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I. FUNDAMENTALS

L'ÉCRITURE EN LETTRES LATINES DANS LA CULTURE ROUMAINE ANCIENNE. UNE PERSPECTIVE DIACHRONIQUE

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Abstract:

Writing in Latin Script in Early Romanian Culture. A Diachronic Perspective

Contrary to the prevailing view, influenced by the predominance of Cyrillic writing in early Romanian culture, the Latin alphabet was used to compose Romanian texts as early as the period of the first monuments of our literary writing. Numerous manuscripts and even a few printed works are known in which the Hungarian orthographic model was employed, but evidence also exists of Romanians using Polish, German, or Italian orthographic models.

The study of texts employing the Hungarian orthographic model as early as the sixteenth century, along with a comparison of the graphemic inventory and values in early Romanian texts with those of contemporary Hungarian texts, demonstrates that Romanian scribes and printers, much as they did with Cyrillic writing, adapted and modified an imported orthographic system, transforming it into a distinct orthographic practice characteristic of the writing of Romanians under the authority of the Western Church.

Primarily used in Transylvania, Bihor, and Banat, writing in Latin script according to the Hungarian orthographic model provided a clear distinction from Cyrillic writing, which was characteristic of Orthodox Romanians. However, it also appears in texts composed, printed, or translated into Romanian by Italian missionaries active in the seventeenth and eighteenth centuries within the Catholic Romanian communities of northern Moldavia. This usage constitutes evidence that the envoys of Rome were embracing a cultural tradition preserved by the Catholic Romanians originating from across the mountains. For the Italian missionaries, the use of the Hungarian orthographic model also served as a means of fostering

closeness and as an effective tool for communicating with the Catholic faithful under their pastoral care.

Keywords:

Early Romanian culture, Latin script vs. Cyrillic script, Hungarian, Polish, or German orthographic models, Latin script and the influence of the Western Church in northern Moldavia.

RELIGION, IDENTITÉ, SOCIO-CULTURE : UNE APPROCHE PSYCHANALYTIQUE FREUDIENNE AU TRAVERS DE *MOÏSE ET LE MONOTHÉISME* (1939)[1]

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Abstract:

RELIGION, IDENTITY, SOCIO-CULTURE: A FREUDIAN PSYCHOANALYTIC APPROACH THROUGH MOSES AND MONOTHEISM (1939)

Religion and psychoanalysis have maintained a remarkable relationship ever since the latter was founded by Sigmund Freud. Through his writings on the religious – *Leonardo da Vinci and a Memory of His Childhood* (1910), *Totem and Taboo* (1912–1913), *Civilization and Its Discontents* (1930), and *Moses and Monotheism* (1939) – Freud demonstrates how the religious is inextricably linked to the formation of the initial bonds a subject establishes with the sociocultural environment in which they live.

Situated between society and identity, the task is therefore to gauge the significance of this relationship at the unconscious level. In our view, the question of myth lies at the heart of this issue.

Keywords:
Religion, psychoanalysis, myth, identity, unconscious.

Résumé :

La religion et la psychanalyse entretiennent des relations étonnantes, et ce, depuis la fondation de cette dernière par Sigmund Freud. Au travers de ses écrits sur le religieux - *Un souvenir d'enfance de Léonard de Vinci* (1910), *Totem et tabou* (1912/1913), *Malaise dans la culture (civilisation)* (1930), *Moïse et le monothéisme*

[1] Nous développons ici une thématique que nous avons esquissée dans notre livre : *Psychanalyse et religion. Le phénomène religieux à la lumière de la psyché humaine. Chamanisme, polythéisme, monothéisme*, Bruxelles, Cod19/La Pensée et les Hommes, 2025. Le lecteur trouvera dans la bibliographie de ce livre les références qui ont inspiré notre réflexion (pp. 293-307).

(1939) -, Freud montre comment le religieux est indissociable de la constitution des premiers liens que le sujet va entretenir avec la socio-culture au sein de laquelle il est amené à vivre. Entre société et identité, il s'agit dès lors de mesurer son importance sur le plan inconscient. C'est, à notre sens, la question du mythe qui s'inscrit au cœur de cette problématique.

