyacinth, for whom Thamyris, the son of Philammon and a nymph Argiope, conceived a passion, he being the first to become enamoured of males. But afterwards Apollo loved Hyacinth and killed him involuntarily by the cast of a quoit. And Thamyris, who excelled in beauty and in minstrelsy engaged in a musical contest with the Muses, the agreement being that, if he won, he should enjoy them all, but that if he should be vanquished he should be bereft of what they would. So the Muses got the better of him and bereft him both of his eyes and of his minstrelsy. Euterpe had by the river Strymon a son Rhesus, whom Diomedes slew at Troy; but some say his mother was Calliope. Hera gave birth to Hephaestus without intercourse with the other sex, but according to Homer he was one of her children by Zeus. Him Zeus cast out of heaven, because he came to the rescue of Hera in her bonds. Hephaestus fell on Lemnos and was lamed of his legs but Thetis saved him. Zeus had intercourse with Metis, who turned into many shapes in order to avoid his

embraces. When she was with child, Zeus, taking time by the forelock swallowed her, because Earth said that, after giving birth to the maiden who was then in her womb, Metis would bear a son who should be the lord of heaven. From fear of that Zeus swallowed her. And when the time came for the birth to take place, Prometheus or, as others say, Hephaestus, smote the head of Zeus with an axe, and Athena, fully armed, leaped up from the top of his head at the river Triton. Of the daughters of Coeus, Asteria in the likeness of a quail flung herself into the sea in order to escape the amorous advances of Zeus, and a city was formerly called after her Asteria, but afterwards it was named Delos. But Latona for her intrigue with Zeus was hunted by Hera over the whole earth, till she came to Delos and brought forth first Artemis, by the help of whose midwifery she afterwards gave birth to Apollo. Now Artemis devoted herself to the chase and remained a maid; but Apollo learned the art of prophecy from Pan, the son of Zeus and Hybris, and came to Delphi, where Themis at that time used to deliver oracles; and when the snake Python, which guarded the oracle, would have hindered him from approaching the chasm, he killed it and took over the oracle. Not long afterwards he slew also Tityus, who was a son of Zeus and Elare, daughter of Orchomenus; for her, after he had debauched her, Zeus hid under the earth for fear of Hera, and brought forth to the light the son Tityus, of monstrous size, whom she had borne in her womb. When Latona came to Delphi, Tityus beheld her, and overpowered by lust drew her to him. But she called her children to her aid, and they shot him down with their arrows. And he is punished even after death; for vultures eat his heart in Hades. Apollo also slew Marsyas, the son of Olympos. For Marsyas, having found the pipes which Athena had thrown away because they disfigured her face, engaged in a musical contest with Apollo. They agreed that the victor should work his will on the vanquished, and when the trial took place Apollo turned his lyre upside down in the competition and bade Marsyas do the same. But Marsyas could not. So Apollo was judged the victor and despatched Marsyas by hanging him on a tall pine tree and stripping off his skin. And Artemis slew Orion in Delos. They say that he was of gigantic stature and born of the earth; but Pherecydes says that he was a son of Poseidon and Euryale. Poseidon bestowed on him the power of striding across the sea. He first married Side, whom Hera cast into Hades because she rivaled herself in beauty. Afterwards he went to Chios and wooed Merope, daughter of Oenopion. But Oenopion made him drunk, put out his eyes as he slept, and cast him on the beach. But he went to the smithy of Hephaestus, and snatching up a lad set him on his shoulders and bade him lead him to the sunrise. But for him Poseidon had made ready a house under the earth constructed by Hephaestus. And Dawn fell in love with Orion and carried him off and brought him to Delos; for Aphrodite caused Dawn to be perpetually in love, because she had bedded with Ares. But Orion was killed, as some say, for challenging Artemis to a match at quoits, but some say he was shot by Artemis for offering violence to Opis, one of the maidens who had come from the Hyperboreans. Poseidon wedded Amphitrite, daughter of Ocean, and there were born to him Triton and Rhode, who was married to the Sun. Pluto fell in love with Persephone and with the help of Zeus carried her off secretly. But Demeter went about seeking her all over the earth with torches by night and day, and learning from the people of Hermion that Pluto had carried her off, she was wroth with the gods and quitted heaven, and came in the likeness of a woman to Eleusis. And first she sat down on the rock which has been named Laughless after her, beside what is called the Well of the Fair Dances; thereupon she made her way to Celeus, who at that time reigned over the Eleusinians. Some women were in the house, and when they bid her sit down beside them, a certain old crone, Iambe, joked the goddess and made her smile. But Metanira, wife of Celeus, had a child and Demeter received it to nurse, and wishing to make it immortal she set the babe of nights on the fire and stripped off its mortal flesh. But Panyasis affirms that Triptolemus was a son of Eleusis, for he says that Demeter came to him. Pherecydes, however, says that he was a son of Ocean and Earth. But when Zeus ordered Pluto to send up the Maid, Pluto gave her a seed of a pomegranate to eat, in order that she might not tarry long with her mother. Not foreseeing the consequence, she swallowed it; and because Ascalaphus, son of Acheron and Gorgyra, bore witness against her, Demeter laid a heavy rock on him in Hades. But Persephone was compelled to remain a third of every year with Pluto and the rest of the time with the gods. Such is the legend of Demeter. But Earth, vexed on account of the Titans, brought forth the giants, whom she had by Sky. These were matchless in the bulk of their bodies and invincible in their might; terrible of aspect did they appear, with long locks drooping from their head and chin, and with the scales of

