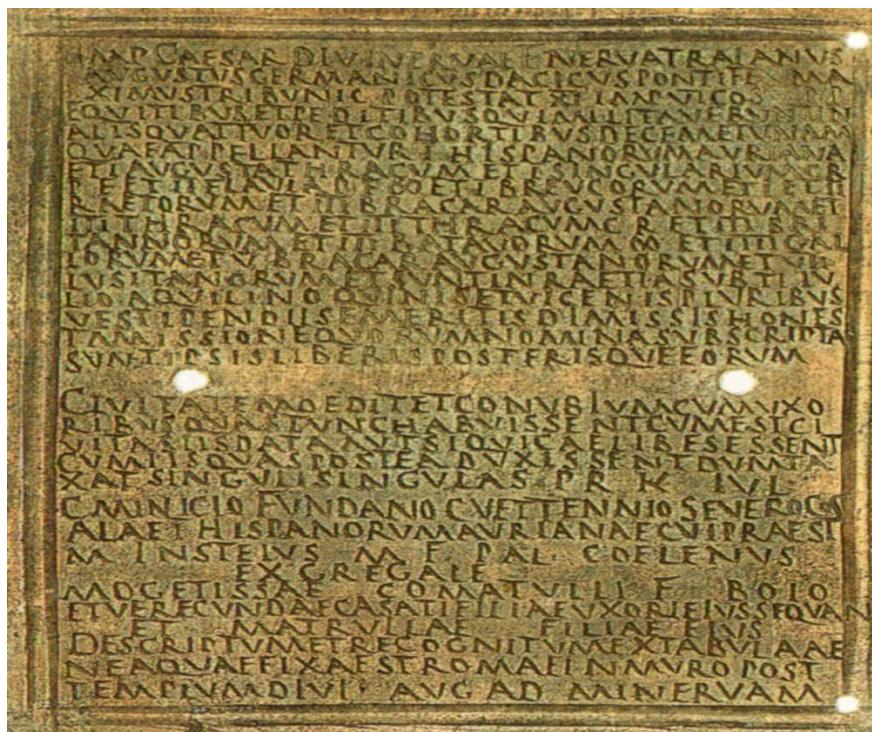


COLOCVIUL INTERNATIONAL
RECEPTAREA ANTICHIITĂȚII GRECO-LATINE
ÎN CULTURILE EUROPENE

THE INTERNATIONAL COLLOQUIUM
THE RECEPTION OF GRECO-LATIN ANTIQUITY IN
THE EUROPEAN CULTURES

CU TEMA: *SUB SEMNUL LEGII*

WITH THE TOPIC: *UNDER SIGN OF LAW*



EDITIA a XI-a
CRAIOVA
29 Mai 2020
ROMÂNIA

11th Edition
May 29th, 2020
CRAIOVA
ROMÂNIA

REZUMATE/ABSTRACTS

Prof. univ. dr. Magda JIANU, Hyperion University, Bucharest, ROMÂNIA

The term *cross* - etymological notes and other comments

ABSTRACT

Following the symbolic, formal and etymological elements of the term cross allows complex demonstrations and interpretations, in accordance with religious realities, but also with the way in which its form and utility have evolved from pre-Christianity to Christianity. Our assertions are aimed at claiming that, no matter when it was activated, the cross was a sacred logo, signifying the cosmic rigor, the cyclicity of existence, but also the life-giving sacrifice, the final place on which the stains of our sins are washed away, as Father Arsenie Boca used to say. This paper highlights that, at the level of the Romanian language, the term cross appears in expressions and phrases, in which it either develops the meaning of sacred object, cult or crucifixion, or refers to the intersecting form of the two lines or to the human or social relationships of this kind. The paradox makes this word appear blasphemous and in oaths, curses, curses, being a revelation of the concept of coincidentia oppositorum of Nicolaus Cusanus.

KEYWORDS: *cross, etymology, derivatives, expressions, ethnotheology.*

BIBLIOGRAFIE

- Biblia sau Sfânta Scriptură*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 2001
- Dicționar latin-român*, Editura Științifică, București, 1969
- Durand, Gilbert, *Structurile antropologice ale imaginariului*, Editura Univers Enciclopedic, 1998
- Eliade, Mircea, *Ierburile de sub cruce*, în Revista Fundațiilor Regale, București, nr. 11, noiembrie 1939.
- Eliade, Mircea, *Şamanismul și tehniciile arhaice ale extazului*, Editura Humanitas, 2014
- Jianu, Magda, *Gramatica pentru cultura generală*, Editura Universitară Craiova, 2017.

Prof. univ. dr. Renata TATOMIR, Hyperion University of Bucharest, ROMÂNIA

**Some considerations on Greek equivalents for the ancient Egyptian
legal terms during the Ptolemaic period**

ABSTRACT

Alexander the Great's conquest of Egypt had as an immediate consequence an influx of Greek settlers who naturally brought with them not also their religious, cultural, and artistic mindset, but also the juridical systems of their hometowns. While the three Greek poleis in Egypt, id est Alexandria, Ptolemais, and Naucratis, had each their own full set of Greek juridical institutions, the larger Egyptian towns with significant Greek populations also possessed Greek courts – δικαστήρια.

During the Ptolemaic Period, in the legal field, the syncretic Hellenistic approach manifested itself in the efforts of the Greeks to connect the meanings of their own legal terms to those of the Egyptian traditional legal ones on the same idea of integration among the Egyptian population and their acceptance by the people.

Focusing on instances of legal terms with close meanings in Egyptian and Greek this paper attempts to reveal some common features as well as differences of nuances.

KEY-WORDS: *legal, Ptolemaic Period, Greek, Egyptian, Hellenistic, Alexandria, wD-mdw.*

Conf. univ. dr. habil. Danielă DINCA, Université de Craiova, ROUMANIE

Marqueurs de l'organisation textuelle dans le discours juridique

RÉSUMÉ

Dans l'histoire humaine, le *droit*, considéré soit comme une science, soit comme un art, a toujours constitué un domaine complexe du savoir et de l'activité sociale, étudié de divers points de vue, par plusieurs disciplines. En général, il est défini par ses finalités, car il fournit un certain nombre de règles de conduite destinées à faire régner l'ordre, la justice et même le progrès dans la société. Cette relation entre les règles et le droit ne constitue pour la linguistique qu'un point de départ puisque les règles de droit d'un pays donné ou celles de la communauté internationale se servent du *langage* pour s'exprimer.