Mots-clés :
Religion, psychanalyse, mythe, identité, inconscient.

AVIOLOGY

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Abstract:

As a consequence of activities aimed at exercising and developing biological structures and functions within a social framework, humankind has travelled the path from imaginative constructions to rational-cognitive processes. The accumulation and critical selection of knowledge have led to the understanding that the human being is not unique in origin, attributes or capacities, but is merely a living creature that inhabits, like all others, instinctively and unwisely, a rather small rocky body held in the reins of an ordinary star.

At the present moment, after knowledge has revealed that the multitude of attributes once imagined to belong exclusively to humanity are, in fact, attributes of living matter in motion and becoming, human beings continue to struggle to preserve the last remaining item in that set: articulated vocal language.

Keywords:

Songbirds, articulated vocal language, communication.

II.
BRANDS OF CULTURAL IDENTITY

LES DIMINUTIFS FRANÇAIS DANS LA *GRAMMATICA GALLICO-LATINA* DE JACQUES DUBOIS (*SYLVIUS*, 1531, PARIS, ROBERT ESTIENNE), LA PREMIÈRE GRAMMAIRE FRANÇAISE ÉCRITE PAR UN FRANÇAIS

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Abstract:
FRENCH DIMINUTIVES IN JACQUES DUBOIS'S *GRAMMATICA GALLICO-LATINA*: THE FIRST FRENCH GRAMMAR WRITTEN BY A FRENCHMAN

In 1531, Jacques Dubois – known as Sylvius (1478/1489–1555) – published the first French grammar written by a Frenchman in Paris (with Robert Estienne). Following his *Isagoge in linguam gallicam* (Introduction to the French Language), this work was written in Latin and titled *Grammatica latino-gallica* (modern French translation by Colette Demaizière, Paris, H. Champion, 1998).

In the *Grammatica*, Sylvius discusses the various parts of speech inherited from Donatus, beginning with nouns. At the end of this chapter, he examines the formation of diminutives based on a list of four suffixes – which he presents as deriving from Latin or Greek – to which he adds two pejorative French suffixes, though he nonetheless classifies them as diminutives.

This study offers an opportunity to examine several series of examples that are particularly revealing of Sylvius's method for the morphological analysis of French vocabulary, as well as the colorful nature of certain diminutives he selected to illustrate the linguistic phenomena described.

Keywords:

Jacques Dubois, Sylvius, „Grammatica latino-gallica", French diminutives, morphology, French language, Latin language, Neo-Latin.

DE L'ENCLOS AU JARDIN : LES ISSUES DES RACINES INDO-EUROPEENNES **GHORTO* ET **DHEIG'H-* DANS LES LANGUES ROMANES

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Abstract:
FROM ENCLOSURE TO GARDEN: THE OUTCOMES OF THE INDO-EUROPEAN ROOTS **GHORTO-* AND **DHEIG'H-* IN ROMANCE LANGUAGES

The garden is thought to have originated in Mesopotamia about five thousand years ago, when the acclimatization of the palm tree made the creation of oases possible. Etymologically, it is an enclosure—a space set aside by humans where nature is arranged to serve them. Late Latin *paradīsus* („park") derives from Greek *parádeisos* („garden"), which comes from Old Persian *pairidaēza* („enclosed place"), itself formed from the Indo-European root **dheig'h-* („wall"). Another Indo-European root, *ghorto- („enclosure"), serves as the basis for Latin *hortus* and Germanic **gard*, both meaning „enclosed garden". It gave rise to Slavic *gradina*, a term adopted by Romanian (*grădină*) to denote the garden.

We present an etymological and phonological study of the outcomes of the Indo-European roots **ghorto-* and **dheig'h-* in Romance languages. We show that, originally, the emphasis was on the enclosure, isolation, and separation from a hostile and uncontrollable nature; later, for the Romans, the *hortus* was a site for both vegetable and ornamental cultivation; finally, in Romance languages, a dichotomy emerged distinguishing, on the one hand, the *Ort* – associated with „traditional values of rurality, toil, ruggedness, and attachment to the land" – and, on the other, the *Jardin* – associated with „new values of courtly life, [...] beauty, luxury, and the joy of loving and living". (Bouvier, 2003: 78).

