# THE SECOND CICERONIAN CONGRESS IN POLAND CICERO, SOCIETY, AND THE IDEA OF ARTES LIBERALES

ON THE 30TH ANNIVERSARY OF THE VII COLLOQUIUM TULLIANUM "CICERONE E LO STATO" IN WARSAW (1989)

# WARSAW DECEMBER 12–14,2019

Congress Booklet

ORGANIZERS

CENTRE FOR STUDIES ON THE CLASSICAL TRADITION (OBTA), COLLEGIUM ARTES LIBERALES (CLAS), THE CLUSTER: THE PAST FOR THE PRESENT AT THE FACULTY OF "ARTES LIBERALES", UNIVERSITY OF WARSAW

> THE INTERNATIONAL SOCIETY OF CICERO'S FRIENDS (SIAC)

# CICERO, SOCIETY, AND THE IDEA OF ARTES LIBERALES

#### Cicero, Society, and the Idea of Artes Liberales. Conference Booklet

#### December 12–14, 2019

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**Congress' Website** http://www.obta.al.uw.edu.pl/en/cicero-congress

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Faculty of "Artes Liberales" University of Warsaw Warsaw 2019

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**ORGANIZERS CENTRE FOR STUDIES** ON THE CLASSICAL TRADITION (OBTA), **COLLEGIUM ARTES LIBERALES (CLAS)**, THE CLUSTER: THE PAST FOR THE PRESENT AT THE FACULTY OF "ARTES LIBERALES", **UNIVERSITY OF WARSAW** AND THE INTERNATIONAL SOCIETY

**OF CICERO'S FRIENDS (SIAC)** 

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# INTRODUCTION

The Centre for Studies on the Classical Tradition (OBTA), the Collegium Artes Liberales (CLAS), and the Cluster: The Past for the Present at the Faculty of "Artes Liberales" University of Warsaw jointly with the Société Internationale des Amis de Cicéron (SIAC) have the pleasure to organize the 2019 Ciceronian Congress focused on Cicero's role in Artes Liberales education across the ages until the present days:

#### Cicero, Society, and the Idea of Artes Liberales

The 2019 Congress is taking place on the 30<sup>th</sup> anniversary of the VII Colloquium Tullianum "Cicerone e lo Stato" organized in Warsaw in 1989 by Prof. Jerzy Axer and the Centro di Studi Ciceroniani.

The Congress' proceedings are accompanied by a panel discussion on the Arpinate's importance for the formation of civil society and by a session by high-school students who will present their own vision of Cicero. These elements of a societal impact are framed within the Cluster: The Past for the Present: International Research and Educational Programme built by the Faculty of "Artes Liberales" of the University of Warsaw, Fakultät für Sprach- und Literaturwissenschaften of the Ludwig-Maximilians-Universität München, Dipartimento di Storia Culture Civiltà and Dipartimento di Filologia Classica e Italianistica of the Università di Bologna, and the Faculty of Education of the University of Cambridge.

Moreover, a special panel is devoted to presenting the most recent results in the studies on the *Aratea* – Cicero's poetic endeavour of significant cultural and educational importance.

We plan a publication of the Congress' proceedings in the journal *Ciceroniana On Line*.

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Poster of 2019

by Zbi





Senate Hall in Kazimierz Palace UW



Column Hall at the Faculty of History UW



German Historical Institute Warsaw, Karniccy Palace

#### The Organizing Committee:

Prof. Jerzy Axer (Director of the Collegium Artes Liberales at the Faculty of "Artes Liberales" UW) Prof. Ermanno Malaspina (Chairman of the SIAC Advisory Board, Executive Director of the journal *Ciceroniana On Line*)

Prof. Katarzyna Marciniak (Director of OBTA at the Faculty of "Artes Liberales" UW)



#### **Congress Venues**



CLAS, Faculty of "Artes Liberales" UW, White Villa



OBTA, Faculty of "Artes Liberales" UW



Wilanów Palace Museum

# PROGRAMME

#### 12 December 2019 (Thursday)

Senate Hall in Kazimierz Palace UW, Main Campus

10.00 Opening of the Congress Welcome Address

- Prof. Robert A. Sucharski, Dean of the Faculty of "Artes Liberales" UW
- Mr. Roberto Neccia, Deputy Head of Mission and Economic Counsellor of the Italian **Embassy in Warsaw**
- Ms. Gabriele Hermani, Science Counsellor of the German Embassy in Warsaw