Notre contribution s'inscrit dans le domaine de la *linguistique juridique*, science auxiliaire du droit, présente à tous les stades de la création et de l'application du droit (réécriture des lois et des jugements, des contrats, de divers actes, pratique notariale, etc.) qui s'occupe de l'étude des moyens linguistiques situés aux niveaux suivants : lexicologie / terminologie (les mots que le droit emploie sous le rapport de leur sens et de leur forme), syntaxe (les énoncés que le droit produit sous le rapport de leur fonction, de leur structure, de leur style, de leur présentation, etc.) de même que le couple sémantique / pragmatique.

Plus précisément, prenant comme corpus le *Traité établissant une Constitution pour l'Europe* (TCE), nous nous proposons d'analyser les marqueurs de son organisation textuelle avec l'aide du logiciel *Tropes*, fondé sur l'Analyse Cognitivo-Discursive, ce qui nous a permis d'identifier leurs emplois contextuels et les valeurs sémantico-discursives qu'ils acquièrent dans ce genre textuel.

MOTS-CLÉS : *linguistique juridique, traité international, marqueur discursif, genre discursif, connecteur logique.*

BIBLIOGRAPHIE

- Charaudeau, Patrick, Dominique Maingueneau, 2002, *Dictionnaire d'Analyse du Discours*, Paris, Seuil.
- Cornu, G., 1990, *Linguistique juridique*, Paris, Montchrestien.
- Longo, Laurence et Amalia Todirascu, 2014, « Vers une typologie des chaînes de référence dans des textes administratifs et juridiques », in *Langages* 195/3, pp. 79-98.
- Preite, Chiara, 2005, « Analyse de l'organisation énonciative des arrêts de la Cour de justice et du Tribunal de Première Instance des communautés européennes », in *Corela*. <http://journals.openedition.org/corela/1104> (consulté le 20.03.2020).
- Sobieszewska, Marta, 2014, « Procédés référentiels dans le discours juridictionnel : Cas des arrêts de la cour de cassation », Congrès Mondial de Linguistique Française – CMLF 2014 SHS Web of Conferences, SHS Web of Conferences 8 (2014) (consulté le 20.03.2020).
- Wiederspiel, Brigitte, 2012, « Anaphores, stratégies discursives et genres textuels », in *Écho des études romanes* VIII/1, pp. 241-254.

CORPUS

TCE = *Traité établissant une Constitution pour l'Europe*, www.europnat.com/ce.pdf

**Règles, balances, excès.
Habitudes alimentaires à l'époque d'Auguste**

RÉSUMÉ

Etudier la nourriture des Romains à travers des œuvres littéraires semble nous cantonner à un sujet étroit a priori, dépourvu de grandes perspectives théoriques. Mais l'investigation peut révéler un univers plurivalent. De ce territoire alimentaire polymorphe, l'esprit du temps glisse vers nous. Nous ne sommes pas intéressés par une classification des aliments, d'une taxonomie alimentaire. Mon travail porte tout d'abord sur la nourriture dans la société romaine du temps d'Auguste, en indiquant, à l'aide des informations fournies par la littérature latine, les aspects concernant l'effet Simmel, *avant la lettre*. Les habitudes alimentaires de cette époque-là, mais aussi les excès peuvent être prises un guide moderne, compte tenu des tendances actuelles, afin de sauver nos âmes des assauts du consumérisme.

MOTS-CLÉS : *nourriture, société romaine, littérature latin, effet Simmel, période augustéenne.*

BIBLIOGRAPHIE

- Ariès, Philippe, Duby, Georges, *Istoria vieții private. De la Imperiul Roman la anul o mie*, vol. I, București, Meridiane, 1995.
- Badel, Christophe, *Alimentation et société dans la Rome classique*, in „Dialogues d'histoire ancienne”, 2012, suppl. 7, p. 133-157.
- Garnsey, Peter, *Food and Society in Classical Antiquity*, Cambridge, Cambridge University Press, 1999.
- Lipovetsky, Gilles, *Fericirea paradoxală. Eseu asupra societății de hiperconsum*. Traducere de Mihai Ungurean, Iași, Polirom, 2007.
- Morin, Edgar, *La Methode*. Tome VI. *Ethique*, nouvelle édition, Le Seuil, 2006.
- Onfray, Michel, *Rațiunea gurmandă. Filozofia gustului*. Traducere din limba franceză și note de Claudia Dumitriu și Lidia Simion, 2001.

Conf. univ. dr., Elena-Tereza DANCIU, Universitatea din Craiova, ROMÂNIA

Pythagoras' influence on the laws of Zamolxis

ABSTRACT

Was there a connection between Pythagoras and Zamolxis? Can we establish a connection between the doctrine of Pythagoras and the Zamolxian legislation? The balance of arguments is between yes and no.

Yes, because some ancient authors say so, and because one can notice similarities between the principles of Pythagoras and the teachings of Zamolxis. No, because the “father of history”, as Herodotus is known, questions the possibility that Zamolxis may have been contemporary with Pythagoras.

When narrative sources are insufficient, it is difficult to know what tips the scales. It is worthwhile, however, to make an analysis, perhaps also in an attempt to imagine how the laws of the Geto-Dacians were expressed, laws about which Jordanes states that they were written.

KEYWORDS: *ancient, history, legislation, doctrine, principles.*

BIBLIOGRAFIE MINIMALĂ:

Pitagora, *Imnurile sacre*, Editura Herald, Bucureşti.

Iordanes, *Getica*, Editura Fundației Gândirea, Bucureşti, 2001.

Carolus Lundius, *Zamolxis, primul legiuitor al Geților*, Editura Axa, New York, 2002.

Dumitru Bălașa, *Dacii de-a lungul mileniilor*, Editura Cuget Românesc, Bârda, 2009.

Dumitru Iscru, *Strămoșii noștri reali, geții-dacii-tracii-ilirii*, Editura Mica Valahie, Bucureşti, 2010.

Conf. univ. dr. Theodor GEORGESCU, University of Bucharest, ROMÂNIA

**« By a necessary law of their nature they rule wherever they can » - rule of law in the
Melian Dialogue of Thucydides**

ABSTRACT

« By a necessary law of their nature they rule wherever they can. And it is not as if we were the first to make use of it » - with these words the Athenians impose their force on the small island of Melos in the summer of 16th year of the Peloponnesian War (416 BC). At the end the V book of the *Peloponnesian War*, Thucydides chooses to present dramatically, as a dialogue (The Melian Dialogue), the impossible choice that the Melians have to make facing the Athenian aggression: war or slavery. For the Athenians, the rule of law can be summarized as follows: the strong do what they can and the weak suffer what they must.

