FOUR SUITORS OF THE LEGENDARY MEDEA:
EURIPIDES AND APOLLONIUS OF RHODES, OVID AND SENECA

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Abstract

As an inconceivable attempt is considered the irrationalized tracking of the multidimensional Medea who constantly mutates as a sensational protean figure: as a genuine incarnation of irresistible femininity the seductive mistress subjugates the decommissioned male; as a manipulated concubine submits to the domineering presence of her idealized master and forgives the shameless profanation of the marriage bed; as an affectionate mother she pledges herself in the relentless social stereotypes in order to keep her loved children intact; as a methodical criminal the psychotic child murderer becomes a ruthless offender who exterminates her vengeful motives, eliminates the difficult role of the betrayed victim and dynamically exorcises her abused past; as a marginalized barbarian, but spiritually equal to the civilized Greeks, she seeks their proper respect; as a symbol of sacred prosperity she resists the utilitarian materialism of the male worldview; as an admirable devotee of unchangeable love she aims at restoring the universal justice.

Through their inspirational works four leading personalities of Greek literature and Latin poetry or four "enamored" men: two Greeks (Euripides – "Medea", Apollonius of Rhodes – "Argonautica") and two Romans (Ovid – "Metamorphoses, VII", Seneca – "Medea") try to outline their controversial, beloved heroine and decipher her nightmarish course to the redeeming autocatharsis.

Keywords: *Medea, Euripides, Apollonius of Rhodes, Ovid, Seneca.*

PLAUTUS' *AULULARIA* (200 BC) AND TERENTIUS' *HEAUTONTIMORUMENOS* (163 BC):
A BASIC OUTLINE OF THE SENILE FIGURE

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Abstract

The particular adhesion with which the archaic period of the Latin Comedy approaches the complicated physiognomy of the elders is reflected in unparalleled creations of its two leading representatives.

Especially Titus Maccius Plautus at the «Aulularia» ("The pot of gold") and Publius Terentius Afer at the «Heautontimoroumenos» ("The self-tormentor") highlight the catalytic presence of an old man who facilitates the unhampered realization of their dual directorial goals: on the one hand he performs the fundamental parameters of the modern social life; on the other hand he defines the main activities and the sentimental manifestations of the other persons.

The present study which aims at a clear investigation of the identical features and the divergent elements between the Plautine view and the Terentian inspiration consists of: (a) a concise reference to the biographical data and the bibliographic identity both of the important poets; (b) a nuanced intertextual comparison concerning the interesting personality of the examined hero.

Keywords: *old man, Plautus, „Aulularia", Terentius, „Heautontimoroumenos".*

LEX OPPIA DIN 215 A.CHR. EFECTE, SUSȚINĂTORI ȘI CONTESTATARI

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Abstract

In the history of Rome, the end of the third century BC was marked by the Hannibalic War (218-201 BC). During this war, in 215 BC, a measure for counteracting the luxurious life of the Roman women was enacted. The need of recruiting more soldiers and the scarce finances of the state determined the enactament of a sumptuary law. The law was proposed by the tribune Gaius Oppius, under the consuls Quintus Fabius and Tiberius Sempronius. After the end of the Second Punic War in 201 BC, the situation of women did not return to normal, although Rome was thriving. Hence, in 195 BC, 20 years after the enactement of lex Oppia, protests burst for the cancellation of all the restrictions imposed to women. The cancellation of the law was not proposed by women, but by two tribunes of the plebs, Marcus Fundanius and Lucius Valerius Flaccus, who invoked the newly installed peace and the outdate character of the law. At short time, their proposal was supported both by men and women, but it was also opposed by two tribunes appointed by Livy (Marcus Junius Brutus and Publius Junius Brutus), who threatened to make use of their veto power. Moreover, against the cancellation of the law firmly stood Cato Major, whose memorable speech was recorded in Ab Urbe Condita of Livy.

Keywords: *lex Oppia, Cato Major, Lucius Valerius, mundus muliebris, Livy.*

DE LA „A VORBI" LA „A PĂLĂVRĂGI"

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Résumé

Cette étude vise à présenter les unités lexicales et phraséologiques concernant le processus de communication, sur la base desquelles nous ferons quelques réflexions visant la synonymie lexico-phraséologique et phraséologique. L'utilisation de certaines unités lexicales et / ou phraséologiques pour apprécier le processus de communication est faite du point de vue du trinôme émetteur-message-récepteur et repose sur certains facteurs affectifs qui se reflètent dans : la modalité de la transmission du message, selon les relations entre les individus ; le contenu du message ; les commentaires fournis.

Mots-clés : *unités lexicales, unités phraséologiques, processus de communication, synonymie, message*.

