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SECTION I
GRECO-ROMAN ANTIQUITY



MULTIFACETED DEPICTION OF THE EPIKLEROS IN ANCIENT ATHENS

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ABSTRACT

The admirable democratic edifice of classical Athens is based on the unparalleled legitimacy of its socio-politically mature citizens. Their conscious commitment to the established legal framework implies the exemplary well-being of the city, while anticipating both individual progress and universal prosperity.

For the unimpeded achievement of an ideal balance within the social fabric, the official state demonstrates a highly progressive provision and an impressively high level of solidarity, especially towards vulnerable groups of society. Thus, Attic law aims at the moral rehabilitation of the unmarried only daughter, but also at the intra-marital perpetuation of the “oikos” through targeted inheritance of tangible assets.

The present work attempts to concisely and methodically examine the main aspects of the pioneering institution of the epiklerate in the Athenian daily life and in its purely patriarchal manifestations, as in detail described in reliable works of great philosophers and renowned orators.

KEY WORDS: *epikleros, Athens, epidikasia, marriage, inheritance*

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**IMPROBATIO TESTIUM ÎN DISCURSUL LUI CICERO, PRO FLACCO
IMPROBATIO TESTIUM IN CICERO'S SPEECH PRO FLACCO**

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ABSTRACT: In 59 B.C., Cicero defended Lucius Valerius Flaccus against a charge of extortion allegedly committed during the mandate of governor of Asia. In his speech, held as *actio secunda*, Cicero did not directly address the legality of Flaccus' actions in the province, instead choosing to rely his defense strategy on discrediting the prosecutor and the witnesses. Cicero emphasises that Laelius, the prosecutor, by pressing charges against Flaccus, aims not to defend the provincials, but to promote the political interests of Flaccus' enemies. Further, Cicero undermines the trust of the jurors by contesting the witnesses' credibility and their competence. In this latter direction, he makes use of many national stereotypes relating with ethnic groups inhabiting the province of Asia. I argue that the use of such rhetorical means is not proof of Cicero's xenophobia, nor does it testify the existence of a strong xenophobic attitude in the Roman society during the 1st Century B.C., but that it represents only an example of a widely used defense strategy. The ethical interpretation of such strategy remains debatable.

KEYWORDS: *political trial, province of Asia, extortion charge, discrediting the witnesses strategy.*

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ORGANIZAREA ECONOMICĂ A LIMESULUI ALUTAN LA SUD DE CARPAȚI

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THE ECONOMIC ORGANIZATION OF THE *LIMES ALUTANUS* IN THE SOUTH OF THE CARPATHIANS

ABSTRACT:

Archaeological inventories discovered in the perimeter of fortified settlements such as pottery for everyday use, iron tools for agriculture, carbonized grain and mills, facilities for reducing ores, coins and numerous imports, are sustainable arguments for the economic and commercial function of the various Daco-Roman settlements from the 1st-2nd centuries.

Like other regions of the Roman province of Dacia, the perimeter of the *limes Alutanus* was no exception in terms of economic development, which could be best observed in the area of the main city of *Romula*, which also became the capital of the province, *Dacia Malvensis*, but also in the territories of the main settlements and fortifications scattered along the Olt River, such as *Slăveni*, *Acidava* or *Buridava*. The implementation of Roman technology in craft production in the province of Dacia led to an evolutionary step in this area.

The general situation of the *limes Alutanus* on its section located south of the Carpathians in terms of the existing economy can be characterized as one offering favorable conditions for specific activities related to agriculture, trade, exploitation of forests and pastures, animal husbandry, exploitation of subsoil resources. A development of craftsmanship, which converted raw materials into finished products as a response to the needs of the population, can also be observed.

The craft production in the specialized workshops was generally local, in order to cover the needs of the local population, but some finished products were destined for export to other provinces of the empire. The trade with the barbarians living in the 5th or 6th of *limes* was also very developed. Such a phenomenon is specific for the border areas of the Roman Empire, the trade being of interest to both parties.

The economy of this part of the *limes Alutanus* can be characterized as being very active. The *limes Alutanus* area, as a part of the province of Dacia, was an important factor in the Romanization process through its production workshops, comparable to other border provinces of the empire.

KEYWORDS: *limes, economic life, pottery workshops, crafts, finished products, agriculture, trade, natural resources.*

LEGILE LA CARE FACE REFERIRE CICERO ÎN *PRO CAELIO*

THE LAWS CICERO REFERS TO IN *PRO CAELIO*

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ABSTRACT

In the spring of the year 56 BC, the young lawyer M. Caelius Rufus, with a rising career in the legal and political scene of Rome, Cicero's disciple and protégé, was charged with many crimes of particular gravity both in the sphere of public and private law. Because the first and most serious of the charges was that of use of violence (de vi), the trial was conducted by a permanent court (quaestio perpetua).

