

**HOMER: ἄσβεστος γέλως**  
(două episoade: *Iliada*, I, 597; *Odiseea* VIII, 459)

**Anton ADĂMUȚ**

**Abstract:** *I have often wondered, like many others, where the expression “Homeric laughter” comes from and what is hidden behind it. The spectacular career of the expression, which naturally does not appear in the Homeric epics, can be traced right back to the Iliad and Odyssey. I have insisted on two episodes in which the expression occurs (ἄσβεστος γέλως), one at the end of book I of the Iliad, the second in the Odyssey, book VIII. The gods are involved, Hephaestus in both situations, Ares and Aphrodite in the episode of the Odyssey, and people are also involved for whom this kind of laughter is not characteristic. What is Homeric laughter? The classical expression is ἄσβεστος γέλως, it can be translated by “inextinguishable” or “irrepressible mirth”. The phrase seems to come in English from German – “Homerisches Gelächter”, “unauslöschliches Gelächter” and in German from French: “le rire homérique”, as it appears for the first time in the memoirs of Baroness d’Oberkirck: “le rire inextinguible”. Homeric laughter is, therefore, “inextinguishable”, “unquenchable”, we owe the Latin formula to Ovid, the one from Metamorphoses - superi risere. As for Homer, we know he had no good reason to laugh, Homer couldn’t laugh in a Homeric manner anyway.*

**Keywords:** *Homer; Hephaestus; Homeric laughter; unstoppable laughter; Zeus; Hera; Aphrodite; Ares.*

**ARISTOTLE’S EMENDATION OF ONTOLOGY**

**Zdravko PERIC, Gianluigi SEGALERBA**

**Abstract:** *In our inquiry, we investigate elements of the foundations of Aristotle’s ontology. We concentrate our attention on aspects of the substance and the universal: we analyse the features which belong to substance qua substance and to universal qua universal, on the one hand, and the features which cannot belong to substance and universal, on the other hand. The mutual incompatibility between substance and universal and between the features which are respectively connected to substance and to universal are the central interest of our investigation. We furthermore inquire into the consequences of a wrong interpretation of the universal. The texts of Aristotle on which we base our study are Metaphysics Zeta 13, Zeta 14, and Zeta 16.*

**Keywords:** *substance, Aristotle, ontology, universal, Metaphysics, essence, idea, third man regress, genus.*

**LE RAPPORT ENTRE L’ÂME ET LE CORPS  
CHEZ PLOTIN ET PORPHYRE**

**Adriana NEACȘU**

**Abstract:** *This article analyzes the conceptions of Plotinus and Porphyry, his disciple, concerning the relationship between soul and body. It points out that although the metaphysical framework of the two philosophers is the same, it having been established by Plotinus, the way in which Porphyry approaches certain aspects of this relationship is different from that of Plotinus, which gives him a distinct philosophical personality. Analysis of the two philosophers’ positions on the relationship between soul and body shows that, though, they are not incompatible, but complementary, which highlights the richness, depth, and force of attraction of Neoplatonism.*

**Keywords :** *Plotinus, Porphyry, soul, body, the One, the Good, the Intellect, the Being, hypostasis.*

## THE PHENOMENOLOGY OF MYSTERY IN RUDOLF OTTO'S METAPHYSICS

Marius CUCU, Oana LENȚA

**Abstract:** *The interrogation of the sacred proposed by Rudolf Otto's metaphysical theology is not so much an answerless question as it is a conceptual open invitation to becoming aware of the phenomenon of meeting sacrality. It is also desired to become aware of the limits of reason in the process of analyzing the phenomenology of the sacred. Thus, the irrational is assumed to have the sense of mystery and knowledge becomes, then, an assumption of that which cannot be known about mystery. Regarded analytically, in the Kantian sense, the mystery and the numinous state it induces, that of *mysterium tremendum*, is revealed to be situated beyond the formalisms of reason, but also of the conventional ethics, metaphysically undefinable, above the relations of causality or dependency. Its reality, confirmed, at the level of the impact on human conscience, and by the philosophies of empirical pragmatism, could better be postulated by appealing to similar perspectives of the negative theology. For Rudolf Otto, these ascertainties and the appeal to the terminological genesis and evolution of the concept of divine mystery's typology constitute landmarks which confirm the dimension of the human being's spiritual life, a dimension which remains, for now, undefinable for the potential of our reason and argumentative logic.*

**Keywords:** *mystery, irrational, Sacred, *mysterium tremendum*, noumen.*

## GRAMMATISCHER REALISMUS: EINE ANALYSE ZUM WITTGENSTEIN'SCHEN BEGRIFF DER „GRAMMATIK“

Darius PERSU

**Abstract:** *This text deals with Wittgenstein's concept of "grammar", which is one of the "key concepts" of his "Philosophical Investigations". This term is interpreted here as a type of transcendental argument, i.e. as a regressive argument of the form: "In order to explain why such and such (the observed - e.g. language as an institution) exists, one must presuppose that such and such (the unobserved - grammar) exists." The main thesis of the analysis proposed here is that Wittgenstein had to introduce in his philosophical investigations the concept of "grammar" as something predetermined in the perspective of "grammatical realism" to provide a theory of language with the aim of explaining the possibility of intersubjective language use, without having to fall back on any universal properties of language (in the sense of classical metaphysics).*