RETORICI ROMÂNEȘTI ÎN SECOLUL AL XIX-LEA

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Résumé

Dans l'idéologie de l'époque, surtout en Transylvanie par le mouvement Școala Ardeleană, on a souvent affirmé la nécessité d'étudier la rhétorique, considérée une continuation naturelle de la grammaire. Les premières rhétoriques roumaines, inspirées des celles classiques, appartiennent à Ioan Piuariu Molnar, Simeon Marcovici et Dimitrie Gusti.

Mots-clés : *l'idéologie, rhétorique, grammaire*.

POLITICA EXTERNĂ ÎN DISCURSUL PS.-AELIUS ARISTIDES, ÎN ONOAREA ÎMPĂRATULUI

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Abstract

The paper analyses the characteristics of the Roman foreign policy in mid 3rd century as presented in Εἰς βασιλέα, an anonymous speech included in the corpus of the works of Aelius Aristides (Dindorf, 9, Kiel 35), and attributed by the great majority of scholars to the reign of Philip the Arab (AD 244-249). The anonymous orator outlines the principles of good governance, putting emphasis on the importance of the balance between fortitude and prudence in foreign policy. The orator deals at length with problems on the Eastern frontier, at first in the passage describing the emperor's rise to the throne during a war in the Orient, and afterwards, in the section dedicated to military prowess of the addressee. The invasions of foreign peoples, the other external threat the Empire had to deal with in the middle of the 3rd century, are also mentioned in the same section of the speech. Wars against barbarians were carried out with the policy of combining the military response with diplomatic measures. Additionally, the paper discusses if the image built by the anonymous orator can be linked with a specific historical situation, as presented by other literary, numismatic, and epigraphic sources for the reign of Philip the Arab.

Keywords: *Roman Empire, 3rd Century AD Crisis, Roman Foreign Policy, Rhetorics, Philip the Arab.*

RETORICĂ ŞI MOMEALĂ

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Abstract

Our paper sets out to follow the 'course' of rhetoric and the art of elocution since the times of Cicero, considered an apogee both for their practical and for their theoretical aspect, until the age of the Empire. In the imperial epoch there were authors of different orientations, like Quintilian, Tacitus or Petronius, all of which notice the same fundamental change that we might call, without fear of being wrong, a downfall. Political constraint makes the lively discourse, deeply anchored in the reality that determined it, an artefact, a sham, with no connection with any real fact. It had only one quality: it was catchy, for the students'.

Keywords: *Rhetoric art, Cicero, Quintilian, political, orientations, convenience*.

ANAMORFOZĂ ŞI NARATIVITATE LA APULEIUS

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Abstract

Using a complex text structure, the Latin writer Apuleius uses human curiosity as the steering wheel in unveiling various unusual stories in his novel *Metamorphoses* (or otherwise known as *Asinus aureus*). A metaphor for losing his human essence and virtues, the protagonist's metamorphosis, Lucius, into a donkey leads to a dramatic struggle to recover his lost humanity. Making use of very crafty language, different narrative structures and a vast arsenal of linguistic and grammatical styles, the picturesque stories interweave with a profound understanding of human nature, giving way to the most diverse interpretations. My work aims to touch on the general aim and essence of literature, drawing its conclusions from the idealistic and timeless notions portrayed in the novel.

Keywords: *Apuleius, Metamorphoses, curiosity, narrative structures, style*.

OS-ORARE-ORATOR

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Abstract

Oratory and rhetoric are commonly considered in an antagonistic relationship that clearly favours the first one, ascribing rhetoric to a space of manipulating the emotions. Nonetheless, the etymology of the two words reveals a lexical couple of Greek and Latin items: *orator* (descendant *orare*) is part of the lexical family governed by *os, oris*, just as *rhetor* (borrowed in Latin with an explicit foreign orthography) is related to the Greek verb of speaking, *eiro*. The use of the two terms is fluctuant, either overlapping, or opposing each other, vide: *Rhetorica ad Herrenium*, Quintilian's *Institutio oratorica*, Martianus Capella's fifth book of *De nuptiis Philologiae et Mercurii sive De septem artibus liberalibus*.

Keywords: *orator, rhetor, speech, public, etymology.*

LATEINISCHES SPRACHVERMÄCHTNIS IM SACHFELD DES HOCHSCHULWESENS

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Abstract

The article deals with Latin-based lexemes and set phrases of present-day German that belong to the conceptual field "higher education". After discussing the structural organization of this macrofield, the analysis focuses on formal, semantic and stylistic peculiarities of expressions that convey the investigated meaning. Finally, some more spectacular diachronic changes are looked upon that have led to typical difficulties in contemporary German; for **example,** *Kolleg* vs. *Kollege* vs. *Kollegium* or *Studium* vs. *Studie*.

