

**The International Colloquium**  
***The Reception of Greek and Latin Antiquity in European Cultures***  
**9<sup>th</sup> Edition, May 26-27, 2017, Craiova, Romania**

The International Colloquium dedicated to the reception of Greco-Roman culture, is organized by the Society of Classical Studies of Romania, Craiova Branch, represented by the team of professors of classics from the Department of Romance and Classical Languages. The Faculty of Letters of the University of Craiova was co-organizer. In 2017, the colloquium reached its 9th edition. This year is of special significance for the classical world, because it is the year we celebrate two millennia since the Latin poet Ovid entered into eternity at Tomis. The community of classicists around the world celebrates the Ovidian bimillenary, and therefore this edition of the colloquium was intended to be a tribute to the great poet. At the invitation entitled *Ovid, Two Thousand Years of Metamorphoses* launched a year ago by the organizers many have shown interest in participating. Most of their papers were inspired by a wide range of topics - from literature and linguistics to history and mythology - related to the work of the Latin poet. In addition to these, there were a few articles on the general theme of the conference, namely the reception studies of Greco-Roman culture. Therefore, the colloquium had two main sections: Ovidian Studies and Reception Studies - Varia.

The section of Ovidian studies approached the poet and his work in a variety of perspectives and with various methods of investigation congruent with the chosen topic. Thus, some of the papers addressed topics relating to Ovid as a man, such as: his biography, the causes of his exile and the legal framework of his conviction, the geopolitical environment in which the colony of Tomis was integrated during his exile, his relationships with the Dacian world and the psychological effects caused by the difficulty in adapting to the language of the Dacians, such as: Dana Dinu, *Lirismul autobiografic ovidian*; Teodor Sâmbrian, *Cadrul juridic al exilării poetului Ovidiu în contextul legislației penale a lui Augustus*, a paper that brings together the erudition of the specialist in Roman law with the diligence of the investigator who bases his argumentation on evidence gathered from the poet's work; Laurențiu Nistorescu, *Contextul geo-politic al prezenței lui Publius Ovidius Naso la Tomis*; Mădălina Strehie, *Dacii și lumea lor în Tristia și Pontica ale lui Ovidiu*; Nina Aurora Bălan, *Angoase lingvistice la Pontul Euxin*.

Other papers focused on topics related to Ovid's poetic work through female characters such as Briseis, Flora, or myths and mythological characters such as Daedalus, Aeneas: Panagiotis Asimopoulos, *On Briseis, the Ovidian Heroine*; Florica Bechet, *Metamorfozele Florei: de la prostituată la zeiță*; Alexandra Ciocârlie, *Figura lui Enea la Ovidiu*; Ioana Costa, *Byblis, Byblos, byblos*; Florentina Nicolae, *Note la mitul lui Daedalus, reflectat în lirica ovidiană*.

Obviously, Ovid's erotic poetry, for which he is so well known, could not miss the thematic spectrum of the debates, but the authors who have chosen this topic did not focus primarily on the famous collections of poems expressly dedicated to love, such as *Amores* or *Ars amandi*, but on *Metamorphoses*, unanimously recognized today as Ovid's major work, that has survived against all expectations, because the poet himself, in a gesture that he later regretted, had set it on fire on the very night of his departure in exile, from where he had no control over any copies left in circulation. Fortunately, his loyal

readers preserved them, although they risked punishment from the Emperor. It is worth mentioning a few articles on this subject: Ilona Duță, *Ovidiu, erotism și metamorfoze romane*; Cristina Iridon, *Erosul în Metamorfozele ovidiene și apuleiene*. The *Metamorphoses* are the object of a narrative and descriptive approach undertaken by Magdalena Indrieș, *Narration et description dans les Métamorphoses d'Ovide*. However, Ovid's erotic poetry was present through the poem *Remedia amoris*, in the paper *Ovidiu ca loc comun al mitologiei sentimentale în Evul Mediu* by Ioana-Rucsandra Dascălu, which refers to the criticism that two medieval-age women writers make to Ovid's erotic poems from a feminist perspective.

A comparative perspective is adopted by several authors. Thus, Panagiotis Asimopoulos in his presentation *Publius Ovidius Naso and Alexander Sergeevich Pushkin: Two Exiled Poets* has chosen the exile as a contact point between the two writers; Claudia Pisoschi, in *Myths Turned into Wor(l)ds: from Ovid's Metamorphoses to Jordan Zandi's Solarium*, finds a contact point between the two poets from the way they are dealing with the myths of Echo and Narcissus and interprets it through the meaning of some terms defining essential elements of the world.

As already said, the colloquium included a section in which some discussions were on various topics, some of which related to the Latin language, such as Silvia Pitiriciu, „*Familie lexicală*” și „*evoluție semantică*”; Elena-Veronica Nicola, *Termeni de drept civil cu etimologie latină*; Patricia-Jana-Maria Ruzsicska, *Semnificația cifrei trei la romani*; Adela-Marinela Stancu, *Prénoms masculins français d'origine latine*. A small number of papers presented in the Varia section focuses on topics of interest to the authors' fields of specialization, which they wished to share in the symposium.

This edition of the colloquium *The Reception of Greek and Latin Antiquity in European Cultures* has once again proved the interest and the constant attachment to the classical culture of a significant number of participants from the Romanian and international academic world. The results of their research presented during the proceedings of the colloquium have already turned into the articles that make up a volume in preparation for publication.