Caelius and his team of lawyers had to deal with three prosecutors who raised this multitude of accusations (crimina), of which the most serious was de vi followed by those of organizing a riot in Neapolis (de seditione), of theft (de furto), and of attempted murder by poisoning (de veneno). The prosecution was based mainly on the fact that Caelius' bad reputation, which the defence will not deny for reasons of argumentative strategy, would damage his credibility before the judges.

The defence team also consisted of three people, one of them being the defendant Caelius in person, followed by the great lawyer M. Crassus, who dealt with the charges de seditionibus Neapolitanis, de pulsatione Alexandrinorum and de bonis Pallae. The third lawyer was Cicero himself, whose final statement was meant to reject crimina auri et veneni. However, Cicero's speech was not a punctual one, but a skillful development of rhetorical and legal strategy through which he aimed to transform the weak point of the defence – namely the scandalous life of Caelius which was a major asset for the prosecution -, into a strong point by dismantling step by step all the allegations as unfounded and presenting reasonable arguments to restore the reputation of his client. To achieve this performance, during his defence speech Cicero made direct or indirect reference to the laws under which Caelius was accused, proving that in his case these do not apply.

The intention of this article is to identify these laws and to discuss their scope and the way in which Cicero interpreted them in order to dismiss all the charges against his client. Perhaps it is redundant to add that, with Cicero's major contribution, this process was brilliantly won by the defence team.

KEYWORDS: *Caelius, Cicero, law, quaestio perpetua, rhetorical and legal strategy.*

**DE LA REPUBLICĂ LA IMPERIU:
TRANSFORMĂRI INSTITUȚIONALE ȘI MENTALITARE ÎN LUMEA ROMANĂ**

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**FROM REPUBLIC TO EMPIRE: INSTITUTIONAL AND MENTAL
TRANSFORMATIONS IN THE ROMAN WORLD**

ABSTRACT

The transition from republic to empire was a phenomenon with major institutional and mental implications in the Roman world. Territorial expansion and cultural diversification through the assimilation of new populations determine a reconfiguration of the power field (*imperium*) which, as realities become more complex and relations with otherness increasingly difficult to manage, tends to focus on a centralizing formula. Centrifugal tensions felt at the social level are contrasted with a centripetal, unifying projection of the institutional pole of the exercise of power, as if all the uncertainties of this world would settle under such a control apparatus (in this sense, Augustan politics evolves under the concept pacification – *Pax Romana*). A clever mechanism of camouflaging the new institutional levers under the old republican vestments prepares profound mental transformations in the Roman world, generating a palimpsest landscape, by means of the use of disguise and mask.

KEY WORDS: *mentalities, institutions, power, disguise, stratification.*

WOMEN IN ROMAN LAW

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ABSTRACT:

The life of the Roman women as reflected in ancient literature is strictly regulated by Roman law.

The status of the Roman women both during the marriage and in the case of divorce or widowhood offers a nuanced picture of the Roman society during the Roman Empire.

In the pyramidal structure of the Roman society in which the rich senators represented the top of the pyramid, the wives and children automatically took over the title of honour but also the privileges and punishments corresponding to the social status.

They could not hold public offices, but could be priestesses, patronize small towns, finance colleges and festivals.

They also benefited from properties generally acquired by inheritance and made acquisitions, loans, rents.

KEY-WORDS: *women status, manus, marriage legislation, rights, divorce, guardians.*

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ARISTOPHANES' WASPS OR THE LEGAL SYSTEM UNDER ATTACK

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ABSTRACT

The Aristophanes' *Wasps*, staged at the Lenaia festival in 422 BC, is an attack on one of the most important Athenian institutions, the legal system. This domain was exploited and distorted by the politicians of the time, and especially by Cleon – if we are to believe Aristophanes. There were no professional judges in Athens at the time; any citizen of at least 30 years of age and with political rights could be summoned as a judge. At first the judges attended for free. But Pericles, however, introduced a reward of one obol per meeting. This change had a double consequence. On the one hand, the jury work became more attractive for the poor, the lazy, who could thus earn their everyday living. On the other hand, the courts fell under the influence of demagogues, especially after Cleon raised the judges' salaries to three obols. Thus, the poor wanted more lawsuits. Out of civic duty, it became a job. Demagogues exploited this state and multiplied accusations against opponents. Aristophanes accused politicians of this vicious system. For today's readers, the legal system 9uet o9r double attack, from Cleon, but also from Aristophanes.