Keywords: *Latin etymon, lexico-semantic field, semantic shift, assimilation.*

L'ANTONOMASE, CE LIEU DE MEMOIRE DE LA STYLISTIQUE

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Résumé

L'antonomase est une figure apparentée à la métaphore et surtout à la métonymie, entraînant le transfert de propriétés soit à partir du nom propre vers un nom commun, soit à partir d'un nom commun pour aboutir à désigner un nom propre. Elle a été classifiée parmi les figures de sens, parmi les figures microstructurales complexes (tropes).

Depuis l'Antiquité romaine, le nom de *Caesar* a commencé à désigner n'importe quel empereur romain (voir *Les vies des douze Césars*).

Je me propose d'investiguer cette figure en tant que lieu de mémoire de l'Antiquité, qui renferme en soi le passé culturel et qui relie les époques. Depuis la comédie romaine les noms de divinités étaient utilisés comme interjections : *hercle (mehercle)*. Aux époques suivantes, les antonomases sont

encore plus foisonnantes. Je vais expliquer les mots suivants : *mégère, mécène, chimère, harpie, hyménée, galimatias, indienne,* qui ont perduré en français moderne et dans les langues romanes comme preuve d'érudition et de permanente remontée aux sources de la pensée européenne.

Mots-clés : *figure, trope, antonomase, comédie, lexique*.

LES DÉNOMINATIONS DES INSTITUTIONS JUDICIAIRES EN FRANÇAIS ET EN ROUMAIN : QUEL TYPE D'ÉQUIVALENCE ?

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Résumé

La traduction entre deux systèmes juridiques devient une opération de droit comparé dans le but de transposer un message d'un ordre juridique à un autre, d'une culture juridique à une autre. Le traducteur devient un médiateur entre deux langues-cultures qui s'assume la responsabilité de mettre en place des activités cognitives afin de faire le transfert entre au moins deux langues, selon les contraintes linguistiques, culturelles et juridiques des deux langues en contact. Il faut ainsi toujours employer avec prudence les alternatives de traduction et faire attention à prendre le terme correspondant à la culture juridique du système juridique en place.

Dans notre communication, nous nous proposons de mener une réflexion sur deux aspects qui touchent à la spécificité de la terminologie juridique et au processus de traduction entre deux langues-cultures, le français et le roumain dans notre cas. Plus précisément, notre objectif est la mise en évidence de la spécificité culturelle des dénominations concernant les institutions judiciaires des deux systèmes juridiques, avec un accent particulier sur la correction des choix terminologiques faits par les sites spécialisés, les glossaires et les banques de données en ligne.

Les instruments de notre analyse seront la recherche lexicographique, la consultation des ressources offertes par la Toile ainsi que l'analyse comparative des institutions judiciaires françaises et roumaines.

Mots-clés : *traduction juridique, équivalence, institution judiciaire, transfert culturel, culture juridique.*

PRIMELE TRATATE DE RETORICĂ LA ROMA

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Abstract

The art of public speaking has been practiced in Rome since regal time. In the dialogue *Brutus*, Cicero mentions that its beginnings date back to the time of Servius Tullius, *Servio Tullio regnante viguerunt* (X, 39). In the same dialogue, Cicero makes a history of public speaking in Rome, but begins with the eulogy of Hortensius, considered the best lawyer and orator, of course, until he was outclassed by the young Cicero, who brilliantly won the lawsuit against Verres defended by Hortensius himself. On the other hand, Cicero does not hesitate to pay tribute to the Greeks, those who created the oratorical art, practiced and theorized it at a level of excellence that encouraged the Romans to compete with them. Thus, public speaking has become a way to make himself known at Rome, and mastering it meant success in the Senate debates and in the courts. To ensure a successful career, a

comprehensive education was needed which only rhetoric schools or apprenticeship under the guidance of an experienced lawyer or orator could provide. The formation of political, intellectual or cultural elites was entirely a matter of rhetorical education. To this end, textbooks were required to provide trainers with clear, comprehensive and effective teaching methods. At first, the Romans used the Hellenistic rhetorical treatises, but over time, acquiring their own experience adapted to Roman specifics, they began to write their own treatises. Although there is information about the existence of such manuals before the 1st century BC, they did not reach us. Fortunately, we have two rhetorical treatises from the beginning of the 1st century BC, written almost at the same time, approximately between 90 and 88. These are *De inventione*, which most likely belongs to Cicero, and *Rhetorica ad Herennium*, whose author is not known.

The aim of this article is to present these two treatises and to make a comparison between them to reveal what they have in common and what distinguishes them.