Keywords:
Garden, lexicon, etymology, phonology, Romance languages.

Résumé :

Étymologiquement, le jardin est un enclos, un endroit réservé par l'homme où la nature est disposée de façon à le servir. Nous proposons une étude étymologique et phonologique des issues concernant le jardin des racines indo-européennes **ghorto* et **dheig'h-* dans les langues romanes. Nous montrons qu'à l'origine, l'accent est mis sur l'enceinte, l'isolement, la séparation d'avec la nature hostile et incontrôlable, puis, chez les Romains, l'*hortus* est à la fois le lieu des

cultures potagères et ornementales, enfin, dans les langues romanes, une dichotomie apparaît distinguant, d'une part, l'*Ort* « des valeurs traditionnelles de ruralité, de labeur, de rudesse, d'attachement au terrain », d'autre part, le *Jardin* « des valeurs nouvelles de la vie courtoise, […] la beauté, le luxe, la joie d'aimer et de vivre » (Bouvier, 2003 : 78).

Mots clés :
Jardin, lexique, étymologie, phonologie, langues romanes.

DEUX TÉMOIGNAGES HUMANISTES SUR LA LATINITÉ DU ROUMAIN : POGGIO BRACCIOLINI ET PAOLO POMPILIO

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Abstract:

TWO HUMANIST ACCOUNTS REGARDING THE LATIN NATURE OF ROMANIAN: POGGIO BRACCIOLINI AND PAOLO POMPILIO

The Italian Quattrocento was marked by a debate concerning the Latin language – its historical nature and its relationship with vernacular languages (specifically the Italian *volgare*, but also other Romance languages) between 1435 and 1485; this discourse laid the foundations for what would become the comparative linguistics of Romance languages.

One of the early figures in this debate, Poggio Bracciolini (1380–1459), sought traces of Latin in certain modern dialects or languages – such as the modern Roman dialect, Spanish, and Romanian – within his third *Disceptatio conuiualis* (1450).

Later, the Roman humanist Paolo Pompilio (1455–1491) – writing around 1485 in a chapter of Book I of his *Notationum libri quinque* – provided credible accounts of Latin traces in Wallachia, Judea, and the Caspian region, as well as in French and Spanish; in Book III, he would add the testimony of a Catalan merchant regarding a Latin/Romance dialect akin to Sardinian spoken in the Aurès and Nementcha regions. We present these two texts and offer a linguistic commentary on them.

Keywords:
Latinity, *Romance languages*, *texts on Romanian*.

[1] Aix Marseille Univ, CAER, Aix-en-Provence, France.

Résumé :

Le *Quattrocento* italien a été traversé par une querelle sur la langue latine dans sa nature historique et dans ses rapports avec les langues vernaculaires romanes (1435-1485) : ces débats posent les fondements de ce qui deviendra la linguistique comparée des langues romanes. Poggio Bracciolini, dans sa troisième *Disceptatio conuiualis* (1450) relève des traces de latin dans certains dialectes ou langues modernes : le *romanesco*, l'espagnol et le roumain. Vers 1485, l'humaniste romain Paolo Pompilio, dans un chapitre du premier livre de ses *Notationum libri quinque*, ajoute des témoignages sur des traces de latin en Valachie (surtout), en Judée, près de la Caspienne, en français et en espagnol. Nous présentons ces deux témoignages et les commentons du point de vue linguistique.

Mots clé :

Latinité, témoignages humanistes sur le roumain, Poggio Bracciolini, Paolo Pompilio, linguistique romane.

III. LINGUISTIC CONFLUENCES

A STUDY ON MULTICULTURALISM IN ELT CLASSES

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Abstract

Starting from recent theoretical perspectives of multiculturalism and the importance of the intercultural communicative competence in English language education, this study explores students' awareness of multiculturalism and their attitudes toward diversity, stereotypes, and inclusion. The research is based on a questionnaire applied to students enrolled at the Faculty of Letters of a public Romanian university, with the aim of identifying how multiculturalism is perceived in the philological academic environment and whether students consider it necessary in the curriculum. The findings are intended to support recommendations that could contribute to improving multicultural education practices at faculty level.

