

**“BABEȘ-BOLYAI” UNIVERSITY CLUJ-NAPOCA**

**FACULTY OF HISTORY AND PHILOSOPHY**

**DOCTORAL SCHOOL OF PHILOSOPHY**

**The problem of solitude in the treatise *De vita solitaria* by**

**Francesco Petrarca**

**PhD supervisor:**

**Prof. Univ. Dr. Alexander Baumgarten**

**PhD student:**

**Elena-Elvira Chiorean**

**Cluj-Napoca**

**2024**

<b>Content</b>	
<b>Introduction</b>	<b>4</b>
<b>Chapter 1. The role of Petrarch's work in the transition from the Middle Ages to the Renaissance</b>	<b>10</b>
1.1. Biographical aspects understood from the perspective of Petrarch's humanistic side	10
1.2. Sources of ancient Greek philosophy found in the articulation of Petrarch's thought and the extent to which they were filtered by Latin philosophy and literature	12
1.3. Imitation of antiquity as a political project	21
1.4. The problem of imitation as a method of literary creation	24
1.4.1. The role of the epistolary collection in the dynamics of Petrarch's work	27
1.4.2. Sources of inspiration for <i>De vita solitaria</i>	28
1.5. The interference of Latin sources with Christian theology in shaping the project of solitude	30
1.6. The attributes of the concept of solitude in <i>De vita solitaria</i> and their sources	32
<b>Chapter 2. The conceptual foundation of solitude on the difference between otium and negotium</b>	<b>40</b>
2.1. Preliminary considerations	40
2.2. The role of contemplation found in the differentiation between <i>vita activa</i> and <i>vita contemplativa</i>	51
2.3. Respite and the theme of friendship	58
2.4. Representations of loneliness in the company of a friend related to the author's life	64
2.5. The problem of Augustinian influence	66
2.6.1. Divergent perspectives on Augustine's influence	73
2.7. The role played by the <i>spark of consciousness</i> in the choice between <i>otium</i> and <i>negotium</i>	77
2.8. <i>Quid tibi opus est ut sis bonus? Velle</i>	87
<b>Chapter 3. The problem of the self and the sources of this concept</b>	<b>91</b>
3.1. Loneliness as a condition of the emergence of the self	91

3.2. Delphic perceptions <i>epimeleia heautou, gnôthi seauton, mêden agan</i>	98
3.3. Medieval sources for the imperative <i>nosce te ipsum</i>	104
3.4. The self is confused with the writing and, in an objective sense, with the quill	115
3.5. The negativity of the ego or the redefinition of melancholy	133
<b>Chapter 4. Redefining the identity of the intellectual</b>	<b>144</b>
4.1. The place of solitude – <i>Sumus ... omnes qui hanc agimus vitam</i>	144
4.2. Revaluing the past from the perspective of space	147
4.3. The multiple conceptualizations of the space of solitude in <i>De vita solitaria</i>	152
4.3.1. The space of poetic composition is located outside the cities	154
4.3.2. The contribution of nature to the creation of the identity of the humanist intellectual	156
4.3.3. The Lonely Valley and Christian spirituality	158
4.3.4. The space of solitude is one of philosophical encounters	165
<b>Conclusions</b>	<b>170</b>
<b>Bibliography</b>	<b>172</b>

\*

**Key words:** *otium, negotium*, friendship, solitude, writing, alterity (otherness), *epimeleia heautou* (ἐπιμελεία ἑαυτοῦ), *gnôthi seauton, egguê, nosce te ipsum*, active life, contemplative life, humanism, self-care, prayer, peace of mind.

## Introduction

**“This is the seashore. Neither land nor sea.  
It’s a place that does not exist.”<sup>1</sup>**

In the same way that the ocean or sea imitates the uncontainable to human perception, so the attempt to mirror man in his own mind brings him to a realm of indefinite or continuous, but not in an unsteady manner, extension and self-seeking. Therefore, the pure attempt to capture a whole whose form palpitates under the rays of intellectual action is achieved only by placing it in an external form, in a thought or mental configuration which through the activity of the analytical ingredients it gives a form of existence. The container, in other words the thought in which a part of this inner world has been placed, if it is looked at, folds in turn into another expanse, which the more it reveals itself, the more it becomes the indefinitely itself. And because the limit is not of the mind or of its capacity, what makes it viewable only at the level of drops in relation to the ocean is given by the placement of man in time and space. Such a drop in the ocean of the topic of solitude is also the look we want to immerse ourselves in the approach made by Francesco Petrarca in the attempt to give a form to solitude.

Solitude does not deny the individual the possibility of a comfortable life, but presents itself as the only way of being through which man can achieve his own way of being from an ontological perspective. For this reason, it does not represent a rupture at the level of the social nature of man, but the only alternative that can restore him to the alterity as what he is, that is, a being whose autonomy is constituted by intellectual activity. Solitude is the interval in which the affirmation of being takes place through the most proper act of man, who, when he creates, also creates himself. These aspects are the ideas around which the general plan of the conceptualization of solitude is outlined in the treatise *De vita solitaria*, dedicated by Petrarch to this theme. The

---

<sup>1</sup> BARICCO, Alessandro, *Ocean Sea*, Ed. Polirrom, 2003, p.100.

basis of Petrarch's explanations for the thematization of the notion of solitude is the concept of *otium*, defined by differentiation from *negotium*. But inside them they place another distinction, that between contemplative life and active life, to then descend into the everyday concrete plane through an opposition that reflects the conceptual spaces from which it originates, established between two models of the human being found in the social plane: man caught in the activities specific to the urban environment and the one who is looking for respite beyond the walls of the fortress.

Taking into consideration a treatise written in a stage of ideological transformations – as is considered the one in which Petrarch lived –, the present work aims to identify his own way of surprising, through an ideational landscape stretched along several centuries, the idea of a solitude devoid of contradictory constructions.

Despite the fact that the demonstrations that Petrarch uses to support the project of solitude in *De vita solitaria* have often been categorized as inconsistent, contradictory, or subject to the fragmentation of the author's own writing, the argument made by the poet can be identified as a robust and thoroughly formulated structure.

The ideological background is the main source that predisposes towards an interpretation in favor of the existence of argumentative inconsistency, since Petrarch's writing is constituted as a meeting space of two essential trajectories through which Western culture in general can be defined, represented by the culture of antiquity and the approach related to Christian spirituality. Then, as a basis of what the idea of retreat in the company of literary studies meant in the following ages, Petrarch associates with the concept of solitude that of the friend, which may seem a somewhat oxymoronic construction. The notion of the *middle path*, which, keeping a certain firm distinction between the fields of interpretation, Petrarch rejects and preserves in equal measure, will also receive a special treatment. In this short enumeration of the apparent contradictions in Petrarch's treatise, we must also remember the fundamental one of the space allocated to solitude, where he not only does not dispose of the aspects related to it in a contradictory manner, but places them in three distinct classes, made up of the idea of temporality, of physical and mental space.