Keywords: *Roman rhetoric, Cicero, rhetorical treatises*, *De inventione*, *Rhetorica ad Herennium.*

DE AMICITIA COMME DISCOURS SUR L'AUTRE

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Résumé

Déployé sous forme de dialogue, sur un ton de conversation familière, ce traité cicéronien de philosophie morale, *De amicitia* est une tentative considérable de penser la présence de l'Autre dans l'horizon de la vie humaine. Selon une herméneutique du sujet déroulée dans l'antiquité en ce qui concerne intérêt personnel (*sui cura*) sous le signe de la limite, de la modération et de la mesure, le souci pour l'Autre est un acte de pensée corrélative morale que Cicéron choisit de discuter dans le présent traité. Intégré dans le paradigme de la pensée classique, basée sur l'équilibre et l'harmonie (à la fois humaine et universelle), le modèle cicéronien propose une expérience éthique capable de positionner correctement le sujet par rapport à l'altérité, mais aussi par rapport au savoir et à la vérité. La transformation de soi par l'Autre et la pratique de la communion est une leçon de haute spiritualité offerte par le modèle cicéronien.

Mots-clés : *sujet, altérité, philosophie morale, savoir, vérité.*

ENGLISH IDIOMS REFERRING TO GREEK MYTHOLOGY OR ROMAN HISTORY

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Abstract

Our article refers to English idiomatic expressions regarding different characters from the Greek mythology or Roman history. Among these, many constructions are considered international expressions, which are used in the main modern languages: English, French, Spanish, Italian, etc. Although the English language is a Germanic language, as regards the vocabulary and the grammar, a third of the English vocabulary originates in the Latin language. The influence of the Latin language dates back to the Old English period, when the island Britannia has been conquered by the Romans. The Latin language has had a great influence on the English language during the Norman Conquest, by the medium of the French words which originate in the Latin. Numberless expressions from different

domains, such as philosophy, technology, art, as well as a great number of suffixes and prefixes have entered the English language through the medium of the Latin. As regards the Greek language, the majority of the Greek expressions have entered the English language by the medium of the Latin language and other Romance languages, especially the French language.

DISCURSURILE LUI THUCYDIDES ŞI PROVOCARILE LUMII DE AZI

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Abstract

Reading today Thucydides' *Peloponnesian War*, you had better understand the troubles of our times. First, the speeches recreated by the historian for particular cases in the Athens-Sparta conflict actually raise general issues about international relations and human nature. The Peloponnesian War of Thucydides is, as the author himself defines, "en exact knowledge of the past as an aid to the understanding of the future" (I, 22). Because human nature is unchanging, Thucydides knew that his work would be to serve as a lesson for the next generations (κτῆμα ἐς αἰεί „a possession for all time"). The rise of Athenian power, which threatened the domination of Sparta and the Peloponnesian League, is the cause of the conflict and preventive attacks on rising nations become very probable (known as "the Thucydides trap"). Several speeches recreated by Thucydides for some Athenian or Spartan leaders will become models of interpretation of facts in Western culture. Pericles demands no concession to Sparta (I, 140-145) and speaks of the impossibility of avoiding the war, of the mechanism of the conflagration, the firmness of decision-making, and of individual involvement in the common interest. After the end of the first year of war, Pericles' funeral oration (II, 34-46) is an affirmation of the values in the name of which one can fight. "The Mytilenian Debate", in which two politicians of the day have held opposing ideas, is a repeatable situation at any time: Cleon, a radical, proposes the immediate and exemplary punishment of Mytilene's rebellious city; Diodotos, a moderate, instead recommends the forgiveness of traitors as being more useful in the long term for Athens (III, 37-48). It is a debate about the failure of democracy and pragmatic politics (Realpolitik) that still inspires Western chancelleries. "The Melian Dialogue" is a struggle between the realism of the great powers (morality is secondary) and the idealism of the small ones: the strong city of Athens subjects the insignificant island of Melos only by virtue of holding the power (V, 84-116). Last but not least, the debate on the expedition in Sicily (VI, 8-10) speaks of foolishness in making decisions, or how the youthful wind of a politician (Alkibiades) can ruin a whole city.

Keywords: *Thucydides, Realpolitik, war, dialogue, policy.*

TRADUCCIÓN, TRADICIÓN Y TRAICIÓN: FORTUNA DEL TÓPICO 'OMNIBUS MOBILIBUS MOBILIOR SAPIENTIA'

Marco A. GUTIÉRREZ

RESUMEN

"En esta comunicación estudiaremos el tópico 'omnibus mobilibus mobilior sapientia', que tiene su punto básico de referencia en el Liber Sapientiae (7,24) del Antiguo Testamento, teniendo en cuenta la versión griega y sus traducciones en latín y español (desde época medieval hasta el presente).

Para una comprensión apropiada de los diferentes matices que en cada caso alcanza el término/idea de 'sophía/sapientia/sabiduría' tenderemos presentes no solo todos aquellos contextos en los que aparece sino también aquellos en los que alterna con otras palabras de su espectro semántico. De esta manera podremos determinar los parámetros que sirven para contextualizar el verdadero significado intencional del tópico en cuestión."

