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Political career of Cicero - Wikipedia

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Writings of Cicero - Wikipedia

The gens Flavia was a plebeian family at ancient Rome. Its members are first mentioned during the last three centuries of the Republic. The first of the Flavii to achieve prominence was Marcus Flavius, tribune of the plebs in 327 and 323 BC; however, no Flavius attained the consulship until Gaius Flavius Fimbria in 104 BC. The gens became illustrious during the first century AD, when the family ...

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Vibia (gens) - Wikipedia

The gens Pompeia was a plebeian family at ancient Rome, first appearing in history during the second century BC, and frequently occupying the highest offices of the Roman state from then until imperial times. The first of the Pompeii to obtain the consulship was Quintus Pompeius in 141 BC, but by far the most illustrious of the gens was Gnaeus Pompeius, surnamed Magnus, a distinguished general ...

Pompeia gens - Wikipedia

The gens Septimia was a minor plebeian family at Rome. The gens first appears in history towards the close of the Republic, and they did not achieve much importance until the latter half of the second century, when Lucius Septimius Severus obtained the imperial dignity.

Septimia (gens) - Wikipedia

The gens Junia was one of the most celebrated families of ancient Rome. The gens may originally have been patrician, and was already prominent in the last days of the Roman monarchy. Lucius Junius Brutus was the nephew of Lucius Tarquinius Superbus, the seventh and last King of Rome, and on the expulsion of Tarquin in 509 BC, he became one of the first consuls of the Roman Republic.

Junia gens - Wikipedia

Laelia C. f. C. n. Major, married Quintus Mucius Scaevola, the augur. Laelia was renowned for her graceful and eloquent speech, dignified and sincere, upon which Cicero remarked, and which she passed down to her daughters, as well as her son-in-law, the orator Lucius Licinius Crassus. Laelia C. f. C. n. Minor, married Gaius Fannius Strabo.

Laelia (gens) - Wikipedia

The letters in the second volume do tend to be longer than those in the first (there are only 26 letters here compared to the 66 in volume 1) and more often indulge in complicated and abstruse philosophical discussions and address the subject of death and suicide perhaps a little too often for some sensibilities, but these missives provide an important window onto Stoicism and provide much Stoic wisdom and advice for living, readable and relevant even today

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