#### Introduction

Prof. Jerzy Axer, Director of the Collegium Artes Liberales at the Faculty of "Artes Liberales" UW, and Prof. Ermanno Malaspina, Chairman of the SIAC Advisory Board and Executive Director of the journal Ciceroniana On Line, Cicero in Warsaw 30 Years After

11.00–11.30 Coffee break

11.30–13.00 From Ancient Rome to Modern Japan: Cicero in a Global World Moderator: David Movrin (University of Ljubljana)

- Leopoldo Gamberale (Sapienza Università di Roma), Si verum dicimus, haec est mea germana patria (Cic. leg. 2, 3)
- Yasunari Takada (University of Tokyo), A Taste of Difference: Cicero in Modern Japan

13.00 Lunch for Speakers

#### Column Hall at the Faculty of History UW

14.30–16.30 Cicero and the Birth of Modern Times Moderator: Andrea Balbo (University of Turin)

- Amedeo Raschieri (University of Milan), Cicero in the Renaissance Encyclopedia of Giorgio Valla
- Janet Clare (University of Hull), Cicero: From the Republic of Letters to the English Re-public
- Roberto Peressin (Cardinal Stefan Wyszyński University in Warsaw), Vitality of Cicero's Reception in Renaissance Poland: The Case of a 17<sup>th</sup>-century Greek Version of a Defence Speech

#### German Historical Institute Warsaw, Karniccy Palace, Al. Ujazdowskie 39

18.00 Katarzyna Marciniak (Faculty of "Artes Liberales" UW), The Past for the Present, or What Does Cicero Have to Say to Children?

Presentation of The Cluster: The Past for the Present: International Research and Edu-cational Programme, incl. a short lecture on Cicero in Children's Literature at the German Historical Institute Warsaw. The members of the Cluster participating in the event: Giovanna Alvoni (University of Bologna), Jerzy Axer (Faculty of "Artes Liberales" UW), Caroline Bristow (University of Cambridge), and Markus Janka and Raimund Fichtel (University of Munich), Susan Deacy (University of Roehampton London), Sonya Nevin and Steve Simons (University of Roehampton London / Panoply Vase Animation Project), Sonja Schreiner (University of Vienna).

20.00 Welcome Dinner for Speakers at the invitation of the German Embassy in Warsaw

#### 13 December 2019 (Friday)

10.00–11.00 Cicero according to High-School Students Moderator: Caroline Bristow (Director of Schools Classics Project, University of Cambridge)

- ture introduction to the students' presentations
- **Rej High-School in Warsaw**

11.00–11.30 Coffee break

11.30-14.00 "Aratea": Projects in Progress Moderator: Elżbieta Olechowska (Faculty of "Artes Liberales" UW)

- "De Consulatu") in the Augustan Period
- tus" of Cicero's "Aratea"
- Nunzia Ciano (University of Münster), Poetic Diction in Cicero's "Aratea"
- Criticism and Poetry

14.00 Lunch for Speakers

15.00–16.30 Cicero and His Friends (and Foes): France of the 19th and 20th Centuries Moderator: Bartosz Awianowicz (University of Toruń) Philippe Rousselot (SIAC, Cour des Comptes, Paris), Cicero: A French Tradition, 1830-

- 1940
- Reception of Cicero in the 20<sup>th</sup> Century: The Case of Jérôme Carcopino

16.30–17.00 Coffee break

17.00–18.30 A Slavic Cicero: From the 19th Century to the New Millennium Moderator: Hanna Paulouskaya (Faculty of "Artes Liberales" UW) Arina Bragova (University of Nizhny Novgorod), Cicero's Reception in Russia in a Broad Social, Political, Juridical, Cultural, and Philosophical Context Anastasia Ashaeva (Russian Academy of Sciences), "Cicero and His Epoch": "The Thaw", Utchenko, Kumaniecki, and Russo-Polish Scientific Connections