Palabras clave: *Traducción, Semántica, Intencionalidad, Léxico, Sabiduría*.

ARTA ORATORICĂ ÎN *METAMORFOZELE* LUI OVIDIU

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Résumé

On s'est proposé, dans ce travail, de démontrer que les *Métamorphoses* d'Ovide représente un texte référentiel pour la rhétorique, parce qu'il met en pratique tous les principes de celle-ci énoncés par Quintilien et Cicéron. L'art du récit chez le poète latin s'appuie sur le mélange harmonieux entre les discours et les récits dans le but de mettre en œuvre le procédé de la variation. Dans les discours des différents personnages, il est facile à repérer les parties du discours traditionnel du genre délibératif. Les discours mettent en évidence aussi l'originalité d'Ovide, par la maîtrise de combiner la rhétorique et la poésie et par l'adaptation des options rhétoriques à la personnalité du locuteur.

Mots-clés : *Métamorphoses, ars dicendi, discours, récit, poésie*.

MODERN APPROACHES TO ANCIENT SATIRE. JONATHAN SWIFT AND THE MENIPPEANS

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Abstract

The purpose of this article is to observe and analyze the manner in which the ancient satirical type of discourse evolved into the English medieval literature, especially in the case of Jonathan Swift.

Menippean satire, one of forms developed from the Ancient genre of satire, originates in the 3rd c. B.C., in the works of Menippus, philosopher and Cynic, and evolves to a more regulated form in Lucilian Satire. Being the classic example of ancient Menippean satire, Lucilius` type of satirical discourse represents the ground on which later works are developing from. Political matters, philosophy or morality are regarded by the means of laugh and it seems that Swift made use of this satirical type of discourse in order to express his own ideas. The quarrel of the Ancient and Moderns began in the 17th European century and Jonathan Swift`s satirical works took the part of Ancients. As a defender of the Ancients, both Greeks and Romans, Swift is making an apology to classical literature, political regimes and philosophy. Gulliver`s travels, through diversion and digression, is revealing and discussing the serious problems of contemporary situation of England, and Europe in general. Making comparisons between back and then, ancients and moderns, Swift satire is becoming a form of protest against the direction followed by the new intellectuals and the way they interpret the ancient sources. As an exoteric writing, Gulliver`s Travel uses ancient type of satire in order not only to make an apology of it, but also to revise its status and interpret its educational role.

Keywords: *Menippean satire, Jonathan Swift, Gulliver, protest, digression.*

LE MYTHE D'UN HÉROS :
ANTIGONE DANS *LE QUATRIEME MUR* DE SORJ CHALANDON

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Abstract

Sorj Chalandon's novel, *Le quatrième mur* (*The Fourth Wall*) (published by Éditions Grasset and present on the Goncourt List 2013), is a general reflection on the War, on its mechanism that drives people to participate in it, a narrative that insists on the psychological consequences that war has on humanities.

We want, through Chalandon's novel, to reinterpret the myth of the hero, especially that of Antigone (by his tragic conflict defined in the midst of a civil war in which irreconcilable forces are opposed), insisting on the utopia of life.

Keywords: *myth, Antigone, utopia, Chalandon's novel*.

TERMENUL „FORUM" DIN ANTICHITATEA ROMANĂ ÎN CONTEMPORANEITATE

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Abstract

The centre of ancient Roman civilization definitely was the f*orum* where public life was fully manifested. The term *forum* was usually accompanied by the adjective *Romanum*, making up the phrase *Forum Romanum*, recognizable from the time of the kingdom until the time of the empire. As a public space, the *Forum Romanum* was not only the epicentre of economic and socio-political events, but also the framework for the publicity of legal norms. This explains why *Lex duodecim tabularum*, the oldest attested Roman law, dating from 449 BC, was displayed in the Roman forum, establishing

the legal principle *Nemo censetur ignorare legem*, fundamental for all legal and judicial systems around the world and at all time.

The forum, as an expression of public life, has evolved to the present day, where it most often appears as a virtual space open to all opinions. Therefore, this paper follows the evolution of the forum concept with its meanings from the beginnings of Roman civilization to the present time marked by the most advanced technologies.

Keywords: *antiquity, forum, law, publicity, public life.*

TRADIȚIA DISCURSIVĂ ANTICĂ REFLECTATĂ ÎN „DIDAHIILE" LUI ANTIM IVIREANUL. STUDIU DE CAZ

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Abstract

In this study we aim to analyze one of the speeches of Antim Ivireanul, Word for education, at the *Assumption of the Most Holy Mother of God and the Virgin Mary*, which is part of his famous collection of speeches, "Didaches". We will consider the analysis of the very articulated structure of the discourse and argumentation strategies, in order to demonstrate the impact of classical rhetoric on both the form and argumentation technics of this great orator's speech, a true artist of the word in Romanian language, despite his Georgian origin.