KEYWORDS: *The Melian Dialogue, Thucydides, rule of law.*

BIBLIOGRAPHY

- CONOR, W. Robert, *Thucydides*, Princeton-New Jersey: Princeton Univeristy Press, 1985².
HORNBLOWER, S., *A Commentary on Thucydides*, Oxford: Clarendon Press, 2003.
JONES, H.S. & POWELL, J.E., *Thucydidis historiae*, 2 vol. Oxford: Clarendon Press, 1942.
MYNOTT, J. (ed.), *Thucydides. The War of the Peloponnesians and the Athenians*, Cambridge: Cambridge University Press, 2013.
RENGAKOS A., TSAKMAKIS, A. (eds.), *Companion to Thucydides*, Leiden-Boston: Brill, 2006.
STRASSLER, Robert B. (ed.), *The Landmark Thucydides, A Comprehensive Guide to the Peloponesian War*, New York: Free Press, 2008.

Conf. univ. dr. Alina GIOROCEANU, Universitatea din Craiova, ROMÂNIA

Un dublu demers hermeneutic: deliberarea judecătorească

ABSTRACT

This paper is designed to accomplish an explanation of an interpretative process that occurs when judges deliberate. In short, I explore two theories, the legal positivism and the hermeneutic conception of the law, in order to emphasize that facts and legal texts are two different levels („faces”) of the judgment. From this point of view, the judge is similar to antique Janus Bifrons: a face looks to the past (i.e. the plain facts), the other looks to the future (the way in which rules applied creates facts).

KEYWORDS: *hermeneutics, law, linguistics, interpretation, judgement.*

BIBLIOGRAFIE MINIMALĂ:

- Caputo, John D. *Hermeneutics. Facts and Interpretation in The Age of Information*, Penguin Random Hose UK, Penguin Books, 2018.
- Dworkin, R. *Law's Empire*, Belknap Press, 1986.
- Hart, H.L.A., *The Concept of Law*, Oxford, Oxford University Press, 2012.
- Marmor, Andrei, *The Pragmatic of Legal Language*, in *Ratio Juris*. Vol. 21 No. 4 December 2008 pp. 423–452.
- Modak-Truran, Mark C., *A Pragmatic Justification of the Judicial Hunch*, in *University of Richmond Law Review*, vol. 35-55, 2001-2002, pp. 55-89.
- Zimmermann, Jens, *Hermeneutics. A Very Short Introduction*, Oxford, Oxford University Press, 2015.

Poemele epice sub legea războiului

ABSTRACT

In the history of humankind, its evolution was not, all the time, a peaceful one, being disturbed by mass destruction, wars, revolutions or conflicts. The aim of this paper is to highlight some similarities and dissimilarities between the ancient and medieval epics governed by the war/joust law. In this regard we will focus on the social and moral values that affects archaic and medieval communities and on the symbols we encounter in the Gilgamesh Epic, in the Homeric Iliad, in the Aeneid of Vergil or in Beowulf, The Song of Rolland, The Song of the Nibelungs or The Song of the Cid.

KEYWORDS: war, joust, heroic code, homosocial couple, weapons.

BIBLIOGRAFIE MINIMALĂ

- Classen, A., (2010) “The *Nibelungenlied* – Myth and History: A Middle High German Epic Poem at the Crossroads of Past and Present, Despair and Hope”. In *Epic and History*, edited by Konstan, D., Raaflaub, K., Wiley-Blackwell Publishing, UK. pp.263 – 280.
- Foley, M.J. (2005). *A Companion to Ancient Epic*. Editat de John Miles Foley. Oxford: Blackwell Publishing.
- Gaunt, S., (2008). *The Cambridge Companion to Medieval French Literature*, Cambridge: Cambridge University Press.
- King, C. K. (2009). *Ancient Epic*. Oxford: Wiley-Blackwell.
- Harrison, S. (2005). *A Companion to Latin Literature*. Oxford: Blackwell Publishing.
- Iridon, C. (2014). *Literatura comparată. Antichitatea*. Ploiești: Editura Universității Petrol-Gaze din Ploiești
- Jackson, W. T. H. (1960). *The Literature of the Middle Ages*. New York. 3rd printing 1962.
- Konstan, D., Raaflaub, K., (2010). *Epic and History*, Wiley-Blackwell Publishing, UK.
- Nagy, G. (2005). „The Epic Hero.” În *A Companion to Ancient Epic*. Editat de John Miles Foley. Oxford: Blackwell Publishing Ltd., pp.71-90.
- Nagy, G. (2013). *The Ancient Greek Hero in 24 Hours*. Harvard: Harvard University Press.
- Nortwick ,V. T. (1996). *Somewhere I Have Never Travelled. The Hero's Journey*. Oxford: Oxford University Press.
- Williams, D. (2008). „The Aeneid.” În *The Cambridge History of Classical Literature*. Editat de P.E. Easterling și E.J. Kenney. Cambridge: Cambridge University Press, pp.333 – 370.

Conf. univ. dr. Camelia MANOLESCU, Université de Craiova, ROUMANIE

**Bessa Myftiu ou la jeunesse d'un écrivain
(*Confessions des lieux disparus*)**

ABSTRACT

**BESSA MYFTIU OR THE WRITER'S YOUTH
(*CONFSSIONS DES LIEUX DISPARUS*)**

Bessa Myftiu, the Albanian writer who emigrated to Switzerland in 1992, reconstructs, with extreme meticulousness, her life as a child, adolescent and young girl, in Tirana (Albania), during Enver Hodja's communist and totalitarian regime, in her novel *Confessions des lieux disparus* (2007, Editions de l'Aube), published directly in French, her language of adoption.

In our study we want to reconstruct *the image of Bessa Myftiu's youth*, during the time of Enver Hodja's totalitarianism, to observe *her experiences and the constraints of the old regime*; it is basically a nostalgic analysis of the life of a writer and of a society.

KEYWORDS : *Confessions des lieux disparus, youth, totalitarianism, manners, mentalities.*

BIBLIOGRAFIE MINIMALĂ

- BENIAMINO, Michel, *La francophonie littéraire. Essai pour une théorie*, Paris, L'Harmattan, 1999.
- CASTELLANI, Jean-Pierre, « La langue de l'autre ou la double identité de l'écriture », in *Littérature et nation*, 2001, n°24, Université de Tours, pp. 405-441, in www.culturadelotro.us.es/actasehfi/pdf/3castellani.pdf (Consulté le 15 septembre 2019).
- GALY, Arnaud « Albanie et Suisse - Rencontre avec Bessa Myftiu », extraits de *Confessions des lieux disparus*, in www.zigzag-francophonie.eu/Albanie-et-Suisse-Rencontre-avec, 2010 (Consulté le 20 mars 2020).
- GOURAIGE, Gislain, *Le roman contemporain d'expression française*, Sherbrooke, Presses de l'Université de Sherbrooke, 1971, 149.
- LALAGIANN, Vassiliki (dir.), *La francophonie dans les Balkans. Les voix des femmes*, Paris, Publisud, 2005.
- OKTAPODA-LU, Efstratia (dir.), *Francophonie et multiculturalisme dans les Balkans*, Paris, Publisud, 2006.