In addition to the analysis of the logic or consistency of the formulations through which Petrarch builds his apology for solitude, the justificatory approach of this research is also represented by the conceptual reconstruction of the idea of solitude by understanding some central elements of this project and how they place the treatise *De vita solitaria* in the plan of the great

ideological fabric from which it originates, also taking into account the transformations of the author and his representation, from the perspective of his intellectual formation, his own aspirations and the organization of his thoughts in the form of the aforementioned treatise.

For the remembered purpose, this paper is divided into four parts. I first analyzed the sources that were the basis of Petrarch's composition of the treatise on solitude, a treatise which in the intrinsic plan of the discussion on solitude contains another purpose attached to it, more precisely that represented by the hypostatization of a new type of intellectual, inspired or caused, mainly, by the humanist current of which the author is a part. I considered it important to understand the framework within which Petrarch writes, especially because at this stage, humanism, which was not yet of the Renaissance, but was only taking steps towards this significant historical configuration, was rather a marginal species. For this reason, it is more difficult to draw firm demarcations between what represented the culture of the Middle Ages and the fulcrums of the future Renaissance humanism, a state of in-betweenness specific to Petrarch's age. The analysis carried out in this sense took into consideration first of all the direct or indirect way in which the author had access to the sources of the writings of Greek or Latin antiquity. Then, I presented the problem of imitation found at the level of writing, as part of an essential theory for the medieval era, on whose foundations the thought of the humanists was built. Thirdly, I made a preliminary analysis of the terminological apparatus used by Petrarch to describe the notion of solitude, which I located in the wider structure of the history of philosophical ideas corresponding to its elements.

The second chapter is devoted, in part, to the study of Petrarch's conceptual foundation of solitude based on the established difference between *otium* and *negotium*. At this point, the analysis is centered on the existential typology contained in the concept of respite, understood as the goal to which man must dedicate himself in order to be free. The conditions for the possibility of this freedom are found in creative acts, and from the perspective of the effect, we are talking about obtaining inner peace, tranquility. Another point of interest is represented by the technique that Petrarch puts at the foundation of literary studies, the purpose of which is to overcome the feeling felt after the creative act, because the goal in mind is the re-establishment by one's own forces of the model of antiquity, in the sense the creation of works as valuable as those found in the type of ancient writings. Such a project is a standard for measuring virtue. Another issue that needs to be clarified regarding the concepts of *otium* and *negotium* is the issue of choice, indicated

by Petrarch through the terms *spark of consciousness*. Added to this is the configuration of the notion of will as an ethical path found in Stoicism developed in Seneca's writings.

Also in this chapter, the theme of respite will be examined from the perspective of Petrarch's contribution to the association with the motif of friendship, which, as we will show, is intrinsically part of the space of solitude. A final aspect that we intend to explain in the second chapter is the aspect of Petrarch's contribution to the so-called Augustinian renaissance. In other words, we will analyze the possibility that the author can be considered part of it based on his contribution to the development of Renaissance humanism and, at the same time, the fact of considering the validity of placing Augustine's writings at the base of the treatise *De vita solidaria*, as was often the case in exegesis.

The theme addressed in the third chapter focuses on the concept of self and on the manner in which it was approached by Petrarch in the analysis of loneliness. To begin with, the problem of the self will be analyzed from the perspective of an initial meaning, in the historical plan, establishing the connection with the theoretical approaches of the notions of *epimeleia heautou* (ἐπιμελεία ἑαυτού), understood as the preoccupation with oneself, along with the other Delphic perceptions, *gnôthi seauton* and *eggue* will add to these terminological clarifications an analysis of the medieval sources corresponding to the imperative *nosce te ipsum*. Also, here I considered it necessary to examine the manner in which Petrarch achieves the identification of the self with the act of writing, which he presents as having the role of an intermediary in the sphere of self-knowledge. A final aspect that will be dealt with in this section is the problem of ego negativity from the perspective of the redefinition of *melancholia*. In this context, we will investigate the connection with the anticipation of death as an ontological projection that can be manifested at a deliberative level regarding the path to follow in life or the calling, with the meaning of vocation. Also, the negativity of the ego will be observed from the angle of not assuming intellectual activity, respectively from the perspective provided by the concept of *acedia*.

The analysis of the last chapter will focus on new perspectives in the configuration of a *locus of solitude*. We will first stop to notice the philosophical and spiritual conceptualizations that value the aspect of spatiality and the way in which a correspondence can be established with Petrarch's work. Then, we will investigate the concept of *homo viator* which, as we will show, connects the spatial aspect with that of temporality. At the same time, the examination of the spatial component will allow us to research the valorizing reporting of the urban landscape from the

perspective of Petrarch's involvement in the political field and the theory he attaches, in this sense, to the concept of *otium*: the regaining of the glorious past, he claims, is also possible by assuming respite, considered an essential resource for any type of restoration. We will complete the chapter with an attempt to include the multiple conceptualizations of the space of solitude by referring to several aspects: the poetic composition, the contribution of nature to the creation of the identity of the humanist intellectual, the existing connections between this space and Christian spirituality, the edification of spatiality from a philosophical perspective.

Through the problematization offered by Petrarch, the notion was removed from the spectrum of anguish similar to human finitude, prefigured in the most concrete way of death, on which the author focused by highlighting its multiple subspecies. The coordinates by which the poet extracts solitude from the area of typologies of human fears are constituted in the triad *God - alterity - act of creation*. The spirituality that the author proposes is made up of everything that leads to the high – to use an expression from the analyzed text – and puts next to pious prayer, almost on an equal footing, verses written under divine inspiration or eloquence as an indication of the measure of human virtue. The conceptualization of alterity could not be absent from a model of solitude, and in Petrarch, alterity imposes itself as the center of human isolation through the referentiality it establishes in the attempt of self-definition and through the fact that regardless of the absence or physical presence of another person, the other exists as *the one who is not me* or, on the contrary, *the other who is me*. A fundamental condition in this context is the need to resemble the friend. This last aspect represents an interpretive direction found later in the definitions given to alterity, such as those offered by Georg Wilhelm Friedrich Hegel - "*I who is a we*", "*We who is an I*" - or by Arthur Rimbaud - "*I it is another*". As for the act of creation, it is instituted by Petrarch as a process of self-knowledge in the deepest way, since the man who is created through the logos is in turn a word and, for this reason, signified and signifier for himself. It is about a level of self-knowledge given by the solitude of the act of literary creation, through which the textual composition becomes part of the manner in which man can reveal himself.

