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Stage 34 title-page: inscription Part of an honorary inscription to Epaphroditus stating that the imperial freedman had honors granted to him for his part in exposing Piso's conspiracy against Emperor Nero.

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But the atrium was completely deserted. Then the women, having entered the dining room, saw that it was deserted. in the middle however was a splendid dinner: the table had been heaped by special dishes, the cup was filled with the best wine.

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Exitium 1 Translation Stage 34 - agnoleggio.it exitium I "Ruin I" Domitia, having said this, Myropnous, who was accompanying his master, hurried to the door. He looked out cautiously. Look! The whole street was filled with praetorian soldiers. Neither the sedan-chair, not the doctor, nor the slaves were seen anywhere. Myropnous, returning to the atrium, exclaimed "Its all over with us ...

The world's bestselling introductory Latin course. Developed by the University of Cambridge School Classics Project, this bestselling Latin program provides an enjoyable and carefully paced introduction to the Latin language, complemented by background information on Roman culture and civilization. Starting in Roman Britain and moving on to imperial Rome itself, Unit 3 focuses on the murderous schemes and machinations of Gaius Salvius Liberalis, as he plots his ruthless and apparently unstoppable rise to power.

The emperor Nero is etched into the Western imagination as one of ancient Rome's most infamous villains, and Tacitus' *Annals* have played a central role in shaping the mainstream historiographical understanding of this flamboyant autocrat. This section of the text plunges us straight into the moral cesspool that Rome had apparently become in the later years of Nero's reign, chronicling the emperor's fledgling stage career including his plans for a grand tour of Greece; his participation in a city-wide orgy climaxing in his publicly consummated 'marriage' to his toy boy Pythagoras; the great fire of AD 64, during which large parts of central Rome went up in flames; and the rising of Nero's 'grotesque' new palace, the so-called 'Golden House', from the ashes of the city. This building project stoked the rumours that the emperor himself was behind the conflagration, and Tacitus goes on to present us with Nero's gruesome efforts to quell these mutterings by scapegoating and executing members of an unpopular new cult then starting to spread through the Roman empire: Christianity. All this contrasts starkly with four chapters focusing on one of Nero's most principled opponents, the Stoic senator Thrasea Paetus, an audacious figure of moral fibre, who courageously refuses to bend to the forces of imperial corruption and hypocrisy. This course book offers a portion of the original Latin text, study aids with vocabulary, and a commentary. Designed to stretch and stimulate readers, Owen's and Gildenhard's incisive commentary will be of particular interest to students of Latin at both A2 and undergraduate level. It extends beyond detailed linguistic analysis and historical background to encourage critical engagement with Tacitus' prose and discussion of the most recent scholarly thought.

From Catullus to Horace, the tradition of Latin erotic poetry produced works of literature which are still read throughout the world. Ovid's *Amores*, written in the first century BC, is arguably the best-known and most popular collection in this tradition. Born in 43 BC, Ovid was educated in Rome in preparation for a career in public services before finding his calling as a poet. He may have begun writing his *Amores* as early as 25 BC. Although influenced by poets such as Catullus, Ovid demonstrates a much greater awareness of the funny side of love than any of his predecessors. The *Amores* is a collection of romantic poems centered on the poet's own complicated love life: he is involved with a woman, Corinna, who is sometimes unobtainable, sometimes compliant, and often difficult and domineering. Whether as a literary trope, or perhaps merely as a human response to the problems of love in the real world, the principal focus of these poems is the poet himself, and his failures, foolishness, and delusions. By the time he was in his forties, Ovid was Rome's most important living poet; his *Metamorphoses*, a kaleidoscopic epic poem about love and hatred among the gods and mortals, is one of the most admired and influential books of all time. In AD 8, Ovid was exiled by Augustus to Romania, for reasons that remain obscure. He died there in AD 17. The *Amores* were originally published in five books, but reissued around 1 AD in their current three-book form. This edition of the first book of the collection contains the complete Latin text of Book 1, along with commentary, notes and full vocabulary. Both entertaining and thought-provoking, this book will provide an invaluable aid to students of Latin and general readers alike. This book contains embedded audio files of the original text read aloud by Aleksandra Szypowska.

The North American Cambridge Latin Course is a well-established four-part Latin program whose approach combines a stimulating, continuous storyline with grammatical development, work on derivatives, and cultural information. There is also a complete Language Information section, plus numerous color photographs illustrating life in the Roman world. The Course has now been fully revised and updated in the light of feedback from user schools, and includes the very best in new research. The Fourth Edition continues to offer teachers and students alike a stimulating, reading-based approach to the study of Latin.

The first synoptic study of the interplay of frame, texts and readers in classical studies.

Delving into the intersections between artistic images and philosophical knowledge in Europe from the late sixteenth to the early eighteenth centuries, *The Art of Philosophy* shows that the making and study of visual art functioned as important methods of philosophical thinking and instruction. From frontispieces of books to monumental prints created by philosophers in collaboration with renowned artists, Susanna Berger examines visual representations of philosophy and overturns prevailing assumptions about the limited function of the visual in European intellectual history. Rather than merely illustrating already existing philosophical concepts, visual images generated new knowledge for both Aristotelian thinkers and anti-Aristotelians, such as Descartes and Hobbes. Printmaking and drawing played a decisive role in discoveries that led to a move away from the authority of Aristotle in the seventeenth century. Berger interprets visual art from printed books, student lecture notebooks, *alba amicorum* (friendship albums), broadsides, and paintings, and examines the work of such artists as Pietro Testa, Léonard Gaultier, Abraham Bosse, Dürer, and Rembrandt. In particular, she focuses on the rise and decline of the "plural image," a genre that was popular among early modern philosophers. Plural images brought multiple images together on the same page, often in order to visualize systems of logic, metaphysics, natural philosophy, or moral philosophy. Featuring previously unpublished prints and drawings from the early modern period and lavish gatefolds, *The Art of Philosophy* reveals the essential connections between visual commentary and philosophical thought.

De Spectaculis, also known as *On the Spectacles* or *The Shows*, is a surviving moral and ascetic treatise by Tertullian. Written somewhere between 197-202, the work looks at the moral legitimacy and consequences of Christians attending the circus, theatre, or amphitheatre.

Introduction, text and translation, detailed commentary and indices to Aeneid 2 are here offered on a scale not previously attempted and in keeping with the author's previous Virgil commentaries (Aeneid 3, 7 and 11); the volume is aimed primarily at scholars, rather than undergraduates.

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