

The last part of the work, “*A complex updating insight into the field of diaphasic variation. The discourse of the menus*” (pg. 109-138), studies the culinary lexic from the perspective of the manner in which language is used in this domain in order to create the connection between transmitter and receiver. In the beginning, she analyses the semantic, stylistic and pragmatic value of the diminutives (*dovlecel* = little pumpkin, *fripturică* = little roast meat, *mâncărică* = little cooked dish, *vițeluş* = little veal, etc.). These may indicate both the size of the object and the emotional relation to it.

Advertising – meant to influence, by persuasive methods, the consumers’ behaviour within the commercial environment – is present in the discourse of the menus too, a reason for which the latter is also an object of minute examination for Mrs. Petronela Savin.

The difference between the peasant culinary reality and the urban one is brought to the fore in the final part of the chapter in which the author examines two types of literary discourse: the former is represented by Ion Creangă’s creation, specific to the rural background, while the latter is illustrated by the works of N. Filimon and I. L. Caragiale, which depict the urban environment.

The answers attached at the end of the book include titles of cookery books and recipes belonging to the Romanian culinary history.

The knowledge of the food products terminology, the way in which this was formed and developed represent an important aspect of Romanian linguistics, which up to the present has not been the object of proper attention. Mrs. Petronela Savin’s paper is meant to fill this gap by offering an opportunity “for clarifying and developing certain directions of research which, hopefully, will benefit from the advantage of contextualisation, through later scientific contributions”.

Iustina BURCI

Romanian Academy

“C. S. Nicolăescu-Plopşor” Institute

for Research in Social Studies and Humanities Craiova

Sorin Liviu Damean (coordinator), Dan Claudiu Dănişor, Mihai Ghiţulescu, Alexandru Oşca, *The evolution of the political institutions of the Romanian state from 1859 until nowadays*, Târgovişte, Cetatea De Scaun Publishing, 2014 (306 p.).

Subordinated to the principle according to which it is researched *the mechanism of power and the institutions that enable its exercising in a state*, the work *The evolution of the political institutions of the Romanian state from 1859 until nowadays*, answers the interest shown by the acknowledged historians, or the ones who are still training. The volume was structured on 4 chapters, which observe the chronological principle for the framing of the debated problems. Each author brought his scientific contribution to a chapter, as following: Sorin Liviu Damean – *The political institutions during 1859-1918*; Alexandru Oşca – *The institutions of power during 1918-1945*; Mihai Ghiţulescu – *The political institutions during the communist regime*; Dan Claudiu Dănişor – *The evolution of the Romanian political institutions after 1989 – liberalism or another type of totalitarianism?* Each chapter has several other sub-chapters, which help the carefully done analysis, and the adequate language denotes the authors’ easiness to place themselves in the logical filed of facts and conclusions.

Our political institutions had started to be shaping by the end of the 19th century and, from that moment on, they have been affirming themselves more and more, especially since 1859, when the Romanian state gained the physiognomy of the modern European states. The Romanian state has been especially strengthen since 1881, when its full sovereignty was recognised by all the powers.

A significant part of the first chapter was reserved to the Constitution from 1866, a fundamental law of Romania, which represented an instrument helping the acceleration of the process that concerned the completion of the modern institutions for the national Romanian state. Drafted on the basis of an agreement between the national representation and the Monarch, the Constitution instituted the hereditary constitutional monarchy and the parliamentary regime, providing the background for the natural development of the Romanian society. On addressing the organisation of the state, it was stipulated the principle of the separation of powers into: legislative – exercised collectively by the prince and the National Representation; executive – given to the Monarch, and the judicial – assured by Courts and tribunals. Moreover, it was also provisioned the transition from the elective ruling to the hereditary one, the Prince holding a predominant position in the state. Hence, he enjoyed the amnesty right in politics, he appointed or confirmed the public positions, he was the head of army, he gave decorations, coined money, had the absolute right of veto etc. The Romanian Governments and Parliamentary (1866-1918), the Constitution and the electoral law, are few of the themes approached by the author Sorin Liviu Damean, on which he insisted in the second part of the first chapter.

The formation of the national unitary state, after World War I, marked the entering of Romania into a new stage of its evolution. In this context, an important role was played by the electoral reform from 1918, the adopting of the minorities' stature, the monetary unification and that of the administrative and legislative system. Up until Romania joined World War II, as the author of the second chapter, Alexandru Oșca establishes, there were several periods delimited by the type of the political regime: 1918-1939, a constitutional democrat regime; 1939-1940, a monarchical authority regime; 14th of September 1940-21st of January 1941, Romania became National Legionary State, with a regime of legionary dictatorship, without a Parliament, based on the recognition of the existence of an only totalitarian party; 22nd of January 1941-22nd of June 1941, national legionary regime, followed by the dictatorship of Antonescu, without Parliament and political parties. One of the most important sub-chapters of the second chapter, is that dedicated to *The Romanian Government during 1919-1940*, from which we extract the next ideas: the government exercised the executive power in the name of the King, with two exceptions (1922-1926 and 1934-1937), the Governments did not succeed in maintaining themselves in the leading positions during the entire constitutional mandate, and in the 22 years of the interwar period, 33 Governments functioned successively.