Keywords: *discourse, ancient rhetoric, strategy, orthodoxy, Romanian.*

PROIECȚII ALE ROMANITĂȚII PRIN DISCURSURI OGLINDĂ-IN-OGLINDĂ

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Rezumat

Numeroase portrete și, mai ales, atitudini ale liderilor barbari cu care s-a confruntat Roma clasică ne sunt cunoscute astăzi nu prin vocile proprii ale societăților barbare în cauză, ci prin preocuparea autorilor romani de a le consemna. Acest aspect ne obligă să ținem seama de poziția și interesele individuale pe care și le-au asumat autorii interesați de lumea barbară. Un caz special îl reprezintă discursurile atribuite liderilor din Barbaricum, construite prin tehnica oglindă-în-oglindă, care reflectă nu mentalitatea Celuilalt, ci abordarea critică a propriei societăți.

Cuvinte-cheie: *Roma, Barbaricum, autorat, discurs oglindă-în-oglindă, mentalități.*
Keywords: *Rome, Barbaricum, autorship, mirror-in-mirror speech, mentalities.*

SYMBOLIC THOUGHT IN MYTHS: ANCIENT GREEK AND ROMAN INVENTION AND CONTEMPORARY REINVENTION

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Abstract

In ancient Greek and Roman Civilization, the myths not only 'portrayed' and expressed the connection and the interaction between the mortals and the divine powers, but also the symbolic thought of a changing and developing culture. Thus, myths and mythological thought were 'invented' by the poets, and especially by the dramatic (tragic and comic) poets who used then as the main theme of their plays. Furthermore, in Attic theatre certain symbols taken from a myth, or viewed as parts of a myth, were employed to create the desired dramatic effect, and, sometimes (as e.g. in the scene of the red 'carpet' in the Aeschylean Agamemnon), symbols were introduced in the plot as visual reinforcement and reminder of the exploited myth.

This opsis (i.e. theatrical aspect) of the dramatic myth continued its stage-life in the Roman Drama, and, afterwards, it offered the fertile soil for the birth and the growth of the European theatre (e.g. the comedies of Shakespeare). In the last years, segments of the Greek symbolic mythological thought occurred in best-sellers books (and in their cinematographic 'block-busters' versions) that –on the first sight- do not seem to have any connection to the ancient culture (as e.g. in the 'Harry Potter' books, and the sequent films). Their big success evinces that contemporary culture welcomed the 'reinvention' of the Greco-Roman symbolic thought as a part of a European and international culture.

The paper will focus on examples from ancient Greek and Roman theatre and contemporary books and their film versions aiming to a) reveal their connection regarding the use of myths, and the continuality of the same basic 'models' (occurring as a part of the literary/ theatrical inspiration and its 'facture'), and b) explain the reappearance of the same symbolic mythological thought.

Keywords: *myths, symbols, drama, best-sellers, cinema*.

SAINT GREGORY OF NYSSA'S EPITAPH PRONOUNCED IN THE HONOR OF SAINT MELETIUS THE GREAT, AN AVATAR OF THE ANCIENT FUNERAL EULOGY

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Abstract

Soon after Christianity became *religio licita* (through the Mediolanum Edict of 313), the interrogations of the cult society of the Roman Empire, in which the new religion had been accepted, as well as internal sectarian currents, led the Christian Church to formulate a more clearer doctrine. As the affirmation of the holy teachings of faith required the unanimous consensus of the local Christian Churches, the leaders of the Empire (following a tradition initiated by Constantine the Great) proceeded to the call of representatives from all local Churches in the Empire, when clarifying the ecclesial dissent. The most important of these meetings were considered and named in the history of the Church, either the Synod or the Ecumenical Councils.

In 381, Emperor Theodosius the Great (379-395) summoned the Second Ecumenical Synod in Constantinople. Saint Meletius, Bishop of Antioch, the honorary leader of the Orthodox, under whose leadership debates had begun, passed away shortly after the commencement of the synod. Consequently, Saint Gregory, Bishop of Nyssa, was assigned by Theodosius to utter the Funeral

Speech Word in honor of Meletius. In the collection of abbot J.-P. Migne this speech bears the title *ΕΠΙΤΑΦΙΟΣ ΛΟΓΟΣ ΕΙΣ ΤΟΝ ΜΕΓΑΝ ΜΕΛΕΤΙΟΝ ΕΠΙΣΚΟΠΟΝ ΑΝΤΙΟΧΕΙΑΣ.*

The presentation we presently propose aims to demonstrate that:

1. This *Speech* spoken by Saint Gregory in the honor of Saint Meletie is a *ἐπιτάφιος λόγος,* (a form of the funeral eulogy very familiar to the Sophists and described with great care by Menandru). Such a discourse is, above all a structure, a set of places (*τόποι*) or chapters (*κεφάλαια*), rigorously arranged, in which elaboration of each chapter and the observance of their succession in the structure of the exhibition were considered by the ancients as indispensable to a good speech of this genre; we will see that Saint Gregory strictly follows these rules;

2. Saint Gregory's *Speech* continues the ancient funeral discourse, as he strictly adheres to the strict formal instructions of writing such a text, and the *Epitaph in the Honor of Meletius* represents one of the avatars that the funeral speech has known over time, from Greek antiquity to the Byzantine period. In other words, we aim to prove that, due to observing the strict formal indications of writing an epideictic type, Saint Gregory may be considered as a continuator of the rhetoric schools in which he was trained. Also, we aim to show that what is innovative in his *Speech* is the inevitable contribution of the Christian specificity of his discourse, in the context of the reconfiguration of the ancient literary typologies.

3. The underlying - but not least important - stake in the second objective of our research is the identification of a pertinent argument, useful in demonstrating that the theological heritage of science and wisdom in the ancient world continued its existence (and even enriched), passing to modern times through the Christian authors who sent it either explicitly, or melting it into a refined, ambivalent, multilayered speech.

4. While in Italy, France or England one can speak today of a true re-education of epideictic studies, Romanian studies of this type are rather isolated. That is why the study / presentation we currently propose under the title *Saint Gregory of Nysse's Epitaph pronounced in the honor of Saint Meletie the Great, an Avatar of the Ancient Funeral Eulogy* can contribute, even to a very small extent, to recovering this absence as well as to exploring a corpus of separate texts from a different perspective that brings them close to the discursive strategies rediscovered by contemporary neo-rhetoric.

Thus, we hope that we can contribute to highlighting the continuity of the ancient funeral discourse, which is in fact the same, despite of its new Christian reconfiguration, as well as the recovery of the absence of studies dedicated to the exploration of the corpus of texts belonging to the epideictic literature. These are relevant texts both for Antiquity researchers and for researchers interested in this type of discourse through the sphere of neo-rhetoric and its connections with multiple branches of modern linguistics.

Keywords: *funeral eulogy, epitaph, epideictic, neo-rhetoric, rhetoric.*

PERPETUAREA IDEALURILOR DIN OPERELE SENECANE ÎN PERIOADA EVULUI MEDIU ŞI A RENAŞTERII

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Abstract

The hereby study performs an analysis on the profound influence that the Roman philosopher. Lucius Annaeus Seneca had on the Medieval Era and on the Renaissance period that followed long after the Imperial Roman epoch in which he lived. Although forgotten for several centuries, Seneca's writings were rediscovered beginning with the early Christian period to become an important inspirational source for the political, social, philosophical and psychological domains, as many authors and famous thinkers were influenced by his literary works. Criticized by some, praised by others and consulted by many, the Stoic ideals brought to light by the controversial figure of the Roman author continue to inspire and influence our times due to the immortal themes disputed in his works.

Keywords: *Stoicism, literature, author, Renaissance, Seneca.*

BREF REGARD SUR LES MARQUEURS DISCURSIFS A VALEUR METATEXTUELLE EN LATIN CLASSIQUE

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Résumé

Cette approche se propose de faire le point sur les stratégies configurées par le Latin classique pour marquer et assurer la cohésion et la cohérence textuelle et discursive. Plus précisément, il s'agit d'une démarche descriptive et analytique des marqueurs discursifs (désormais : MDs) de topicalisation, ayant, selon Frazer (1999), Kroon (1995, 1998a et b) ou Schiffrin (2001), une valeur (globale) métatextuelle, dans le sens qu'ils contribuent tout d'abord à la construction et à la structuration hiérarchique du discours (autrement dit, à l'actualisation de différents types de relations discursives). C'est le cas de toute une série d'items (conjonctions, adverbes, particules) ou de syntagmes, tels que : *at, atque, atqui, autem, enim, ergo, igitur, immo, nam etc. ou scin, quid, quid dicam*, assignés pour MDs, car ils sont non-référentiels, tout en donnant des 'instructions' sur la manière dans laquelle le discours a été élaboré (v. Ghezzi / Molinelli 2014). Ils remplissent ainsi de différentes fonctions tant au niveau intradiscursif qu'au niveau interdiscursif, actualisant soit l'introduction d'un nouveau topique, soit la focalisation d'un thème de discours ou bien la continuation, la fin ou le changement d'un topique, la conclusion de toute une série de raisonnements etc.