Conf. univ. dr. Adela-Marinela STANCU, Universitatea din Craiova, ROMÂNIA

La Loi et Le Droit dans les expressions

ABSTRACT

*Our study aims at presenting meanings of the words **low** and **right** 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, proverbs).*

KEYWORDS: *low, right, idiom, phrase, proverb.*

BIBLIOGRAFIE MINIMALĂ

- Barré, Louis, Landois, M. Narcisse, *Complètement du Dictionnaire de l'Académie Française*, Bruxelles, 1839 (édition en ligne).
- Dictionnaire de l'Académie française*, Paris, 1835 (édition en ligne).
- Dubois, Jean, Mitterand, Henri, Dauzat, Albert, *Dictionnaire étymologique et historique du français*, Paris, Larousse, 2006.
- Le Nouveau Petit Robert de la langue française* 2008, Paris, 2007.
- Rat, Maurice, *Dictionnaire des locutions françaises*, Paris, Larousse, 1957.
- Picoche, Jacqueline, *Dictionnaire étymologique du français*, Paris, Edition Le Robert, 2006.
- Trésor de la langue française informatisée*, (version électronique du *Trésor de la Langue Française*, dictionnaire de référence du XIXe et XXe siècle).

A concise overview of the fundamental parameters of the Roman wedding

ABSTRACT

Traditionally one of the landmark events in the perpetual cycle of the destructible substance of the human species seems to be the conscious conclusion of commitment, as uniquely embodied in the marital coexistence of two equal individuals. Deterministically fundamental components arise, such are: the symbolic achievement of their psycho-spiritual conjunction, the ideal completion of their physical perfection, the harmonious creation of a family home and the desirable acquisition of offspring as well. Fully intertwined with the peculiar physiognomy of the Roman soul and its dominant pagan origins the established legal framework leads to a balanced reinforcement of interpersonal relations, while contributing to the essential protection of social cohesion. The present paper attempts a brief clarification of the codified provisions which as theoretically as practically are interwoven with the impressive diversity of wedding manifestations in ancient Rome. At the same time it illuminates the positive factors and the deterrent conditions for making relevant commitments, while highlighting the necessary preparations for their unhindered commission (date, dowry, marriage contract, expenses). Finally, it presents the typical cases of brutal rupture (adultery) of the non-negotiable institutionalized written law.

KEY WORDS: *Rome, laws, marriage, divorce, adultery.*

SELECTED REFERENCES:

- Bradley, Keith, ‘Remarriage and the Structure of the Upper-Class Roman Family’. In Beryl Rawson (ed.), *Marriage, Divorce, and Children in Ancient Rome*, Oxford: Oxford University Press, pp. 79–98, 1991.
- Corbier, Mireille, ‘Divorce and Adoption as Roman Familial Strategies’. In Beryl Rawson (ed.), *Marriage, Divorce, and Children in Ancient Rome*, Oxford: Oxford University Press, pp. 47-78, 1991.
- Dixon, Suzanne, ‘From Ceremonial to Sexualities: A Survey of Scholarship on Roman Marriage’. In Beryl Rawson (ed.), *A Companion to Families in the Greek and Roman Worlds*. London, Wiley-Blackwell, pp.245-261, 2011.
- Hersch, Karen, *The Roman Wedding: Ritual and Meaning in Antiquity*, Cambridge, Cambridge University Press, 2010.
- Kiefer, Otto, *Sexual Life In Ancient Rome*, London, Routledge, 2001.
- Lefkowitz, Mary, Maureen, Fant, *Women’s Life in Greece and Rome*, Baltimore, Johns Hopkins University Press, 2005.
- McGinn, Thomas, “*Concubinage and the Lex Iulia on Adultery*”, Transactions of the American Philological Association, 121, pp. 335–375, 1991.
- Rawson, Beryl, *The Family in Ancient Rome: New Perspectives*, Ithaca, NY, Cornell University Press, 1986.
- Rawson, Beryl, Weaver Paul, *The Roman Family in Italy: Status, Sentiment, Space*, Oxford, Oxford University Press, 1999.
- Гримм, Давид, *Лекции по догме римского права*, Москва, Зерцало, 2003.
- Макарчук, Володимир, *Основи римського приватного права*, Київ, АТИКА, 2008.
- Новицкий, Іван, *Основы римского гражданского права. Лекции: учебное для вузов*, Москва: Зерцало, 2000.
- Підопригора, Опанас, Харитонов, Євген, *Римське право: підручник*, Київ: Юрінком Інтер, 2003.

Dr. Francisco Javier BRAN GARCÍA, Universidad Complutense de Madrid, SPANIA

Legiferând împotriva dușmanului invizibil: Prevenirea bolilor în codul legal roman

Legislating against the invisible foe: Disease prevention in Roman law

ABSTRACT

Preventive and curative medicine are common topics among Roman authors. However, references to public health and illness prevention constitute small sections of text within a vast amount of legal codes. Different informations regarding prevention and treatment shall be gathered and analysed to form a comprehensive view on its idiosyncrasy and evolution through the centuries, also glancing at the situation shortly after the Fall of Rome.

KEYWORDS: Law, disease, prevention, Roman Empire, public health.

BIBLIOGRAFIE MINIMALĂ:

- Capasso, L., “Indoor pollution and respiratory diseases in Ancient Rome”, *The Lancet* 356, p. 1774 (2000).
- Cilliers, L., “Public health in Roman legislation”, *Acta Classica* 36, pp. 1-10 (1993).
- Fagan, G. G., “Bathing for health with Celsus and Pliny the Elder”, *The Classical Quarterly* 56, pp. 190-207 (2006).
- French, R., *Medicine before Science: The business of Medicine from the Middle Ages to the Enlightenment*, Cambridge, Cambrigde University Press, 2003.
- Kaser, M., *Das römische Privatrecht*, München, C. H. Beck, 1959-1971.
- Lo Cascio, E., “Condizione igienico-sanitarie e dinamica della popolazione della città di Roma dall’età tardorepubblicana al tardoantico”, in Corvisier, J.-N., Didier, C. and Valdher, M. (eds.), *Thérapies, médecine et démographie antiques*, Artois, Presses Université, pp. 37-70, 2001.
- McNeill, W. H., *Plagues and Peoples*, New York, Anchor Press & Doubleday, 1976.
- Retief, F. P., Cilliers, L., “Epidemics of the Roman Empire, 27 BC – AD 476”, *South African Medical Journal* 90, 3, pp. 267-272 (2000).
- Rosen, G., *A History of Public Health*, Johns Hopkins University Press, New York 1958.
- Scobie, A., “Slums, sanitation and mortality in the Roman world”, *Klio* 68, pp. 399-433 (1986).