Keywords:

Multiculturalism, intercultural competence, English language teaching (ELT), philological students.

AN EXPLORATION OF INTERCULTURAL AWARENESS AND INTERCULTURAL COMPETENCE: CASE STUDY

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Abstract:

This paper is underlain by the stringent need to raise intercultural awareness and foster intercultural competence in contemporary environments increasingly marked by multiculturality. First, it focuses on the key role played by intercultural awareness and intercultural competence and on their impact on language. It also explores other significant concepts, i.e., intercultural speaker, intercultural communication competence and critical interculturality. The case study explores several elements connected to intercultural awareness and intercultural competence among non-philological students (e.g., multicultural profile, intercultural experiences, attitudes towards diversity, stereotypes/ prejudices, etc.). These data provide information about the students' intercultural awareness and intercultural competence, and represent the foundation for further improvement of the ESP curricula.

Keywords:

Intercultural awareness, intercultural competence, intercultural communicative competence, non-philological students, ESP/ EFL.

BANNA BA KAE? A CULTURAL CALL TO RESTORE FATHERHOOD: GOD'S FATHERHOOD AS A DIVINE MODEL

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Abstract

Is fatherhood vanishing? This question provides the central point of departure for this paper, which examines the changing status and perceived decline of fatherhood in contemporary South African society. A growing body of scholarship suggests that fatherhood is under threat while simultaneously emerging as a trending topic among social science scholars. What was originally instituted by God – divine fatherhood – now appears to have lost its significance in society. Against this background, the paper focuses on *Banna Ba Kae*, a non-profit organisation based in Potchefstroom, South Africa. Meaning "where are the men?" in Setswana, the phrase functions as both a cultural question and a call to men to reconsider their responsibilities within families and communities. The paper critically explores the current state of fatherhood in South Africa, with particular emphasis on the need to restore its esteemed status. By engaging with cultural traditions and present-day family challenges, the paper argues that disruptions within families are closely linked to the weakening of fatherhood. It therefore calls for the renewed revalorisation of fatherhood as essential to familial stability.

Keywords:
Banna Ba Kae, *cultural, calling, fatherhood, God, divine model*.

GRANO A GRANO SE AHORRA: EXPRESIONES DEL AHORRO EN EL REFRANERO ESPAÑOL Y RUMANO

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Abstract

LITTLE BY LITTLE ONE SAVES: EXPRESSIONS OF SAVING IN SPANISH AND ROMANIAN PROVERBS

Proverbs serve as condensed expressions of collective wisdom, encoding cultural, moral, and economic values across generations. This paper explores the representation of saving in the Spanish and Romanian proverbial traditions from an ethnolinguistic perspective. The study aims to identify how these two linguistic communities conceptualize saving and to what extent they share or diverge in their metaphorical and ideological patterns. Methodologically, the analysis combines comparative semantic and ethnolinguistic approaches. The findings reveal a strong convergence between the two traditions, pointing to a shared European substratum rooted in agrarian culture, while also highlighting distinctive nuances: Spanish proverbs foreground moderation and moral restraint, whereas Romanian proverbs emphasize effort, perseverance, and the difficulty of saving. The study contributes to the understanding of proverbs as ideological carriers that articulate collective conceptions of work, wealth, and virtue, demonstrating the value of ethnolinguistic analysis for interpreting traditional wisdom within a comparative cultural framework.

Keywords:
Proverbs, *saving*, *ethnolinguistics*, *Spanish*, *Romanian.*

COMMUNICATIVE RESONANCE: ROMANIAN, SPANISH AND CATALAN IN THE LANGUAGE USE AND LANGUAGE ATTITUDES OF ROMANIAN SPEAKERS IN MALLORCA

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Abstract

Romanian speakers in Mallorca are a part of the quarter of Romanian speakers (Merlan, 2024) who live outside of Romania or Moldova. They also form the second largest migrant group in Spain (Ambasada României în Regatul Spaniei, 2024) which has been a prime destination of migration for Romanians since the 1990s (Anghel et al., 2019). In Mallorca, Romanian speakers are confronted with Catalan and Spanish; two other Romance languages; as well as the various languages of tourism. Against this multilingual backdrop, the present study focuses on the language use and language attitudes of first and second-generation Romanian speakers.