Mots-clés : *marqueurs discursifs, Latin Classique, valeur métatextuelle, cohésion et cohérence textuelle et discursive.*

FUNCŢIA RETORICĂ A LOCUŢIUNILOR LATINE DIN LEGISLAŢIA ROMÂNĂ

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Résumé

Dans tous les systèmes nationaux de droit de l'Europe les citations en latin accomplissent au moins deux fonctions: a. l'expression de certains concepts ou principes juridiques ; b. une fonction rhétorique qui polit le texte.

Dans le système roumain de droit (y incluses la législation, la jurisprudence et la doctrine) les citations les plus fréquentes, sous forme de mots, de locutions, de syntagmes et d'adages, se retrouvent dans des travaux théoriques, tandis que les moindres, un véritable *rara avis*, dans la législation.

Cette étude valorise une recherche sur un corpus constitué de tous les actes normatifs publiés dans le Journal Officiel de la Roumanie (Monitorul Oficial) entre 1859-1942, à la suite de laquelle nous avons identifié onze locutions latines: *ab antiquo, ab intestat, aeque principaliter, de visu, eo ipso, motu proprio, mutatis mutandis, propriis sensibus, sic volo, stante pede şi testimonium abeundi.*

Mots-clés : *latin commun, latin juridique, linguistique juridique, locutions latines, héritage latin dans la législation roumaine.*

PRÉNOMS MASCULINS FRANÇAIS D'ORIGINE LATINE (II)

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Résumé

Dans le présent article, qui constitue la seconde partie de notre étude, nous ferons une analyse des prénoms masculins français (L-V) d'origine latine, essayant d'observer et de souligner l'influence latine sur l'anthroponymie française, en réalisant un corpus des prénoms.

Mots-clés : *anthroponyme, prénom, influence, emprunt, sens.*

OBSESIA DISCURSIVĂ A LUI CATO CENSOR

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Abstract

Cato the Censor or Cato the Elder was a Roman statesman known for his conservatism and traditionalism. He is said to have been a successful lawyer who never lost any case, he delivered memorable speeches on various political, legal or economic themes, each time concluding his speeches in an obsessive manner: *Censeo Carthago delenda esse*, „I think Carthage should be destroyed".(our transl.) This discursive obsession of Cato Maior, who remained in history as Cato the Censor due to the perfect exercise of the censor magistracy, denotes not only his traditionalism, his conservative affinities, but also a fear of Rome's enemies/rivals. Carthage was at that time the power which dominated the Mediterranean Sea, having a strong empire and great financial influence, facing the Roman ambitions of expansion in the region, and also the Roman state's existence literally, as proven during the Punic Wars.

Although a rigid conservative in conceptions, Cato the Censor was a great Roman patriot, a man of distinguished culture, an exceptional jurist, he wrote several works of economic and literary value, always supported the Roman state and fought with all his powers, in particular the power of his words, for the supremacy of the Eternal City. He believed that the enemies of Rome had to be eliminated, only in that way could Rome become a great power, even if these considerations also betrayed the fear of the foreigners/enemies of the Romans. Cato the Censor demonstrated that Rome could defeat them by tenacity and by following the *mos maiorum*, his main argument in Roman politics.

Keywords: *political discourse, Cato the Censor, enemies, ancient Rome, conservatism.*

FROM ANCIENT RHETORIC TO CONTEMPORARY COGNITIVE RHETORIC

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Abstract

Our paper gives an overview of the main tenets of Rhetoric, Neo- Rhetoric and Cognitive Rhetoric.

Rhetoric is the art of persuasion par excellence. As a subject of formal study, very important in the field of education and a productive civic practice, rhetoric played a key role from antiquity to the late 19th century.

Since the study of tropes and their role in the lexicon is a central part of rhetoric, Guiraud (1970) considered it the stylistics of antiquity.

At the turn of the 20th century, under the influence of structuralism, there was a revival of rhetorical study. This preoccupation for the renaissance of a long-standing tradition was materialized in seminal rhetorical studies such as *Rhétorique Générale* (1970) written by the Groupe μ. This interdisciplinary team contributed to the renovation of the elocutio in the context of poetics and modern linguistics. A significant reason for the revival of the study of rhetoric was the renewed importance of language and persuasion in the increasingly mediated environment of the 20th century and through the 21st century, with the media focus on political rhetoric. More recently the term rhetoric has been applied to media forms other than verbal language, e.g Visual Rhetoric.

The rhetorical tradition is also revisited through Cognitive Rhetoric, sometimes called Cognitive Poetics or Cognitive Stylistics. This is not simply a way of applying the main principles of cognitive linguistics and cognitive psychology to text analysis. Due to its focus on how readers process the language of texts, Cognitive Rhetoric represents simultaneously a turn back in time, from the antique study of rhetoric to modern theories in literary criticism, aiming to answer the principal and sometimes controversial issues that have concerned the theory of literature for generations.

Keywords: *cognitive processes, Cognitive Rhetoric, conceptual structures. Neo-Rhetoric, Rhetoric*.