The continuous interweaving of the three concepts (*God - alterity - act of creation*) is the distinctive feature of the treatise on solitude, through which Petrarch proposes us as a technique of assuming the ancient Delphic precept "Know thyself" the act of writing carried out in determined solitude whether of place, time or mind, a writing that reflects, at the same time, the otherness or the intrinsic presence of the friend.



In the analysis undertaken in the present study, the initially announced working hypotheses were verified by referring both to the text of the treatise *De vita solitaria*, and to adjacent texts found in the poet's work that fall within the scope of the research theme of the concept of solitude. At the same time, the analysis also assumed going through that part of the exegetical literature that deals directly or indirectly with the subject under investigation, selecting – depending on certain landmarks – from the extremely extensive and varied volume of commentaries that Petrarch's work was part of. To these aspects of research was added the passage of a wide area of works that represented a source of inspiration for the author.

Given the physical limitations inherent in the constitution of this study, the issue of solitude remains open to future research, which is otherwise necessary to deepen some themes that could only be mentioned in the present study. One such aspect is the linguistic one, relevant due to the author's passion for the Latin language and the terminological and stylistic richness that allowed the articulation of his thoughts to reach depths that still invite (new) analyses. Another is represented by the old and always fascinating problem of temporality, which runs like an ideational thread through a large part of Petrarch's work.

# Bibliography:

## I. Editions of Petrarch's works

ALDO et al. (1992) = Francesco Petrarca, *Letters of Old Age, Volume 1*, ALDO S. Bernardo, SAUL Levin, RITA A. Bernardo (Editors), Translated by Aldo S. Bernardo, Saul Levin, Rita A. Bernardo, John Hopkins University Press, 1992.

ALDO (1985) = Petrarca Francesco, *Letters on Familiar Matters: Rerum familiarium libri XVII–XXIV*, traducere de Aldo S. Bernardo, ed. Johns Hopkins University Press, Baltimore, 1985.

BAUMGARTEN (2016) = Petrarca Francesco, traducere de Ioana Costa, studiu introductiv de Andrei Bereschi, Editura Polirom, 2016.

BAUMGARTEN (2023) = Petrarca Francesco, *Secretul*, traducere din limba latină, prefață și note de Anca Meiroșu, Editura Polirom, 2023.

DOTTI (2004) = Petrarca Francesco, *Rerum familiarium libri*, Ed. și note DOTTI, Ugo, tradus în limba franceză de LONGPRÉ, d'André, Editura Les Belles Lettres, 2004.

ENENKEL (1990) = Francesco Petrarca, *De vita solitaria*, ENENKEL, Karl A. E, respectiv, *De vita solitaria*. Buck I., Leidse romanistische Reeks van de Rijksuniversiteit te Leiden, 24., Leiden: E.J. Brill/Universitaire Pers Leiden, 1990. xlv + 682 pp. HFL. 295.

## II. Editions of ancient and medieval sources

ARISTOTEL, *Fizica* = ARISTOTEL, *Fizica*, traducere în limba română și comentarii de Alexander Baumgarten, ed. Univers Enciclopedic Gold, 2018.

ARISTOTEL, *Despre suflet* = ARISTOTEL, *Despre suflet*, traducere și note de Alexander Baumgarten, Editura Humanitas, București, 2005

ARISTOTEL, *Etica nicomahică* = ARISTOTEL, *Etica Nicomahică*, Introducere, traducere, comentarii și index de Stella Petecel, Editura Iri, București, 1998

ARISTOTEL, *Metafizica* = ARISTOTEL, *Metafizica*, traducere, comentarii și note de Andrei Cornea, Editura Humanitas, 2007.

ARISTOTEL, *Organon I* = ARISTOTEL, *Organon I*, traducere, studiu introductiv, introduceri și note de Mircea Florian, Editura Iri, București, 1997

- ARISTOTEL, *Poetica* = ARISTOTEL, *Poetica*, traducere de Constantin Balmuş, Editura Ştiinţifică, Bucureşti, 1957.
- ARISTOTEL, *Politica* = ARISTOTEL, *Politica*, traducere în limba română şi comentarii de Alexander Baumgarten, ed. Univers Enciclopedic Gold, 2015.
- AUGUSTIN, *Conf.* = AUGUSTIN, *Confesiuni*, ediţie bilingvă, traducere din limba latină, introducere şi note de Eugen Munteanu, ed. Nemira, 2000.
- AUGUSTIN, *De civitate* = AUGUSTIN, *Despre cetatea lui Dumnezeu*, IV, 3, trad. Paul Găleşanu, Editura Ştiinţifică, Bucureşti, 1998.
- BERNARD DIN CLAIRVOUX, *Despre considerare* = BERNARD DIN CLAIRVOUX, *Despre considerare*, ediţie bilingvă, traducere de Florina Ion, introducere de Christian Trottmann, tradus de Simona Ilieş, lămuriri preliminare şi note de Alexander Baumgarten, ed. Polirom, Iaşi, 2018.
- BOETHIUS, *Cons.* = BOETHIUS, *Consolarea Filosofiei*, ediţie bilingvă, traducere de Otniel Vereş, îngrijire critică de Alexander Baumgarten, postfaţă de Adrian Papahagi, ed. Polirom, Iaşi, 2011.
- CICERO, *De officiis* = CICERO, *De officiis*, Translated into English by MILLER, Walter London, HEINEMANN, William, ed. The Macmillan Co., New York, 1913.
- EPICETET, *Manualul* = EPICETET, *Manualul*, traducere de Ioana Costa, Editura Seneca Lucilius Annaeus, Bucureşti, 2015
- HUGO, *Exp.* = HUGO DE ST. VICTOR, *Explanation of the Rule of St. Augustine*, trans. Dom Aloysius Smith, ed. Sands and Company, London, 1911. LIVY, *His.* = TITUS LIVY, *The Early History of Rome, Books I-V*, trans. Aubrey De Selincourt, preface by Stephen Oakley, ed. Penguin Classics, 2002.
- MACROBE, *Les Saturnales* = MACROBE, *Les Saturnales*, vol. 1 (1-3), tradus de H. Bornecque; vol. 2 (4-7), tradus de F. Richard, Editura Garnier, Paris, 1937.
- PASSAVANTI, *Lo Spe.* = PASSAVANTI, IOCOPO, *Lo Spechio Della Vera Penitenza*, Firenze, ed. Felice de Monnier, 1863.
- PLATON, *Alcibiade I* = PLATON, *Alcibiade I*, în *Platon. Opera integrală vol. 1*, traducere, introducere generală şi note de Andrei Cornea, ed. Humanitas, 2021, pp. 201-259.