At the end of World War II, Romania entered into the sphere of influence of the Soviet Union, becoming a component part of the communist coalition, with political institutions created by this totalitarian regime. The author of the 3rd chapter, Mihai Ghițulescu, insists on the main political institutions: The Great National Assembly, The Presidium of the Great National Assembly and the President of the Republic. A significant part of this chapter is reserved for debating the process of installation of the communist authorities, at the leadership of different public institutions, organisation, functioning and the presidium of the Great National Assembly. After the explanations given about the way the central departments for exercising the power were founded and structured, along with the local ones, the authors reaches the conclusion, at the end of the chapter, that: *the communism created a popular culture which is highly difficult to exceed, a culture in which the institutions are not (yet) taken seriously.*

The last chapter of the volume, *The evolution of the Romanian political institutions after 1989 – liberalism or another type of totalitarianism?*, is dedicated to the transition from the totalitarian regime to the democratic one. After 1989, our political institutions suffered frequent legislative modifications, imposing the actualisation or even the rethinking of some specific issues. Firstly, the constitutional mutations, which took place once with the revised Romanian Constitution, in 2003, which aimed, among others, the constituting of Government, the relations between the President of Romanian and the Prime-Minister, the relations between the Romanian Constitutional Court and the Government etc., triggered modifications, supplementations and drafting of new normative documents, which, according to Dan Claudiu Dănișor, can be still subjected to analysis and reflection.

In the same time a synthesis and a working instrument, the work *The evolution of the political institutions of the Romanian state from 1859 until nowadays*, is the result of many researches and investigated details, the intention of the authors being that to comprise as much information as possible, and to present them to the reader, both from the historical, and also expositive and interpretative perspective.

Georgeta GHIONEA

Romanian Academy

“C. S. Nicolăescu-Ploșor” Institute

for Research in Social Studies and Humanities Craiova

Loredana-Maria Ilin-Grozoiu, *Concepts, Beliefs and Traditions Regarding the Immortality of the Soul and the Cult of Deads*, Craiova, Universitaria Publishing; București, Pro Universitaria Publishing, 2014, 240 p.

The importance of the chosen theme is doubled by its major signification, not only related to the historiographic significance, but in a much broader meaning too, for the actuality of the subject nowadays, the history of religion still constituting a concerning field.

From the very beginning of the work, the author draws the attention on the fact that the people from all over the world, did not share the same belief and, rather randomly, the ideas, the religious beliefs and the funerary practices were different. Yet, we have to remember the presence of a religious attitude that confirms the belief in a divinity, or many divinities, and the belief in immortality. It is probable that these beliefs influenced, to a certain extent, the behaviour of a person inside a community as well.

The work contains a *Foreword*, three chapters *Conclusions* and a *Selective bibliography*. The investigation is opened through the chapter called *The immortality of the soul: myth or reality?*, in which there are brought forward archeological and historical data, along with the cultural anthropology ones. The author mentions that, through the performing of the funerary practices, the man, regardless the time of living, pursued, on one side, the total separation of the two worlds, and on the other side, the maintaining of a permanent collaboration between them. A special attention is paid to the belief of the Geto-Dacians in soul immortality, with the mention that, a part of the Geto-Dacian funerary customs have been kept in the Romanian folklore, although modified in time, through the local popular creativity.

As the author herself noted, a variety of opinions and beliefs related to the faith of the human after death, imposed by the desire to bring closer the two worlds, have been developed in time, transforming themselves into a complex cult of the forefathers and great-forefathers. The modifications appeared in the collective mentality, contributed to the perception of the death phenomenon as “a passing” into another world, populated by the passed away, and not a rupture in the individual’s destiny.

Moreover, in this chapter too, the author brings to our attention the beliefs and the contemporary religious ideas that refer to the eschatological problems and the cult of the dead. From all the beliefs contained by this system, the author mentions: the Hinduism, the Buddhism, the Islamism, the Judaism and the Christianity.

In the second chapter, *A history of the Romanian Christian beliefs and traditions on the immortality of the soul and the cult of the dead*, the author presents an exquisitely realised transition for the stages of the discussed problems, because, for the Romanian space, it should be remarked the almost unchanged preservation of the funerary practices, from the ancient times and until nowadays. This is due to the fact that there is vividly present the belief that any digression from the norms, will