KEY-WORDS: *Aristophanes, Wasps, legal system, Cleon, demagogues.*

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**LEX SCANTINIA SAU AMBIGUITATEA RELAȚIILOR DE DRAGOSTE ÎN
SATYRICON**

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ABSTRACT

The Latin novel keeps the modern reader in a permanent challenge to its construction, to its significance, perspective and various modalities of interpretation. Many approaches have been made on the (un)certainty of the authors, especially in Petronius case, on the structure of the *Satyricon* or of the *Metamorphoses*, on the construction of the characters, on their common or distinctive themes, on their emerging points, on their degree of lecture or on their deep significance. Among all these, sexuality remains an intriguing milestone.

The purpose of this paper is to discuss some aspects of the sexual relations' ambiguity that defines the male characters in the *Satyricon* of Petronius, focusing especially of those under the Lex Scantinia suspicion.

KEYWORDS: *novel, love, free born citizen, slave, lex.*

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SISTEMUL DE EDUCAȚIE ÎN ANTICHITATEA ROMANĂ

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THE EDUCATION SYSTEM IN ROMAN ANTIQUITY

ABSTRACT

Education must be the backbone of every person and every state, regardless of the historical period to which we refer. The ubiquity of the educational component definitely influences the evolution of the entire human society.

In this article we propose a brief radiography of the education system during Roman antiquity. We will make a synthetic presentation of the way the school was organized in ancient Rome but also the permanent concerns for the improvement of education, manifested by the intellectuals of the time. Basically, the concept of continuous training is millennial, only the paradigm has changed over time.

We also follow a parallel with the current education system to identify problems and possible solutions to make it more efficient.

KEY WORDS: *Roman antiquity, education, person, state, school.*

REZUMAT

Educația trebuie să reprezinte coloana vertebrală a fiecărei persoane și a fiecărui stat, indiferent de perioada istorică la care facem referire. Omniprezența componentei educaționale influențează definitiv evoluția întregii societăți umane.

În articolul de față ne propunem o scurtă radiografiere a sistemului de educație în perioada antichității romane. Vom avea în vedere prezentarea sintetică a modului în care era organizată școala în Roma antică dar și preocupările permanente pentru îmbunătățirea educației, manifestate de intelectualii vremii. Practic, conceptul de formare continuă este milenar, doar paradigma s-a modificat de-a lungul timpului.

De asemenea, urmărim și un paralelism cu sistemul de educație actual pentru a identifica problemele dar și eventuale soluții pentru eficientizarea acestuia.

CUVINTE CHEIE: *antichitate romană, educație, persoană, stat, școală.*

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INFLUENȚA RELIGIEI ASUPRA SOCIETĂȚII ROMANE

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THE INFLUENCE OF RELIGION ON ROMAN SOCIETY

ABSTRACT

Religion in ancient Rome, manifested through specific beliefs and practices, had a strong influence on the life of the Romans, in all its aspects.

If we think only of a few landmarks, we can understand the undeniable importance of the religious element in Roman society. The founding of Rome, polytheism, Christianity, the interweaving of religion with Roman law, literature and art are eloquent examples of the manifestation of the beliefs and practices of the Romans. In our presentation we will consider, in particular, the aspects of social and legal nature subject to the direct influence of religion.

The religious phenomenon has, without a doubt, even today the strongest and most profound impact on human society and, precisely for this reason, we must understand its springs that have their origin in distant antiquity and that balance the order of the inner and outer world.

KEYWORDS: *Roman antiquity, beliefs, Roman law, practices, religion.*

REZUMAT

Religia în Roma antică, manifestată prin credințe și practici specifice, are o influență puternică asupra vieții romanilor, sub toate aspectele ei.

Dacă ne gândim numai la câteva repere, putem să înțelegem importanța incontestabilă a elementului religios în societatea romană. Întemeierea Romei, politeismul, creștinismul, întrepătrunderea religiei cu dreptul roman, literatura și arta sunt exemple elocvente de manifestare a credințelor și practicilor romanilor. În prezentarea noastră vom avea în vedere, mai cu seamă, aspectele de natură socială și juridică supuse influenței directe a religiei.

Fenomenul religios are, fără îndoială, și astăzi cel mai puternic și mai profund impact asupra societății umane și, tocmai de aceea, trebuie să înțelegem resorturile acestuia care își au originea în îndepărtata antichitate și care echilibrează ordinea lumii interioare și exterioare

CUVINTE CHEIE: *antichitate romană, credințe, drept roman, practici, religie.*

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**ESENȚA DREPTĂȚII LA CICERO.
VALORI PRINCIPALE ALE ETICII CICERONIENE**

**THE ESSENCE OF JUSTICE IN CICERO.
MAIN VALUES OF THE CICERONIAN ETHICS**

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ABSTRACT:

Our study aims to analyze the Cicero's socio-political philosophy, as an *expertus iuris*, reflected in judicial speeches, political addresses and agreements on duties, laws and state. Cicero's socio-political philosophy contains general social and ethical views, useful to the Roman jurists for their legal purposes, being exposed in *Digestele* (or *Pandectele*, 533), a compilation of authorized comments of the great Roman jurists in the classical period, in the second and third century AD, the time of the Roman jurisprudence development.