- PLATON, *Apararea lui Socrate* = PLATON, *Alcibiade I, în Platon. Opera integrala vol. 1*, traducere, introducere generală și note de Andrei Cornea, ed. Humanitas, 2021, pp. 73-102.
- PLATON, *Phaidon* = PLATON, *Phaidon, în Platon. Opere*, vol. 4, Editura Științifică și Enciclopedică, București, 1983, pp. 51-323 .
- PLATON, *Republica* = PLATON, *Republica, în Platon. Opere*, vol. 5, Editura Științifică și Enciclopedică, București, 1986.
- PLATON, *Theaetetus* = PLATON, *Theaetetus în Platon. Opere*, vol. 6, Editura Științifică și Enciclopedică, 1989, pp. 181-307.
- PLOTIN, *Eneade* = PLOTIN, *Eneade*, ediție bilingvă, traducere și comentarii de Vasile Rus, Liliana Peculea, Marilena Vlad, Alexander Baumgarten, Gabriel Chindea, Elena Mihai, ed. Iri, București, 2005.
- SENECA, *Liniștea* = SENECA, *Despre liniștea spiritului*, traducere de Ioana Costa, ed. Seneca Lucilius Annaeus, București, 2014.
- SENECA, *Scurtimea* = SENECA, *Despre scurtimea vieții*, traducere de Ioana Costa, Vichi-Eugenia Dumitru și Stefania Ferchedău, ed. Seneca Lucius Annaeus, București, 2014.
- SENECA, *Scrisori* = SENECA, *Scrisori către Lucilius*, traducere de Ioana Costa, ed. Seneca Lucius Annaeus, 2013.
- TOMA DIN AQUINO, *Summa I* = TOMA DIN AQUINO *Summa theologica I (= Ia pars)*, ed. Polirom, Iași, 2009.
- TOMA DIN AQUINO, *Summa II* = TOMA DIN AQUINO *Summa theologica II*, ed. Polirom, Iași, 2021.
- TOMA DIN AQUINO, *Summa III* = TOMA DIN AQUINO, *Summa III (= IIa pars IIae partis)*, ed. Polirom, Iași, 2016.

### **III. Secondary bibliography**

- AGAMBEN (2006) = AGAMBEN, Giorgio, trans. by PINKUS, Karen E., HARDT Michael, *Language and Death. The Place of Negativity*, ed. University of Minnesota Press, Minneapolis Oxford, 2006.

- AGAMBEN (2012) = AGAMBEN, Giorgio, *Prietenul și alte eseuri*, Humanitas, București, 2012.
- ANDERSON (2015) = ANDERSON, Miranda, *The Renaissance Extended Mind* (New Directions in Philosophy and Cognitive Science), ed. Palgrave Macmillan, 2015.
- ASCOLI (2011) = ASCOLI, Albert Russell, *A Local Habitation and a Name: Imagining Histories in the Italian Renaissance*, ed. Fordham University Press, 2011.
- ASCOLI (2015) = ASCOLI, Albert Russell, *The Cambridge Companion to Petrarch* (*Cambridge Companions to Literature*), ed. Fordham University Press, 2015.
- AUERBACH (1993) = AUERBACH Erich, *Literary Language and Its Public in Late Latin Antiquity and in the Middle Ages*, ed. Princeton University Press, 1993.
- BAKER (2004) = BAKER, Deborah Lesko. *Subject of Desire: Petrarchan Poetics and the Female Voice in Louise Labe* (Purdue Studies in Romance Literatures, V. 11), ed. Purdue University Press, 2004.
- BARKAN (1986) = BARKAN, Leonard, *The Gods Made Flesh: Metamorphosis and the Pursuit of Paganism*, ed. Yale University Press, 1986.
- BAROLINI (2006) = BAROLINI, Teodolinda, *Dante and the Origins of Italian Literary Culture*, Fordham University Press, New York, 2006.
- BARON (1955) = BARON, HANS, *Crisis of the Early Italian Renaissance*, ed. Princeton University Press, 1955.
- BARON (1968) = BARON, HANS, *From Petrarch to Leonardo Bruni: Studies in Humanistic and Political*, ed. University of Chicago Press, 1968.
- BARON (1985) = BARON, HANS, *Petrarch's Secretum: Its Making and Its Meaning*, ed. Harvard University Press, Cambridge, 1985.
- BARSELLA (2009) = BARSELLA, Susanna *A Humanistic Approach to Religious Solitude*, în *Petrarch, A Critical Guide to the Complete Works*, coordonat de KIRKHAM, Victoria și MAGGI, Armando, ed. The University of Chicago Press, 2009.
- BAUSI (2008) = BAUSI Francesco, *Petrarca antimoderno. Studi sulle invettive e sulle polemiche petrarchesche*, ed. Cesati, 2008.
- BENATOUIL (2012) = BENATOUIL, Thomas, BONAZZI, Mauro (Editors), *Theoria, Praxis, and the Contemplative Life After Plato and Aristotle* (Philosophia Antiqua), ed. Brill, 2012.