**Keywords:** *Wittgenstein, philosophy of language, grammatical realism, rules, grammar, grammatical sentence, language games.*

## ROBIN GEORGE COLLINGWOOD ON THE LOGIC OF TEXTUAL INTERPRETATION

Adrian HAGIU, Constantin C. LUPAȘCU, Sergiu BORTOȘ

**Abstract:** *The interpretation of written texts demands from the reader a certain hermeneutic methodology of reading. In this paper we aim to propose the logic of question and answer constructed by the British philosopher Robin George Collingwood as such an instrument. We seek to demonstrate his thesis through the four objectives we set out in this paper, namely (1) to clarify the context in which the idea of such a logic arises; (2) to what extent it differs from ordinary logic as a discipline; (3) to examine whether Collingwood is a revolutionary in this field; and finally (4) to discuss the principles according to which this logic of question and answer operates. The manner*

*in which we approach these issues is intended to make this paper an illustration for the discussion at hand. The consequences of such an approach are welcome as they are hermeneutical in nature, not only facilitating the interpretation of textual materials, but above all helping the reader in understanding them. Thus, the present study can be of value and is helpful to the reader interested in dealing with a wide range of texts, especially those in the [human] spiritual and social sciences.*

**Keywords:** Collingwood, hermeneutics, propositional logic, the logic of questions and answers, textual interpretation.

## MODELAREA COGNITIV-EVALUATIVĂ A DOUĂ INTERPRETĂRI DIFERITE ALE UNUI EVENIMENT ISTORIC

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**Abstract:** *How can one explain the success or persistence of an interpretation of a historical event, such as a military conflict? How can it be changed or replaced? These questions, to which historians tend to answer punctually and empirically, have in Paul Thagard's theory of evaluative coherence a possible normative answer: the success of an interpretation depends on the evaluative coherence of its relevant concepts, and its replacement by another interpretation is possible when the evaluative coherence of the latter is superior to the evaluative coherence of the former. Illustrating the use of these theses by modeling two different interpretations of the attack on Pearl Harbor is the purpose of this material.*

**Keywords:** cognitive-affective map, evaluative coherence, military conflict, Pearl Harbor.

## EN PARTANT D'UNE METAPHORE: PHENOMENOLOGIE DU STATUT DE L'INERTIE

Ana BAZAC

**Abstract:** *My paper highlights some meanings of the metaphor of **aging**, used by André Gorz (1923-2007) in his homonymous article published in Les Temps Modernes in December 1961 and January 1962, the first part of which was republished by Gallimard in 2005 (copyright Éditions Galilée in 2004) as a coda to the new edition of one of his "most philosophical" pieces, The Traitor (1958), as noted by Christophe Fourel in André Gorz, a thinker for the 21st century (Éditions La Découverte, 2009, p. 10). Aging is a process based on inertia and generating – because aging also generates – more and more inertia. But what kind of inertia, that of continuing the movements testifying to the vivacity of body and mind, or that of resisting them, therefore of stopping the rest, of flowing into it while forgetting the previous momentum? To the healthy young man of 36, the metaphor of aging appears to have a bitter correspondence with the shock of suddenly feeling the end of existence while living it. The well-known tripartite division of life – childhood youth, maturity, old age – has been transformed into the youth, old age diptych because maturity itself has become the negation of youth, not a mere stable state but already a slope, a masked old age, a fact. If yet young, "he started over again" (André Gorz, The traitor, followed by The aging, p. 377) that is to say, he was the author of audacious movements that took into account only his aspirations of creativity, aging requires of him only the qualities that conform to the specific roles that are asked of him and that are expected to be assumed without the slightest doubt. The phenomenology of this becoming, meticulously dissected, envisages not only the transformation of the unique being who is the subject of the story (but not the master of the phenomenological approach as such because he is desperate before "the cowardice" of his "free choice" of "integration" into the anonymity of the "Others" producing the society which imposes this decline on him ("Aging (II)", Les Temps Modernes, n° 188, January 1962, p. 829- 852 (830-832)). Because the picture of the individual, torn between his existential resistance against all the factors that impose*

*inertia and, on the other hand, the conformism that has become "his nature", extends into the representation of society which is the counterweight to this individual and at the same time frames him. The development of the metaphor of aging has involved the phenomenology of its elements, among which the principal, inertia, and the phenomenology itself has generated messages of social philosophy, pioneers of the powerful ideas commented on in the philosophical thought of the decades later. The phenomenology of the text is and describes awareness, namely the awakening of consciousness, and the metaphor is a manifestation of this process. The metaphor of the aging of the individual thus resonates with the theoretical descriptions of crises and decadence, of degeneration: here, of the capitalist society. The construction of André Gorz is a suggestive model. Today our conclusion in front of such models can only forget the hypocritical criticisms of the phases of the decline, indeed accomplices for their persistence: and, thus, to learn from the previous models. But, it must be emphasized, the metaphor of inertia refers to the awareness of the limits of the figurative meanings of such – and these – metaphors. The awareness of the text is an awareness of metaphors, too, and thus, they become means of intellectual resistance for man.*