Keywords:

Romanian Studies, language attitudes, language use, multilingualism, migration.

NOTRE-DAME DE PARIS AS A TOTAL WORK OF ART: THE DIALOGUE BETWEEN LITERATURE, GOTHIC ARCHITECTURE AND HUGO'S VISUAL IMAGINARY

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Abstract

The novel Notre-Dame de Paris, written by Victor Hugo, represents one of the most ambitious literary attempts to transform an architectural construction – the Gothic cathedral – into a living character, central to the narrative, thus anticipating the idea of a "total work of art" (Gesamtkunstwerk) formulated by the German composer Richard Wagner. The present study analyzes the way in which Hugo establishes a profound dialogue between literature and the other arts, giving the work a unique dimension. Thus, presenting the cathedral as a "symphony in stone" and as a "book" of humanity before the invention of printing, the study explores the way in which the author transforms the architectural space into a dynamic narrative organism, capable of generating emotion, symbolism, integrating it into the destiny of the characters. On another level, the study highlights the visual dimension of the text through the panoramic descriptions of medieval Paris, the plasticity of the characters (Quasimodo, Esmeralda, Claude Frollo), all of which function as genuine literary tableaux, prefiguring transpositions into engraving, painting and, later, in photography and cinema. Expanding the perspective, the cinematic adaptations of the novel demonstrate its potential as a total work of art through the synthesis of moving image, sound and narrative, amplifying Hugo's visual imagination. In the same logic of total art, the musical Notre-Dame de Paris (1998), created by Luc Plamondon (libretto) and Riccardo Cocciante (music), transforms the work into an integrated show of music, dance, light and scenography. In conclusion, Victor Hugo's novel is revealed to us as a work of total art avant la lettre, in which literature absorbs and reconfigures architectural, visual, film and musical-choreographic elements to create an integral aesthetic experience.

Keywords:

Victor Hugo, Notre-Dame de Paris, Gothic architecture, visual imaginary, total work of art.

IV. ANALYSES AND SYNTHESES

LA DIASPORA ROUMAINE DANS LE ROMAN *FONTAINE DE TREVI*, DE GABRIELA ADAMEȘTEANU. UNE ANALYSE SÉMANTIQUE-CONTEXTUELLE

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Résumé :

Cet article propose une analyse sémantique et contextuelle de la diaspora roumaine telle qu'elle est représentée dans le roman *Fontaine de Trevi*, de Gabriela Adameșteanu. Nous nous interrogeons sur la manière dont les mots ordinaires de la migration produisent des hiérarchies symboliques entre ceux qui partent, ceux qui restent et ceux qui reviennent. Notre corpus est constitué d'extraits du roman dans lesquels apparaissent des termes désignant des lieux et des personnes liés à l'expérience migratoire. Notre approche articule sémantique contextuelle, études culturelles et didactique des langues-cultures, dans le cadre d'un cours de « Culture roumaine » destiné à des étudiants étrangers. Nous montrons d'abord que les mots de lieu – tels que *afară* (« dehors »), *dincolo* (« de l'autre côté ») ou *în străinătăţuri* (« à l'étranger », avec une nuance supplémentaire) – ne sont jamais de simples repères géographiques : ils condensent une mémoire politique héritée du communisme et construisent une deixis morale qui situe et juge les individus. Nous analysons ensuite les catégories de migrants – *plecaţi* (« ceux qui sont partis »), *transfugi* (« fugitifs »), *răscumpăraţi* (« rachetés ») ou *rămaşi* (« restés ») – et montrons qu'elles constituent des évaluations biographiques autant que des descriptions sociologiques. Enfin, à travers des personnages tels que Letiția, Petru Arcan, Claudia etc., nous mettons en évidence que les oppositions entre Roumanie et Occident, entre « nous » et « eux », sont instables et réversibles selon la position du locuteur. Nos résultats confirment qu'Adameșteanu transforme le vocabulaire quotidien de la migration en un instrument de lecture des fractures sociales et affectives de la société roumaine contemporaine.