Federico DONATIELLO PHD. Research Fellow at the University of Padova, Adjunct Professor of Romanian Literature at the University “Ca’ Foscari” of Venice, ITALY.

Under the sign of the tyrant's law: the spirit of freedom in Italian opera libretti and in the first Romanian translations of tragic theater (1815-1848)

ABSTRACT

In the first half of the XIXth century, the Italian *opera seria* libretti and the first Romanian translations of French and Italian tragic theatre represent a relevant chapter in the diffusion of the so-called "tragedies of freedom" in Europe. The model is the theatre by Voltaire and Alfieri, who, in their works, considered the ancient Greece and Rome as an example of freedom in conflict with tyranny, creating the basis for the dramaturgical structure for many plays performed in Italy and Romania on the following century. Tyrants of antiquity are a model for creating an imaginary about tyranny and to create new figures of tyrants, who belong to Islamic culture, like Muhammad in Voltaire's tragedy, well known both in Romania (translated by Heliade Radulescu) and in Italy (translated into libretto by Felice Romani) or like the Sultan Muhammad II in two operas by Gioachino Rossini (Maometto Secondo and L'assedio di Corinto). In our paper we aim at presenting the ideological characteristics of this literary canon, analyzing in more detail the forms of ideological self-legitimation of tyranny and the presence of antidespotic themes in this kind of literature.

KEY-WORdS: *Alfieri, Voltaire, opera seria, Romanian translations, tyranny.*

Nikola PIPERKOV, Docteur en Histoire de l'art, Université Paris I Panthéon Sorbonne, A.T.E.R. en Histoire de l'art, Université Lyon III Jean Moulin, Chercheur associé, CNRS, Laboratoire LARHRA, FRANCE

De l'Hermogène de Platon à la bibliothèque de l'avocat : Mercure et l'image de la Justice à l'époque moderne

ABSTRACT:

'Ερμῆς [Hermès], en latin *Mercurius*, est la divinité gréco-romaine de la parole [*λόγος*] et de l'interprétation [*έρμηνεια*]. Son aspect classique - jeune homme à la barbe naissante qui vole dans l'air au moyen d'ailes attachées à ses talons - met en image un lieu commun de l'imaginaire grec défini par Homère sous les termes *ἔπεα πτερόεντα* [paroles ailées].

Dans la mythologie platonicienne Hermès est celui qui, par la volonté de Zeus, donne les premières lois aux hommes¹. Messager des dieux, il gouverne l'art oratoire, tandis que toute personne qui manie la parole publique peut être appelée *hermogène*, c'est-à-dire « née d'Hermès ».

En tant que personnification de la parole, la figure d'Hermès et le nom Hermogène sont naturellement employés comme titre honorifique en matière d'éloquence dès l'Antiquité. Cette appellation est attestée pour Homère chez Héliodore ; pour Pythagore chez Apollonios de Rhode et chez Diogène Laërce ; pour Jamblique, Maxime, Homère, Hésiode, Démosthène, Hérodote, Thucydide, Isocrate et Lysias chez Julien l'Apostat ; pour Ésope chez Philostrate d'Athènes ; pour Marcien chez Sinésius.

Renforcé par la redécouverte de textes antiques, cet héritage classique réapparaît au Quattrocento. Dès 1441, François Philelphe, dans une lettre adressée à l'humaniste byzantin Ioannis Argiopoulos, évoque Hermès et les Muses en plaçant l'art oratoire de son confrère sous leur tutelle. L'érudition grecque de Philelphe trahit la raison de cet emploi : la plupart des textes qui consacrent Hermès à l'écriture sont grecs. Ainsi, nous devons attendre les traductions de Ficin pour que l'Hermogène de Platon devienne accessible pour le monde humaniste. A partir de 1500 et suite à ces traductions, Hermès deviendra le symbole du langage humaniste reconnu de manière internationale : en Italie chez Ficin et Bruno, en France chez Tory et Budé, aux Pays-Bas chez Érasme.

Au XVIe siècle, l'image de Mercure est également revendiquée par les représentants de la Justice. En 1548, Lilio Giraldi mentionne dans son compendium mythologique *De deis gentium* quatre hypostases de Mercure qui se réfèrent spécifiquement à l'application de l'art oratoire, c'est-à-dire le droit : Ἀγγελος Θεων, Λόγιος, Medicurrius, Nomius. En 1563, le légat papal Pier Donato Cesi commande à Giambologna une statue d'Hermès censée orner la cour intérieure de l'Université de Bologne renommée pour son cursus en théologie et en droit. En 1607, Louis d'Orléans, dans une lettre adressée au Président du Conseil du roi en Bourgogne, mentionne le « Mercure de Justice » qui est la statue propre à orner la bibliothèque de droit et la bibliothèque de l'avocat² :

« ...ie vous donne ce MERCURE DE IVSTICE, et le vous donne pour mettre en voste Bibliotheque. Cicéron pour orner la sienne, cherchoit des Hermathenes. Peut estre qu'en ce Mercure, vous y trouuerez une Minerve. L'image est petite, mais Mirmecides, ce grand statuaire, ne trauailloit qu'en petit. Et Polyclète apres son Iupiter Olympien, s'est ioüé à tailler

1 PLATON, *Mythes*, 322c : « Ζεὺς οὖν δείσας περὶ τῷ γένει ήμῶν μὴ ἀπόλοιτο πᾶν, Ἐρμῆν πέμπει ἄγοντα εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν' εἴλεν πόλεων κόσμοι τε καὶ δεσμοὶ φιλίας συναγωγοί. » [Jupiter, craignant donc que notre espèce ne pérît entièrement, envoya Mercure pour faire présent aux hommes de la pudeur et de la justice, afin qu'elles missent l'ordre dans les villes, et resserrassent les liens de l'union sociale.]