dragons for feet. They were born, as some say, in Phlegrae, but according to others in Pallene. Surpassing all the rest were Porphyrion and Alcyoneus, who was even immortal so long as he fought in the land of his birth. He also drove away the cows of the Sun from Erythia. Now the gods had an oracle that none of the giants could perish at the hand of gods, but that with the help of a mortal they would be made an end of. Learning of this, Earth sought for a simple to prevent the giants from being destroyed even by a mortal. But Zeus forbade the Dawn and the Moon and the Sun to shine, and then, before anybody else could get it, he culled the simple himself, and by means of Athena summoned Hercules to his help. Hercules first shot Alcyoneus with an arrow, but when the giant fell on the ground he somewhat revived. But in the battle Porphyrion attacked Hercules and Hera. Nevertheless Zeus inspired him with lust for Hera, and when he tore her robes and would have forced her, she called for help, and Zeus smote him with a thunderbolt, and Hercules shot him dead with an arrow. Enceladus fled, but Athena threw on him in his flight the island of Sicily ; and she flayed Pallas and used his skin to shield her own body in the fight. Polybotes was chased through the sea by Poseidon and came to Cos ; and Poseidon, breaking off that piece of the island which is called Nisyrum, threw it on him. And the Fates, fighting with brazen clubs, killed Agrius and Thoas. The other giants Zeus smote and destroyed with thunderbolts and all of them Hercules shot with arrows as they were dying. When the gods had overcome the giants. Earth, still more enraged, had intercourse with Tartarus and brought forth Typhon in Cilicia, a hybrid between man and beast. In size and strength he surpassed all the offspring of Earth. As far as the thighs he was of human shape and of such prodigious bulk that he out-topped all the mountains, and his head often brushed the stars. From the thighs downward he had huge coils of vipers, which when drawn out, reached to his very head and emitted a loud hissing. His body was all winged: Such and so great was Typhon when, hurling kindled rocks, he made for the very heaven with hissings and shouts, spouting a great jet of fire from his mouth. But when the gods saw him rushing at heaven, they made for Egypt in flight, and being pursued they changed their forms into those of ani-mals. There, seeing the monster sore wounded, he grappled with him. But Typhon twined about him and gripped him in his coils, and wresting the sickle from him severed the sinews of his hands and feet, and lifting him on his shoulders carried him through the sea to Cilicia and deposited him on arrival in the Corycian cave. Likewise he put away the sinews there also, hidden in a bearskin, and he set to guard them the she-dragon Delphyne, who was a half-bestial maiden. But Hermes and Aegipan stole the sinews and fitted them unobserved to Zeus.

### 9: Table of contents for Library of Congress control number

*Athamas takes in Ino, but Themisto doesn't know that Ino is the nurse, only in the area. However, she knew the kids were there. She said to the nurse to cover Ino's children with black and hers with white, Ino did the opposite, and Themisto killed her own family.*

His research found a seeming understanding of laminitis dating to the Hittite empire from the 17th to 12th century B. The Hittites were the first to use iron. They also adopted cuneiform script to record their Indo-European language on tablets. The first written mention of laminitis may have been by ancient Greek historian and philosopher Xenophon, who lived from about 430 to 350 B. Aristotle was an ancient Greek doctor turned philosopher. And the use of barley surfeit may not refer to laminitis. Nonetheless, Aristotle seems to have an understanding of laminitis. From this disease they sometimes lose their hooves: Symptoms of the malady are a sinking in and wrinkling of the lip in the middle under the nostrils, and in the case of the male, a twitching of the right testicle. Under this disease the animal trails its hind-legs under its belly so far forward as almost to fall back on its haunches; if it goes without food for several days and turns rabid, it may be of service to draw blood, or to castrate the male. The animal is subject also to tetanus: The horse suffers also from abscesses. He also says that the translation he used suggests the text was altered by another hand. The second paragraph specifically mentioning barley surfeit affecting the palate seems to be a reference to a different disease if in fact Aristotle wrote that at all. The next half century includes more interesting suggestions for veterinary care for laminitis, according to Heymering: Columella describes blood descending to the feet, creating heat, and recommends bleeding from the middle of the leg as a treatment. Apsyrtus, the father of veterinary medicine, says barley disease should be treated by dietary restriction and exercise in addition to bleeding. Chiron describes lameness, heat, blood and possible separation in the hooves. Publius Vegetius Renatus mentions problems from overfeeding barley and suggests purges, febrifuge fever reduction, moderate bleeding, diet and exercise as treatments. Heymering says the Dark Ages from 500 to 1000 were silent on laminitis in publications, though many things happened in hoof care, particularly the development of iron shoes and nails. Heymering goes on to cover in detail the dizzying and depressing treatments of laminitis over the next 1,000 years and ends his paper in a summary of frustration:

The foundation cases : Furman v. Georgia and Gregg v. Georgia Expert system technology The DNA Gave It Away! Fighting Dynamics Tales of the peculiar . Washington Conference, 1921-22 Statistical description of associative memory I. Samengo Quackery Unmasked The paris option International finance in Australia Locating Conceiving kinship : new subjects, new boundaries? Germline mosaicism Erroll garner misty piano V. 7. Macbeth. Hamlet. King Lear. Othello. Antony and Cleopatra. Cymbeline. MIS, concepts and design Chemical Information Systems Liquids in action Early days on the Georgia tidewater Glimepiride mechanism of action A librarians work. 4. Longshore Pub 191 Rule 13 : Ball played as it lies Der letzte wunsch Essays of eb white Ap history bits in telugu Possessed Mentalities The shark-man of Kapu Bay Clear, hold and build Panic on page one Facts and figures A hobby of murder Adobe premiere classroom in a book Dark souls 2 full guide The making of a general : / 52 Ways to Protect Your Teen Ethics and Management of Sports Agents and Athletes (Sports and Society) Reclaiming Our Wesleyan Tradition When I fight temptation to walk in the flesh Tools for Education Policy Analysis Warren Co IL Marriages bkF 1913-1916