The Roman law has kept the spirit of the social-political philosophy in Cicero's work, and the fact that the concepts and principles of the Roman justice have been kept over 2000 years, having an influence on the overall evolution of judicial meaning and institutions, is a clear evidence that the Roman law has transcended the limits of the society that generated it, bringing a decisive influence on the justice later on.

KEYWORDS: *justice, social ethics, duties, state, laws*

REZUMAT:

Studiul nostru își propune o analiză a filosofiei socio-politice a lui Cicero, în calitate de *expertus iuris*, oglindită în discursuri judiciare, cuvântări politice și tratatele despre îndatoriri, legi și stat. Filosofia socio-politică ciceroniană cuprinde concepții sociale și etice generale, utile avocaților romani pentru scopurile lor juridice, fiind regăsite în *Digestele* (sau *Pandectele*, 533), o compilație de comentarii cu autoritate ale marilor juriști romani din perioada clasică, secolele II-III d.Hr, perioada dezvoltării jurisprudenței romane.

Legea romană a păstrat spiritul filosofiei socio-politice ilustrată în opera lui Cicero, iar faptul că noțiunile și principiile dreptului roman s-au păstrat de peste două mii de ani, punându-și amprenta asupra evoluției generale a ideilor și instituțiilor juridice, este o dovadă că dreptul roman a depășit limitele societății care l-a generat, exercitând o influență hotărâtoare asupra dreptului de mai târziu.

CUVINTE-CHEIE: *justiție, etică socială, îndatoriri, stat, legi*

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EFORII, INSTITUȚIA CHEIE A SPARTEI

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EPHORS, THE KEY INSTITUTION OF SPARTA

ABSTRACT

Sparta was the most famous military democracy of the ancient world, initiating for the first time a national, regular, professional and national army, also involved in the political management of the served state. This was made possible by the Great Rhetra, a true constitution of Sparta, which was applied almost throughout the history of Sparta. According to this constitution, Sparta had a social hierarchy and governing institutions, controlled by its army of citizens. Of these institutions, all being innovations from an institutional point of view (such as the double, elected royalty, *Gerusia*, the venerables of Spartan army elected for life, *Apella*, the Assembly of Military and Equal Citizens), the most important and unique in its kind was the institution of ephors.

The Ephors were elected by *Apella*, from among the best Spartan citizens, they controlled all the other institutions, without being controlled by anyone. Their main prerogative was to manage the military education / training of Spartan citizens that lasted between 6-7 years-60 years (an essential mission itself), but also they exercised the control over the action of the Spartan kings and the decisions of *Apella*. There were only five of them, but they managed to lead a true militaristic civilization.

We consider that through its conception. This Spartan institution was a real secret service, with very modern prerogatives for those times, all being selected on the basis of merit in a civilization in which every military citizen was a man of merit. If Sparta was and remains a unique and impressive civilization in many respects, but especially that of observance of the law, with no cases of corruption or military betrayal, this is due to the vigilance of the ephors, quite ignored by history studies.

Key words: *Sparta, civilization, institution, secret service, special officials.*

REZUMAT

Sparta a fost cea mai cunoscută democrație militară a lumii antice, inițiind pentru prima dată o armată națională, regulată, profesionistă și națională, implicată și în gestionarea politică a statului deservit. Acest lucru a fost posibil prin Marea Rhetra, o veritabilă constituție a Spartei, care a fost aplicată aproape pe întreg parcursul istoriei Spartei. Potrivit acestei constituții Sparta avea o ierarhie socială și instituții diriguitoare, controlate de către armata sa de cetățeni. Dintre aceste instituții, toate niște inovații din punct de vedere instituțional (precum regalitatea dublă, aleasă, *Gerusia*, venerabilii armatei spartane aleși pe viață, *Apella*, Adunarea cetățenilor militari și egali), cea mai importantă și unică în felul său a fost instituția eforilor.

Eforii erau aleși de către *Apella*, dintre cei mai buni cetățeni spartani, controlau toate celelalte instituții, fără a fi controlați de nimeni. Principala lor prerogativă era aceea de a

gestiona educația/pregătirea militară a cetățenilor spartani care dura între 6-7 ani-60 de ani (ea însăși o misiune esențială), controlul acțiunii regilor spartani și a hotărârilor Apellei. Erau doar cinci, dar au reușit să conducă o veritabilă civilizație militaristă.