**Keywords:** *André Gorz, Le vieillissement, alienation, metaphor, inertia.*

## EGALITATEA: RESPINGEREA DIFERENȚELOR IRELEVANTE

Bogdan OLARU

**Abstract:** *Moral equality, the idea that people have equal moral value, is often justified by highlighting a key capacity or property that all people possess (like rationality or the capacity to conceive and pursue a life plan or anything else). This view is met with the objection that every human capacity is subject to empirical variability – therefore, we are not actually equal. Some have rejected this objection and emphasized the typological equality of people, that is, the idea that we are all members of the same natural type or species. Belonging to the same type would preclude any request to take account of empirically proven differences. Typological equality will allegedly encapsulate the very notion of moral equality along with the moral requirement of equal treatment. I will show that this strategy conflates equality with identity. A natural type is defined or constructed by reference to a characteristic and distinct property. The requirement to treat each human being equally derives from one's typological identity and the normative claim that attaches moral value to the property that differentiates the natural type. Such inference makes moral equality a second-order moral principle. There is, however, a more fundamental meaning in which we could express human equality. It is the compelling force of the requirement to reject some differences as morally irrelevant that gives equality such a major significance for moral life. In the first part of this paper, I argue for the separation between fundamental and derivative equality, the latter being inferred from the idea of shared identity. The second part illustrates this first more fundamental sense of equality through the debate on the human races around 1790 by Herder and Blumenbach.*

**Keywords:** *moral equality; range property; typological identity; Rawls; Herder; Blumenbach.*

## IDENTITATE ȘI ADEVĂR LA SALMAN RUSHDIE

Adrian NIȚĂ

**Abstract:** *The paper analyzes the signs of the age of the spirit in the work The Satanic Verses, by Salman Rushdie, with a particular emphasis on the membranes of identity, the truth and the spiritual experiences through which the characters of this work are led. From the perspective of the multiple layers of meanings, in other words, from the perspective of the membranes of understanding, the world in Rushdie's sense is a set of dream membranes and reality membranes,*

*of membranes of good and membranes of evil, which intertwine, sometimes it moves in harmony, sometimes in dissonance, but in which there is always room for love.*

**Keywords:** *Filosofie și literatură, identitate, adevăr, lume, spirit, spiritualitate, Rushdie.*

## MARY WOLLSTONECRAFT'S PROJECT FOR A REFORM OF THE MINDS

Gianluigi SEGALERBA

**Abstract:** *In my investigation, I analyse aspects of Mary Wollstonecraft's thought regarding the traditional education of women, her programme of education, the question of women's rights, and the condition of women. I moreover investigate Mary Wollstonecraft's proposal of new theological foundations for religious belief. Mary Wollstonecraft aims to propose a revolution in female manners. Her revolution is a revolution of minds: she aims to reach a complete reform in the education and the formation of individuals, in general, and of women, in particular. Mary Wollstonecraft's revolution is a revolution for the spiritual independence of individuals. To reach the condition of independence, traditional education ought to be criticised and refused since traditional education is the system through which women are transformed into dependent entities. Power over oneself, liberation from passions, and autonomy of judgment are the main targets of Mary Wollstonecraft's programme of education. The correct foundation of the individual ought to be reason. Mary Wollstonecraft proves to be a deeply religious thinker: she steadily connects the promotion of the dignity of mankind to a new way of worship of Deity. The centrality of reason profoundly influences her theological assumptions: Mary Wollstonecraft refuses all forms of reverence based on blind submission to God. The main texts of my inquiry are A Vindication of the Rights of Woman and A Vindication of the Rights of Men.*

**Keywords:** *Wollstonecraft, Vindication, education, virtue, reason, independence, wisdom.*

## CONSIDERAȚII PRIVIND ETICA CERCETĂRII ȘTIINȚIFICE ÎN CONTEXTUL ÎNVĂȚĂMÂNTULUI DOCTORAL DIN REPUBLICA MOLDOVA

Eugenia BOGATU

**Abstract:** *The paper is based on the application of a semi-structured interview conducted with a little group of doctoral students from the State University of Moldova. The pursued issues concern ethical aspects of scientific research for PhD students. The interview consisted of 7 questions: What do you understand by the ethics of scientific research? What do you associate plagiarism with? Have you ever resorted to plagiarism? How do you think it is possible to avoid plagiarism altogether? Do you know the legislation (national and international) in this area? Give an example of a Law (or legislative provision). The difference between plagiarism and self-plagiarism is... The difference between quoting and paraphrasing is...*

**Keywords:** *research ethics; PhD; principles, values and norms of good conduct in research; plagiarism; quotation, paraphrase.*