2 D'ORLÉANS L., 1607, *Les ouvertures des parlements*, Paris, p.561.

une mouche. Si vous le daignez mettre en voste etude, il sera bien petit, s'il n'a subject de se dire bien grand. Mais il n'aura iamais plus de grandeur, que de chanter sur sa Lyre vos vertus, et de publier à iamais vos louanges. »

KEY WORDS: *Hermes, Mercury, Plato's Hermogenes, Early Modern image of Justice, Early Modern image of Law.*

SELECT BIBLIOGRAPHY:

- APOLLONIOS DE RHODE, 1892, *Les Argonautiques*, trad. H. de Mirmont, Paris.
DIOGÈNE LAERCE, 1965, *Vie, doctrines et sentences des philosophes illustres*, trad. R. Genaille, Paris.
D'ORLÉANS L., 1607, *Les ouvertures des parlements*, Paris.
FICIN Marsile, 1551, *Omnia Divini Platonis Opera*, Lyon.
JULIEN L'APOSTAT, 1863, *Œuvres*, trad. E. Talbot, Paris.
HELIODORE, 1958, *Les Éthiopiques*, trad. P. Grimal, coll. La Pléiade, Paris.
LEGRAND E. (éd.), 1892, *Cent-dix lettres grecques de Francois Filelfe [...]*, Paris, XXIV. F. Filelfe au Papas Jean Argyropoulos, Milan, 13 avril 1441.
PHILOSTRATE D'ATHÈNES, 1958, *Vie d'Apollonius de Tyane (217-245)*, trad. P. Grimal, Paris.
PIPERKOV Nikola, *Les visages de Mercure : commerce, éloquence, alchimie et arts d'imitation à l'époque moderne. Thèse de doctorat en Histoire de l'art soutenue le 7 juillet 2018 à l'Université Paris I Panthéon-Sorbonne sous la direction de Prof. Colette Nativel*, s.n., s.i.
PLATON, *Mythes*, 322c.

REFERENCES :

- « Mercury, Venus and Alchemy in Rudolfian Prague : Bartholomaës Spranger's Variations on Correggio's *Education of Eros* » in Daniel Zamani & Judith Noble, *Visions of Enchantment. Occultism, Magic and Visual Culture. Select Papers from the University of Cambridge Conference*, London, Fulgor publ., 2019, p.104-117.
- « L'image de *Mercurius Gallicus* de Jules César dans la presse européenne moderne, de *La Mer des Hystoires* de Pierre Le Rouge à l'*Europische Mercurius* » in Mădălina Strechie (dir.), *Under the sign of Caesar*, Craiova, Editura Universitaria, 2019, p.140-156
- « *Les Réjouissances de la Paix*, 20-23 March 1660 : the Allegorical Transformation of Lyons into the City of Peace for the Celebration of the Pyrenees Peace Treaty » in Ronnie Mulryne & Krista de Jonge (dirs.), *Occasions of State : Early Modern European Festivals and the Negotiation of Power*, Routledge, 2019, p.121-140.
- « De l'académie de Cicéron au cabinet d'amateur : l'image d'Hermathéna dans le Haarlem de Hendrick Goltzius et dans l'Anvers de Pierre-Paul Rubens » in Colette Nativel (dir.), *Le Nord et l'antique*, Paris, Publications de la Sorbonne, coll. « Histo.Art », n°7, 2015, p.45-63.
- « Le Dauphin en Mercure : la personnification des Belles Lettres dans un feu d'artifice du père Claude François Ménestrier » in Dana Dinou & al. (dirs.), *Sub semnul lui Hermes / Mercurius*, Craiova, Editura Universitaria, 2013, p.305-315.

Lector univ. dr. Ilona DUTĂ, Universitatea din Craiova, ROMÂNIA

Lege și canon literar în lumea romană

ABSTRACT

As object of some of the most intense debates in the Roman world, law, legality, legitimacy moved from the legal to the literary space in the form of the reference to the appropriate canon for the representation of a certain symbolic image. The Roman aspirations to reflect in solemn literary species (such as the epic), as well as to preserve a memorable recollection (through historiography) impose a canonical order and an indicator of selection within literary preferences. Therefore, the deviation from this normative ideal (detectable in the elegiac space, for example) arouses efforts of aesthetic justification or genuine moral conflicts, sometimes going as far as condemnations and exclusions (the case of the exiled poet, Ovid). The tension around the idea of legitimacy and representativeness, between a programmed image and the emergence of poetic formulas that disturb this program, translates a schizomorphic dynamic reflected in specific literary productions (*Stayricon* is the novel of cracking codes in the Roman world and even their carnival reversal).

KEY-WORDS: *canon, culture, symbolic image, legitimacy, mentality.*

BIBLIOGRAFIE MINIMALĂ:

- Cizek, Eugen, *Istoria literaturii latine*, București, Ed. Societatea „Adevărul” S. A., 1994.
Cizek, Eugen, *Evoluția romanului antic*, București, Ed. Univers, 1970.
Corti, Maria, *Pentru o enciclopedie a comunicării literare*, Constanța, Ed. Pontica, 2000.
Deremetz, Alain, *Le miroir des muses. Poétiques de la reflexivité à Rome*, Lille, Presses Universitaires de Septentrion, 1995.
Eco, Umberto, *Lector in fabula*, București, Ed. Univers, 1986.
Foucault, Michel, *Ordinea discursului*, București, Ed. Eurosong&Book, 1998.

Lector univ. dr. Elena-Veronica NICOLA, Universitatea din Craiova, ROMÂNIA

Terminologie legislativă latină în domeniul dreptului succesorului român

ABSTRACT:

**LATIN LEGAL TERMINOLOGY IN THE FIELD OF THE ROMANIAN
SUCCESSION LAW**

It is common knowledge that Romanian vocabulary is derived from the Latin vocabulary to a significant extent. Not only the fundamental vocabulary but also the majority of the vocabulary is dominated by words and expressions which have come from the Latin language. This is also the case for the legal field or for legislation, where the Romanian vocabulary has deep roots in the oldest and best organized legal system of all time – the Roman law.

Of all branches, the Romanian civil law is the most accurate successor of the institutions legislated by the Romans. The area of succession is dominated by different expressions which are mainly derived from the Roman law, which is why our article will provide a small excerpt of these particular expressions. Therefore, we will analyse phrases and expressions which are specific not only to legal but also to testamentary succession as well as principles that govern the activity in this area.

KEY-WORDS: vocabulary, word, expression, succession law, testamentary and legal succession.

Lector univ. dr. habil. Mădălina STRECHIE, Universitatea din Craiova, ROMÂNIA

Legile democrației polisurilor grecești

The Laws of Democracy in the Greek Poleis

ABSTRACT

Any state system has always needed laws to function, or reforms to evolve and develop. The Greek poleis invented a new form of government, called democracy, or the power of the people, the people consisting of citizens, we would add, through legislators and reformers, thus demonstrating that the state, as a form of almost perfect human association, needed laws to ensure the common good.