Considerăm că prin concepția sa această instituție spartană a fost un veritabil serviciu secret, cu prerogative foarte moderne pentru acele vremuri, toți fiind selectați pe baza meritului într-o civilizație în care fiecare cetățean militar era merituos. Dacă Sparta a fost și a rămas o civilizație unică și impresionantă din multe puncte de vedere, dar mai ales acela al respectării legii, nefiind înregistrate cazuri de corupție sau trădări militare, acest lucru se datorează și vigilenței eforilor, destul de ignorați de studiile de istorie.

Cuvintecheie: *Sparta, civilizație, instituție, serviciu secret, funcționari speciali.*

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INSTITUȚII CULTURALE ROMANE

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ROMAN CULTURAL INSTITUTIONS

ABSTRACT:

Cultural institutions have been developed and built for public needs. They were symbols of the greatness of Rome, being places where events and actions for the inhabitants took place. Among these institutions were: the library, the theater, the amphitheater, the athenaeum, the *thermae*.

Libraries, institutions of learning and knowledge, were initially run by scientists and, as they developed, needed administrative organization. Asinius Pollio was the one who founded the first library in 37 BC. Augustus established two public libraries, this imperial practice being continued by other emperors.

Theaters were used to present tragedies, comedies, mime and pantomime performances, which revealed the daily life of the Romans, emphasizing characters and morals. The themes approached in the plays were political states, social conflicts, glorification of victories, mythology, feelings, etc.

The amphitheater was a central element in the social and political life of the ruling classes in ancient Roman society.

Among the most important institutions of cultural dissemination in Rome, in addition to those mentioned above, were:

The *Athenaeum*, a building in the form of a small theater, was offered for public reading by Emperor Hadrian.

Odeum was a smaller theater used for concerts and music and poetry competitions.

Thermae were a space for those more interested in mental sports than physical competitions, here being arranged places for lectures (readings), books and works of art.

All these were cultural institutions for the refined civilization of Ancient Rome, which have been preserved even today.

KEYWORDS: *library, theater, amphitheater, athenaeum, Roman culture.*

REZUMAT

Instituțiile culturale s-au dezvoltat și edificat pentru necesitățile publice. Ele erau simboluri ale măreției Romei, fiind locuri unde se desfășurau evenimente și acțiuni pentru locuitori. Printre aceste instituții erau: biblioteca, teatrul, amfiteatrul, *athenaeum*, *thermae*.

Bibliotecile, instituții de învățare și cunoaștere, au fost conduse la început de savanți și, pe măsura dezvoltării, au avut nevoie de organizare administrativă. Asinius Pollio a fost cel care a întemeiat prima bibliotecă în anul 37 a.Chr. Augustus a înființat două biblioteci publice, această practică imperială fiind continuată și de alți împărați.

Teatrele erau folosite pentru a prezenta tragedii, comedii, spectacole de mimă și pantomimă, care dezvăluiau viața de zi cu zi a romanilor, punând accent pe caractere și moravuri. Temele abordate în piesele de teatru erau stările politice, conflictele sociale, glorificarea victoriilor, mitologia, sentimentele ș.a.

Amfiteatrul a fost un element central în viața socială și politică a claselor conducătoare din societatea romană antică.

Dintre cele mai importante instituții de răspândire culturală la Roma, pe lângă cele amintite mai sus, erau:

Athenaeum, edificiu sub forma unui mic teatru, a fost oferit lecturii publice de către împăratul Hadrian.

Odeum era un teatru mai mic folosit pentru concerte și concursuri de muzică și poezie.

Thermae, a fost un spațiu pentru cei mai interesați de sportul mental decât de competiții fizice, aici fiind amenajate locuri pentru prelegeri(lecturi), cărți și lucrări de artă.

Toate acestea au fost instituții de cultură pentru rafinata civilizație a Romei Antice, care s-au păstrat ca fond și astăzi.

CUVINTE CHEIE: *biblioteca, teatru, amfiteatru, athenaeum, cultură romană.*

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CAESARES QUI NON VALEBANT: WEAKNESSES AND DEFECTS IN THE *TWELVE CAESARS OF SUETONIUS*

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ABSTRACT:

This paper examines the lexicological aspects of the physical defects and weaknesses described in the Twelve Caesars by Suetonius. We aimed to determine and summarize the lexicon used for this purpose. To this end, we analysed the work of Suetonius by (1) gathering specific passages, (2) dividing them semantically and (3) studying them both lexically and semantically. In addition, we contrasted the analysed lexical terms and expressions with the graphic representations of the described Caesars. We concluded a closed corpus of nouns, adjectives, particles and verbs, and structures that include all the mentioned. This corpus has helped us confirm the accuracy of the graphic representations.

KEY WORDS: *Defects, Lexicon, Graphic representations, Caesars, Suetonius.*

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**MUSIC ROUTE IN ANCIENT GREEK
AND ROMAN WORLD**

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ABSTRACT:

Music is considered as a fundamental implement and a crucial determination in man's life. Undoubtedly music has ancient primeval roots and therefore it is closely intertwined with every aspect of human life. In ancient Greek and Roman world, music has a significant place, as it is revealed in Dionysian Mysteries and in imaginative myths related to Muses and Apollo, while it is embodied through excellent inspirations of outstanding music personalities such as Orpheus and Arion.