19.00 Dinner for Speakers

#### CLAS, Faculty of "Artes Liberales" UW, White Villa, Dobra 72

Sonja Schreiner (University of Vienna), Cicero in Classroom: An Austrian Case Study Barbara Strycharczyk ("Strumienie" High-School in Józefów) and Anna Wojciechowska (XI Mikołaj Rej High-School in Warsaw), Cicero at School: A Key to Understanding of Cul-

Presentations by the students from "Strumienie" High-School in Józefów and XI Mikołaj

Caroline Bishop (Texas Tech University), "ab love principium": Cicero's "Aratea" (and

Daniele Pellacani (University of Bologna), Hunting a Ghost: The "Vercellensis deperdi-

Jerzy Axer (Faculty of "Artes Liberales" UW), Janusz Gruchała (Jagiellonian University), Robert A. Sucharski (Faculty of "Artes Liberales" UW), Jarosław Włodarczyk (Polish Academy of Sciences), "Aratus" and "Fenomena" by Jan Kochanowski - between Textual

Jordi Pià-Comella (University of Sorbonne-Nouvelle / University of St Andrews), French



#### 14 December 2019 (Saturday)

OBTA, Faculty of "Artes Liberales" UW, Nowy Świat 69

10.00 Keynote Lecture:

Prof. Dr. h.c. Walther Ludwig (University of Hamburg), Cicero's "De officiis" in Humanist School Instruction – The "Philologus Incomparabilis" Hieronymus Wolf and His Great Commentary (1563)

11.00–11.15 Coffee break

11.15–13.15 Cicero's Vision of Education: Between an Idealized Past and a Testament for the Future

Moderator: Susan Deacy (University of Roehampton)

- Ingo Gildenhard (University of Cambridge), Education in Murder: The Vigilante Ethics of Cicero's "De officiis" and its History of Reception
- Stéphane Lojkine (University of Aix-Marseille), "Diuturni silentii...": Cicero's and **Diderot's Politics of Silence**
- Kathryn Tempest (University of Roehampton), From Cicero to Capella: Artes Liberales and the Liberal Arts

13.15 Lunch for Speakers

14.30–16.30 The Formation of Civil Society: Cicero's Role in Artes Liberales Education Today panel discussion

Moderator: Jan Miernowski (Faculty of "Artes Liberales" UW / University of Wisconsin-Madison)

- Introductory Lecture: Woldemar Görler (University of Saarland), Cicero on artes liberales: Merits and Problems
- Jerzy Axer (Faculty of "Artes Liberales" UW), Andrea Balbo (University of Turin), Markus Janka (University of Munich), Ermanno Malaspina (SIAC), Katarzyna Marciniak (Faculty of "Artes Liberales" UW), David Movrin (University of Ljubljana)

17.00 Visit for Speakers to the Wilanów Palace Museum and the Royal Garden of Light (Winter Illumination)

20.00 Farewell Dinner for Speakers



#### **Key Lecture**

Walther Ludwig University of Hamburg Walther.Ludwig@uni-hamburg.de

#### Cicero's De officiis in Humanist School Instruction -The Philologus incomparabilis Hieronymus Wolf and His Great Commentary (1563)

Hieronymus Wolf (1516–1580) was one of the most prominent Classicists of the 16th century. He was called *Philologus incomparabilis*. He edited and interpreted various Greek, Latin, and Byzantine authors. And he was Professor utriusque linguae and rector of the Gymnasium at Augsburg as well as chief librarian of the city library. He esteemed Cicero more than any other author and wrote: "The writings of Cicero are totally a golden stream of eloguence (a praise which he himself attributed to Aristotle); and I believe that I have not read anything similar in other Greek or Latin authors". In early modern times, Cicero's De officiis and Aristotle's Nicomachian Ethics were regarded to be the most important books on moral philosophy.

Wolf published the by far biggest commentary ever written to De officiis with 770 pages in Quarto in 1563. Four editions followed in the 16<sup>th</sup> century. This commentary is the enlarged version of the explanations which he gave to his pupils when they read Cicero's text. It is not a usual philological commentary. Most important are the question, if the author is making correct statements, and the admonition to act accordingly. Thus, the commentary becomes instruction to proper action for the young pupils and for adult readers too. The purpose of the paper is to illustrate this very special commentary. Wolf is offering here a humanist method of moral education under the protective umbrella of Cicero.