The representative poleis of the people who invented heroism were Athens and Sparta. Athens had several lawgivers, it even created a philosophy of the laws, we think of Plato who wrote about the laws, or even “constitutionalists” like Xenophon, all of them created democracy, a civil democracy. We consider that, for Athens, Pericles was not necessarily the best lawgiver, but the best enforcer of the laws of Athenian democracy.

Sparta was also a democracy, but a democracy of military citizens, inaugurating the militarist state in which the *Great Rhetra* represented the constitution of this remarkable civilization. The democracy of the warrior citizens set forth some legislative principles, which were subsequently embraced by Roman law, namely that the law must be short, firm, respected, all in a laconic language. Sparta succeeded in respecting and preserving its constitution the best, better than all the Greek poleis, and even than many ancient civilizations.

If we made a comparison between the two Greek poleis regarding the laws, even though Athens had a legislative work far superior to that of Sparta, the latter proved the absolute character of the law much more effectively, therefore it did not complete any reforms to render the regime of the laws milder, like the Athenians, who, from Draco to Pericles, interpreted the laws and made them milder and more economical, for its citizens as well.

KEYWORDS: *laws, poleis, reforms, political regimes, citizens.*

BIBLIOGRAFIE MINIMALĂ:

- Foster, Edith, *Thucydides, Pericles and Periclean Imperialism*, New York, Cambridge University Press, 2010.
- Roberts, Jennifer, T., *The plague of war, Athens, Sparta and the Struggle for Ancient Greece*, Oxford, Oxford University Press, 2017.
- ****Early Greek Political Thought from Homer to Sophist*, Translated and Edited by Michael Gagatin, Paul Woodruff, Cambridge, Cambridge University Press, 1995.
- Moore, J., M., *Aristotle and Xenophon on Democracy and Oligarchy*, Berkeley and Los Angeles, University of California Press, 1975.
- Higgins, William, Edward, *Xenophon The Athenian: The Problem of the Individual and The Society of the Polis*, New York, State University of New York, 1977.
- Nardo, Don, *Percicles. Great leader of Ancient Athens*, Berkeley, Enslow Publishers Inc., 2006.
- Maine, Sumner, Henry, *Ancient Law*, New York, Henry Holt and Company, 1906.

Drd., Dan Iulian BĂLTEANU, Școala Doctorală de Științe Sociale și Umaniste,
Universitatea din Craiova, ROMÂNIA

**Retorica amenințării la adresa statului în discursul consulului Postumius
în cazul Bacchanaliilor (Liv., 39, 15-16)**

**The Rhetoric of Threat to Republic in the Speech Held by Postumius
in the Bacchanalian Affair (Liv., 39, 15-16)**

ABSTRACT

The Bacchanalian Affair, the event that happened in Rome in 186 BC, is known by two main sources: the chapters 8-19 in Book XXXIX of Livy's History, and the inscription found in Tiriolo, containing the text of the *senatus consultum* issued on that matter. Livy used as sources the writings of the Second and First Centuries BC analysts. In his narrative he reproduced at length the speech held in the public assembly by the consul Postumius. Livy elaborated this speech in a good tradition, reflecting the attitude of senatorial circles in that period. In his speech, Postumius builds an image of a strong threat represented by the Bacchic association. He focuses his rhetorical argumentation to prove that the conspiracy of Bacchic initiates represented a threat to Roman Republic, to citizens' personal security, and to Roman religion.

KEYWORDS: *Bacchanalian Affair, Bacchic associations, Roman Republic, Roman Religion.*

BIBLIOGRAFIE MINIMALĂ:

- Briscoe, John, *A Commentary on Livy. Books 38-40*, Oxford University Press, Oxford, 2008.
Gallo, Annarosa, *Senatus consulta ed edicta de Bacchanalibus: documentazione epigrafica e tradizione liviana*, în „Bollettino di studi latini”, 47/2, 2017, pp. 519-540.
Gruen, Erich S., *Studies in Greek Culture and Roman Policy*, University of California Press, Berkeley-Los Angeles-London, 1996.
Jeanmaire, Henri, *Dioniso. Storia del culto di Bacco*, Traducere în limba italiană de Luca Salvatore, Editura Saecula, Montorso Vicentino, 2012.
McDonald, A. H., *Rome and the Italian Confederation (200-186 B.C.)*, în „The Journal of Roman Studies”, 34/1-2, 1944, pp. 11-33.
Pailler, Jean-Marie, *Bacchanalia: La répression de 186 av. J.C. à Rome et en Italie: Vestiges, images, tradition*, Bibliothèque des Écoles Françaises d'Athènes et de Rome, 270, Rome, 1988.

**Drd. Victoria-Ioana ENE, Școala Doctorală „Alexandru Piru”, Universitatea din Craiova,
ROMÂNIA**

Mythological perspective in Mircea Horia Simionescu's literature

ABSTRACT:

Mythology involves a series of metanarratives, which have constituted, throughout history, the main narrative background for arts and literature, establishing a specific way of thinking, perceived as decisive for the evolution of aesthetic codes. This article aims to reveal the way how Mircea Horia Simionescu reported himself to the world of myths and how he managed to build a new type of reading contract with the Romanian reader.

When we talk about the mythological background of Mircea Horia Simionescu's literature, we consider several mythological structures: the mythology of antiquity, the myths of modernity, the mythological / mythologizing forms *à rebours* of postmodernity, cultural myths, literary myths, myths of originality, etc. Mircea Horia Simionescu accomplished to write in about two dark decades of an inhibitor totalitarian regime an experimental and innovative literature based on a superior anticanonical game and an erudite speech, using Literature as an *escape room*, an autoreflexive and confessional space, focused on mythical structures of culture, in general.

Specifically, we will use the suggestions of analysis offered by mitocriticism, as the myths were defined by Gilbert Durand, but adapted to the specifics of the transition to postmodernism. We will identify the myths and "myth games" in the writings of the *Well-tempered Ingenious*, with the conviction that there are, in fact, mythical mechanisms and structures including in the antidogmatic initiatives and anticanonical literature.

KEYWORDS: archetype, aesthetics, fiction, bricolage, unconventional.

BIBLIOGRAPHY

- Braga, Corin, *De la arhetip la anarhetip*, Iași, Editura Polirom, 2006.
- Durand, Gilbert, *Figuri mitice și chipuri ale operei – de la mitocritică la mitanaliză*, traducere din limba franceză de Irina Bădescu, București, Editura Nemira, 1998.
- Frye, Northop, *Marele Cod. Biblia și literatura*, traducere de Aurel Sasu și Ioana Stanciu, București, Editura Atlas, 1999.
- Negrici, Eugen, *Literatura română sub comunism*, București, Editura Fundației Pro, Colecția „Cartea fundamentală”, 2002.
- Simionescu, Mircea Horia, *Dicționar onomastic*, ediția a III-a, definitivă, întregită cu volumul *Jumătate plus unu* și o prefată a autorului, București, Editura Humanitas, 2008.
- Simionescu, Mircea Horia, *Bibliografia generală*, București, Editura Humanitas, 2007.
- Simionescu, Mircea Horia, *Toxicologia sau Dincolo de bine și dincoace de rău*, București, Editura Humanitas, 2007.
- Simionescu, Mircea Horia, *Ulise și umbra*, București, Sport-Turism, 1982.
- Simionescu, Mircea Horia, *Răpirea lui Ganymede*, București, Editura Sport-Turism, 1975.