Instruments of various kinds cannot be omitted from the essential references. In addition, the first essential sections in which music manifestations appear seem to be poetry, drama and science. Many poetical works and theatre performances have been written in a specific music rhythm, while several respectable personalities such as Pythagoras have examined music from the point of view of acoustic science. At the world of music Augustus and Nero constitute important figures, since there is an amazing description of them as music Emperors.

KEY WORDS: *myths, instruments, poetry, Apollo, Nero.*

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**SECȚIUNEA A II-A
STUDII DE RECEPTARE A ANTICHITĂȚII GRECO-ROMANE**

**SECTION II
THE RECEPTION STUDIES ON GRECO-ROMAN ANTIQUITY**



**DIN CATEGORIA CUVINTELOR „PENALE”:
A FURA ȘI SINONIMELE SALE**

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**ON THE CATEGORY OF ”CRIMINAL” WORDS:
TO STEAL AND ITS SYNONIMS**

ABSTRACT:

The paper aims to analyse the verb *to steal* and its rich series of synonyms, formed by verbs and idiomatic expressions. These lexical and phraseological units belonging to literary language register, but also to the informal register and to slang, may have a common content (act of stealing) , but at the same time different (types of stealing), marked by several morphemes: [± use of a weapon], [± individual], [±stolen object], [±the value of stolen object], [± the source].

The vitality and variability of these terms result, on one hand, from the attitude of the potential victim towards the act itself, and on the other, from the speech developed inside a criminal group, the main feature being the preservation of the cryptic meaning.

KEYWORDS: *language registers, lexical and semantic analysis, idiomatic expressions, the act of stealing, cryptic.*

RÉSUMÉ:

Cet article se propose d’analyser le verbe *voler* et la riche série de ses synonymes regroupant des verbes proprement-dits et des expressions idiomatiques. Ces unités lexicales et phraséologiques appartenant au registre littéraire, mais surtout au registre familier et d’argot, ont un contenu à la fois commun (l’acte de vol) et distinctif (type de vol), marqué par plusieurs sèmes: [± utilisation d’une arme], [± individu], [± l’objet volé], [± la valeur de l’objet volé], [± la source].

La vitalité et la variabilité de ces termes relèvent, d’une part, de l’attitude d’une (potentielle) victime envers l’action en elle-même, et d’autre part, du discours construit à l’intérieur du groupe infractionnel dont la caractéristique principale est représentée par la conservation du caractère cryptique.

MOTS-CLÉS: *registres de langue, analyse lexico-sémantique, expressions idiomatiques, l’acte de voler, cryptique.*

LAW AND TRANSGRESSION IN URFÉ'S NOVEL

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ABSTRACT

Urfé's novel *L'Astrée*, written in the XVIIth century, recalls the remote times of the Franks in the Vth century AD. Objecting their parents' advice, two shepherds, a man and a woman, live a wonderful love story, until the moment when Astrée, the young woman, forbids Céladon, her beloved to see her again. This law is very hard to tolerate and Céladon wants to suicide himself, but three nymphs save him. How can he oppose to Astrée's law ? He disguises himself into a woman, like in Terence's play *Eunuchus*, in order to spend as much time as possible with her. Moreover, he creates a temple in order to worship her and he writes a set of love laws inspired by her. I propose myself to show the means of transgressing laws and interdiction depicted in Urfé's novel.

KEYWORDS : *transgression, disguise, love laws, Franks, identity.*

LE DROIT ET SES INSTITUTIONS : APPROCHE COMPARATIVE FRANÇAIS-ROUMAIN

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Le droit français et le droit roumain font partie de la famille romano-germanique ayant la loi écrite comme principale source et l'enquête comme procédure pénale. Un autre trait commun consiste dans le fait que le système juridique roumain est construit d'après le système jurisprudentiel français, mais cela ne l'empêche de présenter des structures spécifiques à trois niveaux d'analyse: les concepts, les notions et les institutions.

Dans cet article, nous nous proposons d'analyser les dénominations des institutions judiciaires roumaines et françaises qui, suite à une évolution différente des deux systèmes juridiques, enregistrent des configurations sémantiques spécifiques à la culture juridique en place, avec des implications immédiates sur leur transposition d'un système à l'autre. Comme instrument de travail, nous utiliserons les sites spécialisés et les banques de données en ligne : InterActive-Terminology for Europe (*IATE*), le site de l'Institut Européen Roumain (*IER*) et les portails de la législation européenne (*EUR-Lex* et *CURIA*).