- BERNARDO (1981) = BERNARDO, Aldo S., *Francesco Petrarca: Citizens of the World (Studi Sul Petrarca, 8)*, World Petrarch Congress (1974 Washington), ed. State University of New York Press, 1981.
- BERNARDO (1962) = BERNARDO, Aldo S., Petrarch, *Scipio and the Africa: The Birth of Humanisms' Dream*, ed. Johns Hopkins Press, 1962.
- BOSCO (1961) = BOSCO, Umberto, *Francesco Petrarca*, ed. Laterza, Bari, 1961.
- BILLANOVICH (1995) = BILLANOVICH Giuseppe, *Petrarca letterato. I. Lo scrittoio del Petrarca*, ed. di Storia e Letteratura, 1995.
- BILLANOVICH (1995) = BILLANOVICH Giuseppe, *Petrarca il promo umanesimo, Studi sul Petrarca*, ed. Antenore, 1995.
- BOCCACCIO (2004) = BOCCACCIO Giovanni, *Vita di Petrarca*, ed. Salerno, 2004.
- BOUWSMA (1990) = BOUWSMA, William James, *A Usable Past: Essays in European Cultural History, The two faces of humanism. Stoicism and augustinianism in renaissance thought*, ed. University of California Press, (1990).
- BURKE (1999) = BURKE, Peter, *The Italian Renaissance: Culture and Society in Italy*, 2nd ed. Princeton University Press, 1999.
- CALCATERRA (1942) = CALCATERRA, Carlo, *Nella selva del Petrarca*, ed. L. Cappelli, Bologna, 1942.
- CALMA (2010) = CALMA, Monica, "La définition du viator dans les commentaires des Sentences au XIV<sup>e</sup> siècle", *Les innovations du vocabulaire latin à la fin du moyen âge: autour du Glossaire du latin philosophique. Actes de la Journée d'étude du 15 mai 2008*, O. Weijers, A. Oliva, and I. Costa (Editors), *Studia Artistarum*, 24, Turnhout 2010.
- CALMA (2011) = CALMA, B. Monica, *Plagiul, Mots Médiévaux Offerts à Ruedi Imbach*, Fédération Internationale des Instituts d'Études Médiévales, Textes et Études du Moyen Âge, 57, 2011, pp. 559-568.
- CAROZZA (1989) = CAROZZA, Davy A. H. James Shey, *Petrarch's Secretum*, With Introduction, Notes, and Critical Anthology Peter Lang, ed. University of Michigan, 1989.

- CASSIRER (1956) = CASSIRER, Ernst, KRISTELLER, Paul Oskar and RANDALL, Jr. John Herman (Editors), *The Renaissance Philosophy of Man. Petrarca, Valla, Ficino, Pico, Pomponazzi*, ed. University of Chicago Press, 1956.
- CASSIRER (2010) = CASSIRER Ernst, *The Individual and the Cosmos in Renaissance Philosophy*, ed. University of Chicago Press, 2010.
- CELENZA (2004) = CELENZA, Christopher S., *The Lost Italian Renaissance: Humanists, Historians, and Latin's Legacy*, ed. The Johns Hopkins University Press, Baltimore, 2004.
- CELENZA (2006) = Christopher S., GOUWENS Kenneth (Editors), *Humanism and Creativity in the Renaissance: Essays in Honor of Ronald G. Witt*, ed. Brill Academic Publishers, 2006.
- CHENG (1983) = CHENG, Francois, *Vid și plin. Limbajul pictural chinezec*, Editura Meridiane, București, 1983.
- COLILLI (1988) = COLILLI, Paul, *Petrarch's Allegories of Writing. ed. N. De Dominicis, 1988.*
- COPLESTON (1993) = COPLESTON, Frederick, *A History of Philosophy, Volume 3: Late Medieval and Renaissance Philosophy: Ockham, Francis Bacon, and the Beginning of the Modern World I*, ed. Image, 1993.
- COSENZA (1913) = COSENZA Mario Emilio, *Francesco Petrarca and The Revolution of Cola Di Rienzo*, ed. Italica Press, 1913.
- COURCELLE (1975) = COURCELLE, Pierre *Connais-toi toi-même; de Socrate à Saint Bernard*, Études Augustiniennes, Paris, 1975.
- DEYERMOND (1961) = DEYERMOND A. D., *The Petrarchan Sources of La Celestina*, ed. Oxford University Press, 1961.
- DUTSCHKE (1977) = DUTSCHKE, Dennis, *Francesco Petrarca Canzone XXIII: From First to Final Version*, ed. Longo, Ravenna, 1977.
- EKIRCH (2013) = EKIRCH, A. Roger, *At Day's Close. A History of Nighttime*, 2013.
- FOWLER (1982) = FOWLER, Alastair, *Kinds of Literature - An Introduction to the Theory of Genres and Modes*, ed. Clarendon Press, Oxford, 1982.
- FOSTER (1987) = FOSTER Kenelm, *Petrarch: Poet and Humanist*, ed. Edinburgh University Press, 1987.

- FOUCAULT (1998) = FOUCAULT, Michel, *Ethics: Subjectivity and Truth*, Essential Works of Foucault, 1954-1984, Vol. 1, ed. The New Press, 1998.
- FOUCAULT (2004) = FOUCAULT, Michel, *Hermeneutica subiectului. Cursuri la College de France (1981-1982)*, traducere de Bogdan Ghiu, ed. Polirom, Iași, 2004.
- FOUCAULT (1986) = FOUCAULT, Michel, *The care of the self*, trans. Robert Hurley, Pantheon Books, New York, 1986
- FRAZIER (2015) = FRAZIER Alison and NOLD Patrick (Editors), *Essays in Renaissance Thought and Letters In Honor of John Monfasani*, ed. Brill Academic Pub, 2015.
- GALLAGHER (2013) = GALLAGHER, Shaun, *The Oxford Handbook of the Self*, ed. Oxford University Press, 2013.
- GARIN (1994) = GARIN, Eugenio, *L'umanesimo italiano. Filosofia e vita civile nel Rinascimento*, ed. Laterza, 1994.
- GERSH (2003) = Stephen Gersh and BERT Roest (Editors), *Medieval and Renaissance Humanism: Rhetoric, Representation, and Reform*, ed. Brill, 2003.
- GIGLIUCCI (2004) = GIGLIUCCI Roberto, *Contraposti. Petrarchismo e ossimoro d'amore nel Rinascimento: per un repertorio*, ed. Bulzoni, 2004.
- GILBERT (1985) = GILBERT, Highet, *The Classical Tradition: Greek and Roman Influences on Western*, Oxford University Press, 1985.
- GILL (2009) = GILL, Christopher, *The Structured Self in Hellenistic and Roman Thought*, ed. Oxford University Press, 2009.
- GILL (1998) = GILL, Christopher, *Personality in Greek Epic, Tragedy, and Philosophy: The Self in Dialogue*, ed. Clarendon Press, 1998.
- GILSON (1953) = GILSON, Etienne, *Choir of Muses*, Sheed and Ward, New York, 1953.
- GILSON (2022) = GILSON, Étienne, *Filosofia în Evul Mediu*, Editura Trei, 2022.
- GOUWENS (1998) = GOUWENS, Kenneth, *Perceiving the Past: Renaissance Humanism After the "cognitive Turn"*, ed. American Historical Association, 1998.
- GRAFTON (1995) = GRAFTON, Anthony, *New Worlds, Ancient Texts: The Power of Tradition and the Shock of Discovery*, ed. Harvard University Press, 1995.
- GRASSI (1986) = GRASSI Ernesto and LORCH Maristella (Editors), *Folly and Insanity in Renaissance Literature, Medieval and Renaissance Texts and Studies*, ed. Binghampton, New York, 1986.