**Drd. Gabriela-Maria VOINEA, Școala Doctorală de Stiințe Sociale și Umaniste,
Universitatea din Craiova, ROMÂNIA**

Dreptul, obiect de studiu al romanilor

ABSTRACT

The Romans, besides the important achievements of antiquity, created a legal system that decisively influenced the development of law. The knowledge of the law was important in order to be aware of each person's rights and obligations. The oldest law, the Law of the Twelve Tables, a kind of constitution of the Roman Republic, established the equality of citizens and laid the basis of Roman law. As for education, there was no magistracy in Rome to supervise education until the time of the empire, when the state began to practice an active policy of intervention and patronage. If in the republican period school was a private institution, during the empire all schools gradually became public schools, emperors offering salaries to teachers, even ranks or honorary titles. Latin education gave young people the opportunity to pursue a legal career, many of them thinking of a profitable career. Little by little, the science of law so developed that, at the time of Cicero, practical education was supplemented by systematic education. The law and legal education teacher appeared. In the first century, there were two rival schools of law in Rome: the Sabinian school, founded by Marcus Antistius Labeo and Masurius Sabinus, representing the conservative trend, and the Proculian school, founded by Gaius Ateius Capito, representing the progressive trend in the science of law. The controversies between the two schools contributed to the development of legal science and practice in those times. The development of law favoured the writing of various works of legal pedagogy. Gaius offered the model of a systematic treatise of the elements of Roman law by his work *Institutiones*. Procedural manuals, methodical collections or *Digesta* appeared, as well as extracts from the works of jurists, culminating with the works of Ulpianus, Papinianus, Paulus, etc. Legal education developed around these works, the teacher explaining and interpreting their authors. The legal education of the Romans is considered Rome's great innovation in pedagogy.

KEY-WORDS: *Roman education, political system, legislation, law, Roman citizens.*

BIBLIOGRAFIE MINIMALĂ

- Berger, Adolf, *Encyclopedic dictionary of Roman Law*, Philadelphia, f.e., 1955.
- Cizek, Eugen, *Istoria literaturii latine*, vol. II, Ediția a II-a revăzută și adăugită, București, Editura Corint, 2003.
- Grimal, Pierre, *Civilizația romană*, vol. 1, traducere, prefată și note de Eugen Cizek, București, Editura Minerva, 1973.
- Hanga, Vladimir; Bocșan, Mircea Dan, *Curs de drept privat roman*, ediția a II-a, București, Editura Universul Juridic, 2006.
- Lascu, Nicolae, *Cum trăiau romani*, București, Editura Științifică, 1965.
- Marrou, Henri-Irénée, *Istoria educației în antichitate: Lumea romană*, vol. 2, București, Editura Meridiane, 1997.
- Marțian, Nicoleta Simona, *Învățământ laic și învățământ creștin în Imperiul Roman în secolele I – III*, Târgu Lăpuș, Editura Galaxia Gutenberg, 2007.
- Mousourakis, George, *The historical and institutional context of Roman law*, London and New York, Routledge, 2016.
- Murzea, Cristinel, *Drept roman*, București, Editura All Beck, 2003.

Anna PERROU, Student, School of Philosophy, Department of Russian Language and Literature and Slavic Studies, Athens, GREECE

Tracking Roman philosophical nuances about the mythical origin of the world

ABSTRACT:

Early history of Roman intellectual culture begins from the time that the Romans became aware of the polyhedral impact of philosophy on their daily life. The thorough observation of natural phenomena led to a fierce conflict with the universally accepted belief about their divine origin. Undoubtedly prominent figures of Greek philosophy due to their powerful activity have exerted a catalytic influence on Latin palimpsest scepticism. In harmony with the aforementioned intractable question at first we present the main representatives of the Epicurean and Stoic Schools in order to highlight their characteristic convergences and significant differences. Furthermore we aim at a concise presentation and a brief description of Cicero's homothematic works, more concretely of "De natura deorum", "De legibus", "De republica", "De divinatione". Then a considerable comparison between Cicero's fundamental theories, Seneca's profound conceptions and Lucretius' euhemeristic role of Gods as it is portrayed in "De rerum natura" is based on cited myths and allegoric explanations. Finally a special focus is put on scholars and poets who dominate during the Augustan Age; rightfully Marcus Aurelius' influential doctrines function as a timelessly infallible compass.

KEY WORDS: *philosophy, Cicero, Lucretius, Seneca, Marcus Aurelius.*

SELECTED REFERENCES:

- Auvray-Assayas, Clara, "L'ordre de deuxieme livre du de Natura Deorum de Cicero", *Revue d'Histoire des Textes*, 27, pp. 87-108, 1997.
- Beard, Mary, "Cicero and Divination: The Formation of a Latin Discourse", *JRS*, 76, pp. 33-46, 1986.
- DeFilippo, Joseph, "Cicero vs. Cotta in De natura deorum", *Ancient Philosophy* 20 (1), pp. 169-187, 2000.
- Engle, Bernice Schultz, *The critical treatment of myths in Cicero and Lucretius*, Thesis (M.A.), University of Kansas, 1928.
- Linderski, Jerzy, "Cicero and Roman Divination", *PP*, 36, pp. 12-38, 1982.
- Long, Anthony Arthur, 'Roman Philosophy'. In David Sedley (ed.), *The Cambridge Companion to Greek and Roman philosophy*. Cambridge, Cambridge University Press, pp. 184-210, 2003.
- Morford, Mark, *The roman philosophers, from the time of Cato the Censor to the death of Marcus Aurelius*, London & New York, Routledge / Taylor & Francis, 2002.
- Pease, Arthur Stanley, "The conclusion of Cicero's de Natura Deorum". *TAPA*, 44, pp. 25-37, 1913.
- Tarrant, Harold, "Recollection and Prophecy in the De Divinatione", *Phronesis*, 45, pp. 64-76, 2000.
- Wynne, John Patrick Frederick, *Cicero on the philosophy religion: De natura deorum and De divinatione*, PhD. Thesis, Cornell University, 2008.