Mots-clé :

Diaspora – lieux et personnes, société roumaine contemporaine, analyse sémantique-contextuelle

Abstract:

This article offers a semantic and contextual analysis of the Romanian diaspora as depicted in Gabriela Adameșteanu's novel “Fontaine de Trevi”. We examine how ordinary words of migration produce symbolic hierarchies between those who leave, those who stay, and those who return. Our corpus consists of excerpts from the novel in which terms designating places and people connected to the migratory experience appear. Our approach combines contextual semantics, cultural studies, and language-and-culture didactics, within the framework of a "Romanian Culture" course designed for foreign students. We first demonstrate that spatial terms – such as *afară* (“outside”), *dincolo* (“on the other side”), or *în străinătăţuri* (“abroad”, with an additional nuance) – are never mere geographical markers: they condense a political memory inherited from communism and construct a moral deixis that locates and judges individuals. We then analyse the categories of migrants – *plecaţi* (“those who left”), *transfugi* (“fugitives”), *răscumpăraţi* (“exported”), or *rămaşi* (“those who stayed”) – and show that they function as biographical evaluations as much as sociological descriptions. Finally, through characters such as Letiția, Petru Arcan, Claudia, etc., we highlight that the oppositions between Romania and the West, between “us” and “them”, are unstable and reversible depending on the speaker's position. Our findings confirm that Adameșteanu transforms the everyday vocabulary of migration into an instrument for reading the social and emotional fractures of contemporary Romanian society.

Keywords:

Diaspora – places and people, contemporary Romanian society, semantic-contextual analysis

SYMBOLIC RESOURCES AND FREEDOM OF EXPRESSION IN PUBLIC COMMUNICATION. CASE STUDY ON THE INTERPRETATION OF ARTISTIC CREATION IN THE CONTEXT OF LEGIONARY MEMORY

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Abstract>

This paper analyzes the public communication generated by the performance of the song „Avem o țară [We have a country]", during the event dedicated to the Day of the Military Clergy, held at the National Cathedral, and the way in which this artistic creation generated divergent reactions and positions in the public sphere.

The research uses content analysis of institutional, media and political discourses and is based on concepts from public communication, symbolic communication and framing theory. The results show that the public meaning of the creation was not determined exclusively by the content of the lyrics, but by the identity attributed to the author, by the institutional context and by the historical memory associated with the Iron Guard movement. The reactions in the public sphere were structured through different interpretive frames that placed freedom of expression, cultural heritage and the responsibility of historical memory in opposition. The study concludes that the use of controversial symbolic resources in institutional communication can generate reputational risks and conflicts of interpretation, which highlights the importance of evaluating the symbolic context and of managing public communication.

Keywords:

Public communication, symbolic communication, anti-extremist legislation, freedom of expression, Iron Guard ideology.

CATEGORICAL BOUNDARIES AND THE SYNTACTIC IMPLICATIONS OF CONJUNCTION IN THE EARLIEST ROMANIAN GRAMMARS (1667-1822)

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Abstract

The earliest Romanian grammars (1667–1822) classified conjunctions according to the Latin and Greek grammatical models, recognizing only their connective function. A historical study of conjunctions in these grammatical works reveals that this non-inflecting part of speech was initially classified on semantic grounds, while logical and syntactic criteria emerged much later, in the second half of the nineteenth century, when conjunctions came to be described as a part of speech with structural function.

Key words:
Conjunction, morphology, diachrony, grammar, terminology, typology.