- GREENBLATT (2005) = GREENBLATT, Stephen, *Renaissance Self-Fashioning: From More to Shakespeare*, ed. University of Chicago Press, 2005.
- GREENE (2016) = GREENE, Thomas M., *The Light in Troy: Imitation and Discovery in Renaissance Poetry*, Elizabethan Club Series, ed. Yale University Press, 2016.
- HADOT (1995) = HADOT, Pierre, *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*, ed. Wiley-Blackwell, 1995.
- HAIRSTON - STEPHENS (2010) = HAIRSTON J. L., STEPHENS W. (Editors), *The Body in Early Modern Italy*, ed. The Johns Hopkins University Press, 2010.
- HANKINS (1991) = HANKINS, James, *Plato in the Italian Renaissance*, ed. Brill, Leiden, 1991.
- HANKINS (2004) = HANKINS, James, *Renaissance Civic Humanism Reappraisals and Reflections*, ed. Cambridge University Press, 2004.
- HANKINS (2007), HANKINS James (Editor) - *The Cambridge Companion to Renaissance Philosophy*, ed. Cambridge University Press, 2007.
- HARDIE (1999) = HARDIE, Philip and BARCHIESI, Alessandro și HINDS, Stephen, *Ovidian Transformations: Essays on Ovid's Metamorphoses and Its Reception*, Cambridge Philological Society Supplementary Volumes, No. 23, ed. Cambridge Philological Society, Cambridge, 1999.
- HARDIE (2002) = HARDIE, Philip, *Ovid's Poetics of Illusion*, ed. Cambridge University Press, Cambridge, 2002.
- HENRIET (2019) = HENRIET, Patrick, „Murus silentii. La construction de l'interiorité par le silence de Gregoire le Grand à Piere Damien” în *Le discours mystique entre Moyen Age et première modernité. Tome 1: La question de language*, sous la direction de Marie-Christine, Gomez-Geraud și Jean-Rene Valette, ed. Honore Champion, Paris, 2019, pp. 204-229.
- HIGHET (1976) = HIGHET, Gilbert, *The classical tradition. Greek and Roman Influences on Western Literature*, ed. Oxford University Press, 1976.
- HOLMES (2000) = HOLMES, Olivia, *Assembling the Lyric Self: Authorship from Troubadour Song to Italian Poetry Book*, ed. University of Minnesota Press, Minneapolis, 2000.

- JEREMIAH (2012) = JEREMIAH, E. T., *The Emergence of Reflexivity in Greek Language and Thought: From Homer to Plato and Beyond*. *Philosophia Antiqua*, 129, ed. Brill, 2012.
- KANT (2007) = KANT, Immanuel, *Intemeierea metafizicii moravurilor*, Editura Humanitas, Bucuresti, 2007.
- KER (2009) = KER, James, *The Deaths of Seneca*, Oxford University Press, 2009.
- KEITH (2007) = KEITH, Alison and STEPHEN, Rupp, *Metamorphosis: The Changing Face of Ovid in Medieval and Early Modern Europe*, ed. Centre for Reformation and Renaissance Studies Press, Toront, 2007.
- KENNEDY (2002) = KENNEDY, George A. *Cicero's Oratorical and Rhetorical Legacy în Brill's Companion to Cicero, Oratory and Rhetoric*, ed. Brill, Leiden-Boston-Köln, 2002.
- KIRCHER (2006) = KIRCHER, Timothy, *The Poet's Wisdom: The Humanists, the Church, and the Formation of Philosophy in the Early Renaissance*, Brill's Studies in Intellectual History, ed. Brill, 2006.
- KRISTELLER (1979) = KRISTELLER, Paul Oskar *Renaissance Thought and Its Sources*, M. Mooney (Editor), ed. Columbia University Press, 1979.
- LAWRENCE (1989) = LAWRENCE, C. H., *Medieval Monasticism: Forms of Religious Life in Western Europe in the Middle Ages*, 2<sup>nd</sup> edition, ed. Longman, London and New York, 1989.
- LE GOFF (1994) = LE GOFF, Jaques, *Intelectualul în Evul Mediu*, traducere de Nicole Ghimpețeanu, Editura Meridiane, București, 1994.
- LE GOFF (1999) = LE GOFF, Jacques, *Omul Medieval*, ed. Polirom, Iași, 1999.
- LE GOFF (2005) = LE GOFF, Jacques, *Nașterea Europei*, ed. Polirom, Iași, 2005.
- LEE (2015) = LEE, Alexander, *The Ugly Renaissance: Sex, Greed, Violence and Depravity in an Age of Beauty*, ed. Anchor, 2015.
- LEPAGE (2012) = LEPAGE, John L., *The Revival of Antique Philosophy in the Renaissance*, ed. Palgrave Macmillan, 2012.

- LECLERCQ (1974) = LECLERCQ, Jean, *The Love of Learning and the Desire for God: A Study of Monastic Culture*, trans. Catherine Misrahi, 2<sup>nd</sup> edition, ed. Fordham University Press, New York, 1974.
- LEE (2012) = LEE, Alexander *Petrarch and St. Augustine*, ed. Brill, Londra, 2012.
- LONG (2015) = LONG, Anthony A., *Greek Models of Mind and Self. Revealing Antiquity*, ed. Harvard University Press, 2015.
- MAGGI (2009) = MAGGI, Armando, “You will be my solitude” în *A Critical Guide to the Complete Works, volum coordonat* KIRKHAM Victoria și MAGGI, Armando (Editors), The University of Chicago Press, 2009, pp. 179-195.
- MANCHESTER (1993) = MANCHESTER, William, *A world lit only by fire: the Medieval mind and the Renaissance portrait of an age*, ed. Little, Brown and Company, 1993.
- MARIANI (1946) = MARIANI, Ugo, *Il Petrarca e gli Agostiniani*, ed. Edizioni di storia e letteratura, Rome, 1946.
- MARKUS (1995) = MARKUS, Robert, *Sign, Communication, and Communities in Augustine's De Doctrina Christiana' in De Doctrina Christiana. A Classic of Western Culture*, coord. de Duane W.H. Arnold and Pamela Bright, ed. Notre Dame, 1995.
- MARROU (1997) = MARROU, Henru-Irenee, *Sfântul Augustin și sfârșitul culturii antice*, Humanitas, București, 1997.
- MARTIN (2004) = MARTIN, John Jeffries, *Myths of Renaissance Individualism*, Early Modern History, ed. Palgrave Macmillan, 2004.
- MARTIN (2008) = MARTIN Raymond and BARRESI John (Editors), *The Rise and Fall of Self and Soul*, ed. Columbia University Press, 2008.
- MAZZOCCO (2006) = MAZZOCCO, Angelo, *Interpretations of Renaissance Humanism*, ed. Brill, 2006.
- MAZZOTTA, Giuseppe F., “Petrarch's Epistolary Epic”, în *Petrarch, A Critical Guide to the Complete Works*, volum coordonat de KIRKHAM, Victoria și MAGGI, Armando (Editors), ed. The University of Chicago Press, 2009.
- MAZZOTTA (1993) = MAZZOTTA, Giuseppe, *The Worlds of Petrarch*, ed. Duke University Press, Durham, 1993.

