

Textos:

Mesalina

Pese a esta emparentada coa familia imperial, Mesalina non gozaba da condición económica que debía ter: o seu fogar estaba en decadencia, seu padre non era un político prominente e súa nai era unha muller pouco virtuosa que dilapidara a fortuna familiar.

Ao non posuír unha dote digna de atraer a un funcionario de renome, Mesalina tivo que conformarse con aceptar o cortexo do espantallo da corte, Claudio, o tío do entón emperador Calígula, cuxa atención captara pola súa xuventude e beleza. Ela dicía quelelo e isto foi suficiente para que Claudio, quen tivera dous fracasos conxugais anteriormente, reconsiderara a súa posición respecto ao matrimonio.

Seguidamente se arregló el enlace que, a ojos de su madre Domicia, era ventajoso para su familia, en lo cual no se equivocó, pues después de la caída de Calígula, Claudio fue proclamado emperador, de modo que Mesalina y los suyos recobraron su posición social. El nuevo emperador estaba ciegamente enamorado de su esposa, lo que motivaba que se dejara manipular por ella. Mesalina se valió de este poder que ejercía sobre su consorte para lograr sus objetivos personales, que iban desde simples caprichos hasta ejecuciones.

Toma do de: <http://es.wikipedia.org/wiki/Mesalina>

The symbolism of Laurus nobilis

Bay laurel was used to fashion the laurel wreath of ancient Greece, a symbol of highest status. A wreath of bay laurels was given as the prize at the Pythian Games because the games were in honor of Apollo, and the laurel was one of his symbols.

The symbolism carried over to Roman culture, which held the laurel as a symbol of victory.[12] It is also the source of the words baccalaureate and poet laureate, as well as the expressions "assume the laurel" and "resting on one's laurels". Ovid tells the story in the *Metamorphoses* that laurel tree was first formed when the nymph Daphne was changed into a laurel tree because of Apollo's pursuit of her. Daphne is the Greek name for the tree.[13]

In the Bible, the laurel is often an emblem of prosperity and fame. In Christian tradition, it symbolizes the resurrection of Christ.

Taken from: http://en.wikipedia.org/wiki/Laurus_nobilis

The Mausoleum of Halicarnassus

Modern historians have pointed out that two years would not be enough time to decorate and build such an extravagant building. Therefore, it is believed that construction was begun by Mausolus before his death or continued by the next leaders. The Mausoleum of Halicarnassus resembled a temple and the only way to tell the difference was its slightly higher outer walls. The Mausoleum was in the Greek-dominated area of Halicarnassus, which in 353 was controlled by the Persian Empire. According to the Roman architect Vitruvius, it was built by Satyros and Pytheus who wrote a treatise about it; this treatise is now lost.[5] Pausanias adds that the Romans considered the Mausoleum one of the great wonders of the world and it was for that reason that they called all their magnificent tombs mausolea, after it.

The Mausoleum of Maussollos, or Mausoleum of Halicarnassus was a tomb built between 353–350 BC at Halicarnassus (present Bodrum, Turkey), for Mausolus (in Greek, Μαύσωλος), a provincial king in the Persian Empire, and Artemisia II of Caria, his wife and sister. This model is located at Miniaturk Istanbul.

Taken from: http://en.wikipedia.org/wiki/Mausoleum_at_Halicarnassus

A espada de Damocles

"Para aquel que ve unha espada desenvainada sobre a súa impía cabeza, os festíns de Sicilia, co seu refinamento, non terían doce sabor, e o canto do paxaros, e os acordos da cítara, non lle devolverán o sono, o doce sono que non desprezan as humildes vivendas dos campesiños nin unha umbrosa ribeira nin as enramadas de Tempe acariciada polos céfiro."

Horacio, Odas III, 1

Tomado de: <http://es.wikipedia.org/wiki/Damocles>

The sword of Damocles

Dionysius had successfully conveyed a sense of the constant fear in which the great man lives. Cicero uses this story as the last in a series of contrasting examples for reaching the conclusion he had been moving towards in this fifth Disputation, in which the theme is that virtue is sufficient for living a happy life. Cicero asks:

Does not Dionysius seem to have made it sufficiently clear that there can be nothing happy for the person over whom some fear always looms?

Taken from: <http://en.wikipedia.org/wiki/Damocles>