MOTS-CLÉS: *système juridique, institution judiciaire, dénomination, terminologie, traduction*

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IER - [http ://www.ier.ro/](http://www.ier.ro/)

**SITUAȚIA LEGALĂ A MARGINALIZAȚILOR.
ROBII ȚIGANI ÎN SECOLELE XVII – XVIII**

**THE LEGAL SITUATION OF MARGINALIZED
GYPSY SLAVES IN THE XVII – XVIII CENTURIES**

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ABSTRACT

The totality of the principles, the rules that govern the structure and functioning of the institution of slavery, since the beginning of its existence, is based on the legal system which the old law of Wallachia relies on until the printing of the Rectification of the Law in Targoviste (1652). Therefore, the analysis of the legal content of slavery and its consequences on the personal status of the individual in the social-legal hierarchy of the time must start from the two main sources of the old Romanian legislation, custom and law.

Slavery as an institution, as a social state, it is not defined in no way, or is the subject of a separate chapter in the code of law of 1652. Its content can be recomposed by putting together the norms concerning those who share it. These can be found throughout the rule and fix the obligations and civil rights of the slaves, but also those related to the criminal field.

Until the elaboration of the legislations and legislative projects from the second half of the 18th century, these prescriptions of the Law Correction made up what could be called the “written law of the slaves” in Wallachia.

The study aims to highlight the situation of Gypsy slaves, in all respects, with reference to Gypsy relatives and more. Moreover, there are presented types of legislative crimes that concern them both as injured party and as offenders.

KEYWORDS: *Rectification of the Law, slave, Gypsy, reign, crime.*

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PROBA TESTIMONIALĂ - APLICAȚIE PARTICULARĂ A MAXIMELOR PRINCIPIULUI COOPERATIV

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ABSTRACT

The aim of this paper is to analyze into the frame of pragmatic theory the witnesses' testimony and its specificity in civil or criminal trials. Taking testimony, in fact the relevance of this particular moment, is linked to the cooperation principle. If the witness flouts a maxim, he breaks it in a flagrant, so the role of the judge or the prosecutor is to establish the pertinence of the testimony as the evidence, in order to realize an accurate interpretation.

KEYWORDS: *pragmatics, judicial, trial, testimony, cooperation.*

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**GUSTAVE FLAUBERT ET LE ROMAN *SALAMMBÔ*
(ÉTUDE SUR *SPENDIUS*)**

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ROUMANIE**

**GUSTAVE FLAUBERT AND THE NOVEL *SALAMMBÔ*
(STUDY ON *SPENDIUS*)**

ABSTRACT

In his archaeological novel, *Salammbô*, Flaubert offers an interpretation of the course of the struggle between the Carthaginians, as representatives of the civilization of a developed city, and the barbarian Mercenaries who demand to be paid, after so many years of singular battles.

A very exceptional character is *Spendius*, who in himself represents the modern. The Greek *Spendius*, introduced in the Flaubertian narration to be contrasted with the other Ancients, comes out in evidence by his unique sense of temporality, by his actions and his speech. If in Polybius and Michelet's work, *Spendius* is a simple fugitive slave who, dominated by his fear of being handed over to his master, provokes the revolt against Carthage, in Flaubert's novel, this character is ambitious in his attempt to be modern.

Our study aims *to analyze this character*, a pure creation of Flaubert in his efforts to support the composition of his novel *Salammbô*.

KEYWORDS : *ancients/moderns, Spendius, Carthage.*

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**L'OUVERTURE ET LA FERMETURE DES PORTES DU TEMPLE DE JANUS :
GUERRE ET PAIX DANS LA FRANCE DU GRAND SIÈCLE**

ABSTRACT

Situé près du Forum Romanum, le temple de Janus fut édifié par Numa Pompilius, selon les dires de Plutarque, entre 715 et 673 av. J.-C. Son naos contenait la statue de Janus Bifrons - le dieu romain des portes et des passages. Sa caractéristique principale, cependant, n'était pas la statue cultuelle, mais les portes mêmes du temple. Ces portes étaient ouvertes en temps de guerre et fermées en temps de paix, ce qui a fini par signifier publiquement l'état de guerre ou de paix de la République, puis de l'Empire, comme le rappellent Ovide (*Fastes*, V) Tite-Live (*Histoire romaine*, I, 19) et Macrobie (*Saturnales*, I).

Pour les humanistes, le temple de Janus était connu seulement par ces descriptions historiques. Il était parfois confondu avec l'arc de Constantin II, un quadrifrons près du marché à viande, comme l'atteste la très-lue description de Pamphilio (ou Pompilio) Totti parue dans le *Ritratto della Roma antica*. Pour les numismates du Nord, notamment pour Hubert Goltzius et pour Rubens qui semble connaître très bien l'iconographie des monnaies romaines, le temple de Janus est reconstitué formellement à partir de sa, certes rare, apparition numismatique : nous pensons au célèbre sesterce du Néron qui a peut-être servi de modèle au frontispice des *Annales ducum seu principium brabantiae* (Anvers, ex officiana platiniana, 1623) et plus tard à l'Arc de Janus, élaboré par Rubens lors de la *Pompa introitus ferdinandi* en 1635, gravé et publié en 1641 par Theodoor van Thulden.