- MORRIS (1987) = MORRIS, Colin, *The Discovery of the Individual, 1050–1200*, ed. University of Toronto Press in association with the Medieval Academy of America, Scholarly Publishing Division series, Toronto, 1987.
- NAJEMY (1993) = NAJEMY, John M., *Between Friends: Discourses of Power and Desire in the Machiavelli-Vettori Letters of 1513–1515*, ed. Princeton University Press, Princeton, 1993.
- NOFERI (1979) = NOFERI, Adelia, *Il giocodelle trace: studi su Dante, Petrarca, Bruno, il neoclassicismo, Leopardi, l'informale*, ed. La nuova Italia, Firenze, 1979.
- NOFERI (2001) = NOFERI, Adelia, *Frammenti per i fragmenta di Petrarca*, ed. Bulzoni, Rome, 2001.
- NOLBAC (2012) = NOLBAC, Pierre de, *Petrarch and the Ancient World*, Volume 1, ed. Nabu Press, 2012.
- O'KELLY (1966) = O'KELLY Bernard (Editor), *The Renaissance Image of Man and the World*, ed. Ohio State University Press, 1966.
- OLNEY (1998) = OLNEY, James, *Memory & Narrative: The Weave of Life-Writing*, ed. University of Chicago Press, Chicago, 1998.
- PANOFSKY (1968) = PANOFSKY, Erwin, *Idea: A Concept in Art Theory*, trans. Joseph J. S. Peake (Editor), ed. University of South Carolina Press, 1968.
- PETRIE (1983) = PETRIE, Jennifer, *Petrarch: The Augustan Poets, the Italian Tradition and the Canzoniere*, ed. Irish Academic Press, 1983.
- PETRUCCI (1967) = PETRUCCI, Armando, *La scrittura di Francesco Petrarca*, ed. Biblioteca Apostolica Vaticana, Vatican City, 1967.
- PIEPER (2009) = PIEPER, Josef, *Leisure, the basis of culture*, ed. Ignatius Press, San Francisco, 2009.
- PORTER (1997) = PORTER, Roy, *Rewriting the Self: Histories from the Renaissance to the Present*, Routledge, London, 1997.
- QUILLEN (1998) = QUILLEN, Carol E., *Rereading the Renaissance: Petrarch, Augustine, and the Language of Humanism*, ed. University of Michigan Press, Ann Arbor, 1998.

- QUINONES (1972) = QUINONES, Ricardo J., *The Renaissance Discovery of Time*, ed. Harvard University Press, Cambridge, 1972.
- RABB (2000) = RABB, Theodore, *Renaissance Lives: Portraits Of An Age*, ed. Pantheon Books, 2000.
- REMES (2011) = REMES, Pauliina, *Plotinus on Self: The Philosophy of the 'We'*, ed. Cambridge University Press, 2011.
- REMES (2008) = REMES, Pauliina and SIHVOLA, Juha (Editors), *Ancient Philosophy of the Self*. The New Synthese Historical Library, ed. Springer, 2008.
- RICO (1974) = RICO, Francisco, *Vida u Obra de Petrarca. Vol. 1: Lectura del "Secretum"*, Department of Romance Languages, University of North Carolina, Chapel Hill, 1974.
- RICOEUR (1985) = RICOEUR, Paul, *Time and Narrative*, trans. Kathleen McLaughlin and David Pellauer, University of Chicago Press, Chicago, 1985.
- RUGGIERO (2006) = RUGGIERO, Guido (Editor), *A Companion to the Worlds of the Renaissance*, ed. Wiley-Blackwell, 2006.
- SAAK (2022) = SAAK, Eric Leland, *Augustinian Theology in the Later Middle Ages*, ed. Leiden, Boston, 2022.
- SANTAGATA (1979) = SANTAGATA, Marco, *Dal sonetto al canzoniere. Ricerche sulla preistoria e la costituzione di un genere*, ed. Liviana, Padova, 1979.
- SEIGEL (1968) = SEIGEL, Jerrold E., *Rhetoric and Philosophy in Renaissance Humanism: The Union of Eloquence and Wisdom, Petrarch to Valla*, ed. Princeton University Press, Princeton, 1968.
- SORABJI (2008) = SORABJI, Richard, *Self: Ancient and Modern Insights about Individuality, Life, and Death*, ed. University of Chicago Press, 2008.
- SOLERTI (1904) = SOLERTI, Angelo, *Le vite di Dante, Petrarca e Boccaccio scritte fino al secolo decimosesto*, ed. Casa Editrice Dottor Francesco Vallardi, Milano, 1904.
- SPIJKER (2004) = SPIJKER, Van, *Fictions of the Inner Life: Religious Literature and Formation of the Self in the Eleventh and Twelfth Centuries*, ed. Brepols Publishers, 2004.
- STEADMAN (1974) = STEADMAN John, *The Lamb and the Elephant: Ideal Imitation and the Context of Renaissance Allegory*, ed. Huntington Library, San Marino, California, 1974.