#### Abstracts in Alphabetical Order

#### Anastasia Ashaeva

**Russian Academy of Sciences** ashaeva.nv@gmail.com

"Cicero and His Epoch": "The Thaw", Utchenko, Kumaniecki, and Russo-Polish Scientific Connections

The publication of Sergei Utchenko's book Cicero and His Epoch in Moscow in 1972 was an important event for the Moscow and Leningrad intellectual milieu. Cicero became not only ancient Roman political leader and philosopher, but a liberal thinker also, and his ideas and ideals were understandable for the Soviet intelligentsia. It is very characteristic that Cicero himself was not attractive for the Soviet historians of antiquity. The Roman orator stood too far from socio-economic problems, which were very popular among the Soviet scholars. The interest in Cicero as a source of information about Catilina's plot was vivid only in the 1930s.

Sergei Utchenko was the Head of the Ancient History Department in the Soviet Academy, so since mid-1950s he had opportunity to visit foreign countries and take part in the different conferences. In his letter from the Archive of the Russian Academy of Sciences Utchenko mentioned his long visits to Warsaw in late 1950s. So Russo-Polish scientific connections influenced upon Utchenko to choose Cicero as the subject of his studies. But there was another Polish source of Soviet Ciceroniana. I mean Thaddeus Zieliński, who lived and worked in Saint Petersburg until his repatriation in 1922. In Cicero and His Epoch Utchenko often cited Zielinski's book on Ciceronian legacy published in German in 1908 (ed. pr. 1897) and even wrote that he based his description of the Ciceronian reception in Medieval Europe on Zieliński's book. As a result, Russo-Polish scientific connections were very important for reception of Cicero in the late Soviet Union. And, we have no serious publications and research projects on Cicero in modern Russia.

Jerzy Axer, University of Warsaw, axer@al.uw.edu.pl; Janusz Gruchała, Jagiellonian University, janusz.gruchala@uj.edu.pl; Robert A. Sucharski, University of Warsaw, sucharsk@al.uw.edu.pl; Jarosław Włodarczyk, Polish Academy of Sciences, a.cetera@uw.edu.pl

"Aratus" and "Fenomena" by Jan Kochanowski between Textual Criticism and Poetry

An interdisciplinary team is preparing a new critical edition of two unique works by the most eminent poet of the Polish Renaissance – Jan Kochanowski (1530–1584). Both of them are related to Cicero's Aratea. The Aratus, published in Kraków in 1579, is Kochanowski's Latin reconstruction of the Ciceronian poem, while his Fenomena, published posthumously (1585), is the first Polish translation of the Greek poem by Aratos of Soli. In our presentation, we will discuss the basic research guestions concerning the preparation of this edition.

#### **Caroline Bishop**

Texas Tech University Caroline.Bishop@ttu.edu

#### ab love principium: Cicero's Aratea (and De Consulatu) in the Augustan Period

The Augustan period represents an important inflection point in Cicero's reception, when certain elements of his diverse political and literary career began to be emphasized over others. It has long been assumed that Cicero's republican politics and subsequent proscription meant that he was out of favor in the early days of the principate. But as this paper will show, Augustan writers were profoundly interested in Cicero as a literary figure, and frequently invoke him intertextually. Through an examination of notable allusions, I will demonstrate that Augustan poets carefully read, recollected, and responded to even the most neglected part of Cicero's oeuvre: his poetry. Yet as we will see, different poems had different fortunes. While responses to the Aratea tended to be favorable, other poems, particularly the De Consulatu, received a less than favorable response. Recent work has shown that Cicero's canonization required an almost single-minded focus on his literary works, coupled with a tactful silence about his less than exemplary political career. I will suggest that the Augustans' preferences prefigure this strategy: while the Aratea had no political resonance, a poem like De Consulatu was simply too close to the circumstances of Cicero's political career – which had recently ended at the hands of Antony and Octavian - to be well received.