Cette communication va examiner la « renaissance » du temple de Janus dans l'iconographie politique française au temps de Louis XIV. Nous allons systématiser les occurrences iconographiques du temple de Janus autour de trois exemples majeurs. Le premier est élaboré à Lyon par Claude-François Ménéstrier et Thomas Blanchet lors de la célébration de la Paix des Pyrénées publiée en 1660 sous le titre : *Les Réjouissances de la paix*. Cet exemple, inspiré à la fois par la *Pompa introitus ferdinandi* et par le *Ritratto della Roma antica*, montre la fermeture des portes du temple de Janus par Mercure, ministre et lieutenant de Louis XIV. Il introduit un motif iconographique destiné à un certain succès : en 1678, Martin Dujardin le réutilise pour le bas-relief de Paix de Nimègue destiné au piédestal de la statue équestre de Louis XIV à Paris, place des Victoires ; en 1729, François Lemoyne finit le Salon de la Paix à Versailles, dessiné à l'origine par Charles le Brun, par un trumeau de cheminée montrant clairement Louis XV qui envoie Mercure afin de fermer les portes du temple de Janus. Nous montrerons surtout que l'imaginaire iconographique élaboré autour du temple de Janus, dieu des passages, a peut-être servi d'inspiration pour la Galerie des Glaces à Versailles. Cette galerie, qui est en soi un passage, comporte en son centre géométrique la figure de Mercure, ministre de Louis XIV, qui peut être envoyé soit à droite, vers le Salon de la Paix, soit à gauche, vers le Salon de la Guerre. Ainsi, la Galerie des Glaces, comme le temple de Janus, possède la capacité de signifier la guerre et la paix du royaume de France ; seulement les portes du temple de Janus, dont l'ouverture et la fermeture signifient respectivement la guerre la paix de la République et de l'Empire, sont dorénavant remplacées par deux Salons, celui de la Guerre et celui de la Paix.

KEY-WORDS : *Temple de Janus, Guerre et Paix, Histoire du règne de Louis XIV, Rubens, Ménéstrier, Charles Le Brun.*

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**PORTRETISTICA LA HOMER (ILIADA, ODISEEA)
ȘI PORTRETISTICA LA BALZAC ÎN ROMANUL
EUGENIE GRANDET**

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**LITERARY PORTRAITURE IN HOMER'S (*ILIAD, ODYSSEY*) AND LITERARY
PORTRAITURE IN BALZAC'S NOVEL *EUGENIE GRANDET***

ABSTRACT:

The technique of building the literary portrait of each hero differs from one character to another, both in the works of Homer, the *Iliad* and the *Odyssey*, and in Balzac's novel, almost all participants in the action being described since their coming into the scene.

The characteristics of each hero of the two works of the famous ancient Greek writer are described with the words of the objective narrator, which is also observed in Balzac, but also by means of the relationship established between a key character with other characters. In Homer's *Iliad*, the deeds of other heroes and their narratives are ranged around Achilles. In Balzac's, *Le Pere Goriot* the other characters of the novel revolve around Jean-Joachim Goriot

KEY WORDS: *hero, description, portrait, typology, technique.*

Tehnica de realizare a portretului fiecărui erou difera de la un personaj la altul, atât în operele lui Homer, *Iliada* și *Odiseea*, cât și în romanul lui Balzac., aproape toți participanții la acțiune fiind descriși încă de la intrarea lor în scenă.

Caracteristicile fiecărui erou al celor două opere ale celebrului scriitor antic grec sunt descrise cu ajutorul cuvintelor naratorului obiectiv, lucru care se observă și la Balzac, dar și prin relația unui personaj-cheie cu celelalte personaje (Ahilei în *Iliada* lui Homer, în jurul căruia se desfășoară vicisitudinile tuturor personajelor cât și naratiunile faptelor celorlalți eroi, și *Mos Goriot* la Balzac, în jurul căruia gravitează acțiunile și celelalte personaje ale romanului.

CUVINTE CHEIE: *erou, descriere, portret, tipologie, tehnica.*

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ROMAIN DANS DES EXPRESSIONS

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ABSTRACT

Our study aims at presenting meanings of the word Romain as they appear in the specialized explanatory dictionaries. We have shown the extent to which this word has become known in the common language (idioms, phrases).

KEYWORDS: *Romain, idiom, phrase, expression, word.*

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