- STEINBERG, Justin, "Petrarch's Damned Poetry and the Poetics of Exclusion", în *Petrarch, A Critical Guide to the Complete Works*, volum coordonat KIRKHAM Victoria și MAGGI, Armando (Editors), ed. The University of Chicago Press, 2009.
- STOCK (2001) = STOCK, Brian, *After Augustine: The Meditative Reader and the Text*: ed. University of Pennsylvania Press, Philadelphia, 2001.
- STOCK (1996) = STOCK, Brian, *Augustine the Reader: Meditation, Self-Knowledge, and the Ethics of Interpretation*, ed. Harvard University Press, Cambridge, 1996. ), 21–121.
- STOCK (2007) = STOCK, Brian, *Ethics through Literature: Ascetic and Aesthetic Reading in Western Culture*, ed. University Press of New England for Brandeis University, Hanover and London, 2007.
- STURM-MADDOX (1985) = STURM-MADDOX, Sara, *Petrarch's Metamorphoses: Text and Subtext in the Rime Sparse*, ed. University of Missouri Press, Columbia, 1985.
- STURM-MADDOX (1992) = STURM-MADDOX, Sara, *Petrarch's Laurels*, ed. Pennsylvania State University Press, University Park, 1992.
- TAYLOR (1992) = TAYLOR, Charles, *Sources of the Self: The Making of the Modern Identity*, ed. Harvard University Press, 1992.
- TRINKAUS (1995) = TRINKAUS, Charles, *The Poet as Philosopher. Petrarch and the formation of Renaissance Consciousness*, ed. Yale University Press, New Haven and London, 1979.
- ULLRICH (2015) = ULLRICH Langer and MONTAIGNE, Michel de, *Lyric in the Renaissance: from Petrarch to Montaigne*, ed. Cambridge University Press, New York, 2015.
- VINGE (1967) = VINGE, Louise, *The Narcissus Theme in Western European Literature up to the Early Nineteenth Century*, trans. R. Dewsnap, L. Gronlund, N. Reeves, and I. Soderberg-Reeves, ed. Gleerups, Lund, 1967.
- WALLER (1980) = WALLER, Marguerite R., *Petrarch's Poetics and Literary History*, ed. University of Massachusetts Press, 1980.

WESTWATER (2009) = WESTWATER, Lynn Lara, „The Uncollected Poet” în *Petrarch, A Critical Guide to the Complete Works*, coordonat de Victoria Kirkham și Armando Maggi, ed. The University of Chicago Press, 2009.

WETTSTEIN (2001) = WETTSTEIN, Howard and FRENCH (Editors), Peter, *Renaissance and Early Modern Philosophy*, Midwest Studies in Philosophy, ed. Blackwell Publishers, 2001.

WILKINS (1958) = WILKINS, Ernest Hatch, *Petrarch's Eight Years in Milan*, ed. Mediaeval Academy of America, 1958.

WILKINS (1959) = WILKINS Ernest H., *Petrarch's Later Years*, ed. Mediaeval Academy of America, 1959.

WILSON (2001) = WILSON, Norman J., *World Eras: The European Renaissance and Reformation (1350-1600)*, ed. Gale, 2001.

WITT (2003) = WITT, Ronald G., *In the Footsteps of the Ancients: The Origins of Humanism from Lovato to Bruni*, ed. Brill, Leiden, 2003.

WITT (2012) = WITT, Ronald G., *The Two Latin Cultures and the Foundation of Renaissance Humanism in Medieval Italy*, ed. Cambridge University Press, 2012.

ZAK (2010) = ZAK, Gur, *Petrarch's Humanism and the Care of the Self*, ed. Cambridge University Press, Cambridge, 2010.

#### **IV. Online sources**

AUGUSTIN, *De vera religione*, 14,27, Disponibil la: <https://www.perseus.tufts.edu/hopper/collection%3Fcollection%3DPerseus:collection:Greco-Roman> (Accesat: 03.05.2024).

AUGUSTIN, *Contra Academicos*, Disponibil la: [https://www.augustinus.it/latino/contr\\_acc/index2.htm](https://www.augustinus.it/latino/contr_acc/index2.htm) (Accesat: 25.06.2024).

AUGUSTIN, *De ordine*, Disponibil la: <https://www.perseus.tufts.edu/hopper/collection%3Fcollection%3DPerseus:collection:Greco-Roman> (Accesat: 25.06.2024).

CRISLIP, Andrew, “The Sin of Sloth or the Illness of the Demons? The Demon of Acedia in Early Christian Monasticism”, *The Harvard Theological Review*, Vol. 98, No. 2 (Apr., 2005), p. 143, Cambridge University Press, Harvard Divinity School Stable URL: <http://www.jstor.org/stable/4125242>, (Accesat: 16.07.2024).

KATJA, Vogt, *Seneca*, în *The Stanford Encyclopedia of Philosophy* (Spring 2024 Edition), Edward N. Zalta & Uri Nodelman (eds.), Disponibil la: URL = <https://plato.stanford.edu/archives/spr2024/entries/seneca/>, (Accesat: 23.07.2024).

MAN (2023) = MAN, Andrei-Tudor, *La théorie stoïcienne du signe divinatoire et ses rapports avec le platonism*, Teză de doctorat, Universitatea Babeș-Bolyai Cluj Napoca, Ecole Pratique des Hautes Etudes, Paris 2023.

PARRY, Richard and THORSRUD, Harald, "Ancient Ethical Theory", *The Stanford Encyclopedia of Philosophy* (Fall 2021 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2021/entries/ethics-ancient/>, (Accesat: 17.07.2024)

PETER, Eardley, *Medieval Theories of Conscience*, *The Stanford Encyclopedia of Philosophy* (Fall 2023 Edition), Edward N. Zalta & Uri Nodelman (eds.), Disponibil la: URL = <https://plato.stanford.edu/archives/fall2023/entries/conscience-medieval/> (Accesat:23.07.2024).

“Petrarch 'Viator': The Displacements of Heroism”, în *The Yearbook of English Studies*, Vol. 12, *Heroes and the Heroic Special Number* (1982), pp. 35-57, publicat de Modern Humanities Research Association, URL: <http://www.jstor.org/stable/3507397>, (Accesat: 01.05.2018).

SHAPIRO, Herman, “Walter Burley and the Intension and Remission of Forms”, *Speculum*, vol. 34, no. 3, 1959, pp. 413–27. Disponibil la: JSTOR, <https://doi.org/10.2307/2850817> (Accesat: 5.07.2024).



STOIA (2017) = STOIA Ruxandra-Maria, *Ipostaze ale sinelui în stoicismul roman*, Teză de doctorat, Universitatea „Alexandru Ioan Cuza” din Iași Facultatea de Filosofie și Științe Social- Politice, 2017.

STOCK, Brian, “Reading, Writing, and the Self: Petrarch and His Forerunners”, în *New Literary History*, Vol. 26, No. 4, Philosophical Resonances (Autumn, 1995), pp.717-730, Disponibil la: <http://www.jstor.org/stable/20057315> (Accesat: 23.07.2024).

## **V. Dictionaries, encyclopedias**

GUȚU, Gheorghe, *Dictionar latin-român*, Editura Științifică și Enciclopedică, București, 1983.

*VOCABULARUL EUROPEAN AL FILOSOFILOR*, coord. de CASSIN, Barbara, trad. coord. de BAUMGARTEN, Alexander și VASILIU, Anca, ed. Polirom, Iași, 2020.