MÉTHODES SCIENTIFIQUES DE RECHERCHE EN THÉOLOGIE – INFLUENCES EXTERNES

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Abstract:

This article concerns external methodological influences in theological research. We propose, on the one hand, a brief presentation of traditional Orthodox theology and current Orthodox theology, with respectively the sub-branches and subjects of academic study, and, on the other hand, a presentation of some external scientific methods that theology adopts and the specific way in which they are integrated into theological study and research. The structure of the study that meets our objective is as follows:

1. Prolegomena. Orthodox Theology: Tradition and Creativity
2. Epistemology of theology. Traditional theology (catechesis, apologetics, doxology) and speculative theology. Necessary distinctions: theology vs. philosophy; Theology vs Literature. Conditions for the Preservation of the Orthodox Character of Theology
3. Useful Scientific Methods in Theology
4. Fundamental discipline. Exemplification
5. Conclusions. An interdisciplinary scientific methodology

We try to establish the kinds of methodological influences – scientific or so-called scientific – that come, most of the time, not only from other religions, but also from the movement that is currently taking hold in humanized research and that is coming as a wave from the "positive" physical and biological sciences to the "humanities." It should be noted that, in the process of globalization, the influence manifests itself in a unidirectional way, from the West – with its eternal "fascination" – to the East and the Balkans, with a tendency not to incorporate and mix various aspects, but to standardize in the Western direction. We also aim to identify the specificity of the presence of these influences in different disciplines, subfields of theology.

Keywords:

Scientific research, external methodology, internal methodology, orthodox theology, dogmatics.

V. EVENEMENTS

REVIEW
Human Character, Hugh Elliot.
Translated by Alexandru Gafton and Adina Chirilă, 2026, București: Editura Universitară, 283 pp.

“ *It is feeling, not reason, that governs the lives of men*.”
(Hugh Elliot)

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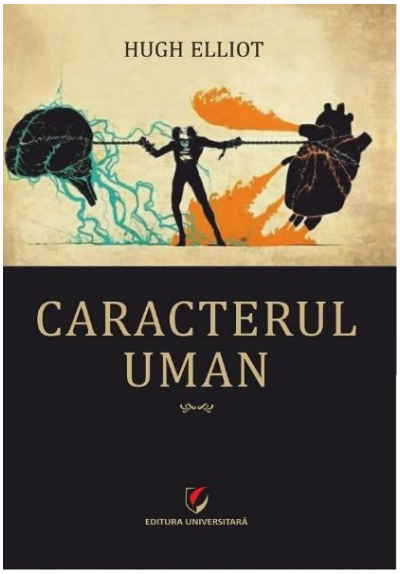
Abstract:

The present review examines Hugh Elliot’s *Human Character* (1922), a work whose central thesis is that feeling, rather than reason, governs human life.

In developing this argument, the British philosopher classifies affective states into major passions – *jealousy*, *love* and *the social and religious feeling* –, and minor passions, which derive from these primary emotional forces.

Keywords:

Instinct, major passion, minor emotion, action, reason.



“A MIXED ORDER”. ADMINISTRATION, SOVEREIGNTY AND INSTITUTIONAL CONTINUITY IN OCCUPIED BUCHAREST, 1916-1918

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Abstract:

This article examines the legal and administrative regime established in Bucharest during the occupation of the Central Powers between 1916 and 1918, focusing on the relationship between the German military administration and the Romanian institutions that continued to operate in the occupied capital. Based on occupation ordinances, administrative documents, memoirs, contemporary accounts and specialised studies, the analysis reconstructs the organisation of the occupation authorities, the particular administrative status of Bucharest and the mechanisms through which Romanian institutions and civil servants were maintained in office while being progressively subordinated to German military control. Particular attention is paid to the ambiguous position of Romanian officials, whose activity ensured institutional continuity and the functioning of public services but also contributed to the implementation of measures imposed by the occupying authorities. The judicial system provides the clearest illustration of this contradiction. Romanian courts resumed their activity and continued to apply national law, while their jurisdiction and procedures could be restricted or modified by German ordinances. The study argues that the occupation therefore produced neither the complete disappearance of the Romanian legal and administrative order nor its uninterrupted continuation. Instead, Bucharest functioned under a hybrid regime characterised by institutional continuity under military tutelage and by a separation between the formal persistence of Romanian institutions and the effective exercise of decision-making power. This configuration also explains the post-war difficulties in determining the individual responsibility of officials and magistrates who had remained in office.

Key-words:

Bucharest; Central Powers occupation; military administration; institutional continuity; Romanian justice.

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