#### Arina Bragova

University of Nizhny Novgorod arbra@mail.ru

Context

Research about Cicero undertaken in Russia through the 19<sup>th</sup> up to the 21<sup>st</sup> cc. can be divided into several groups: 1) Cicero's social, political, juridical, and philosophical ideas devoted to an ideal ruler and citizen (Zieliński, Utchenko, and others); 2) Cicero's image of an orator (Knabe, Gasparov, and others); 3) Cicero's aesthetical ideas (Losev, and others); 4) Cicero's pedagogical ideas (Pichugina, and others). All these fields of investigation are interconnected. Publications devoted to Cicero's social, political, juridical, and philosophical views contain several contradictory trends.

The first one is about Cicero's conservatism in ethical and political questions (Grabar-Passek and Utchenko). A bigger number of scholars, on the contrary, write about Cicero's definite innovation, e.g. Derevnin, Kamalutdinov, Temnov, Bragova. The approach to the essence of Cicero's ideal ruler is also twofold: Vipper and Marchenko consider him a monarch, while Vekhov, Protasova, Mashkin, Utchenko, Zimin, Motus, Derevnin, Kamalutdinov, Temnov, and Bragova point to its non-monarchical essence. Zvirevich and Derzhavitsky write about the humanism of Cicero's image of an ideal citizen. Some researchers (e.g. Zieliński, Knabe, Motus, Chernyshov, Bragova) believe that Cicero's ideal state was a utopia in the time of transition from the Republic to the Principate, while Temnov is convinced of its realism.

#### Cicero's Reception in Russia in a Broad Social, Political, Juridical, Cultural, and Philosophical

The second very important issue discussed in the Russian bibliography is connected with Cicero's views on oratory. Some scholars of the Soviet period write about Cicero's oratorical skills and his views on an ideal orator (Knabe, Gasparov, Deratani, and Strelnikova). For Cicero speech was the embodiment and expression of the human principle in its opposite to the animalistic beginning (Knabe). Another idea is that Cicero became a successful speaker due to his theoretical background, artistic taste, and the ability to arouse passion in the audience (Gasparov). There are some publications devoted to the question of the historical conditionality of Cicero's image of an orator (Deratani). Finally, the secret of Cicero's success as an orator was not that he knew the theory well and followed it carefully in his practical work, not only in his exceptional talent, but mainly in that he always went beyond the rules in his practice, used the subject of speech, the material provided to him by life itself (Strelnikova).

In relation to his aesthetical ideas, Cicero is considered a theoretician of rhetorical science and a philosopher, who formulated the theoretical principles of aesthetics; his aesthetics was a new stage in the development of the philosophical thought of early Hellenism (Losev). Cicero's aesthetical needs are associated with love for literature, which is always socially oriented for him (Petrovsky).

Cicero's pedagogical ideas are also under analysis in the Russian modern bibliography. Some articles are dedicated to Cicero's anthropological discourse of 'self-care', which means a certain dissatisfaction, or 'restlessness', of an educational result that makes a student look for a mentor who could teach independently build educational strategies in the context of his life strategies (Pichugina). The ideas of 'self-care' are borrowed by Cicero from the Greeks but Cicero proposes a Latin counterpart, terminologically close to *cura sui* (Pichugina, Shirinskaya).

To sum up, the Russian bibliography of the 19<sup>th</sup>–21<sup>st</sup> cc. comprises a large amount of publications associated with Cicero's name. They offer research about Cicero's social, political, juridical, philosophical, aesthetical and pedagogical ideas.

#### Nunzia Ciano

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#### Poetic Diction in Cicero's Aratea

One of the main challenges of Cicero's *Aratea*, the first Latin translation of Aratus' *Phaenomena*, was to render the content on Greek astronomy into the Latin language, which up until then had had a very poor vocabulary to describe astronomical phenomena. This was very similar to the poverty of Latin vocabulary for philosophical subjects, something that Lucretius notoriously complained of (1, 832 *patrii sermonis egestas*).

Indeed, neither astronomy nor philosophy was a Roman discipline, and Cicero's translation made a significant contribution in terms of vocabulary. Thus, the *Aratea* anticipated an analogous linguistic operation to the one that Cicero would perform in his later philosophical writings. That Cicero had the same ambition in both his youthful translation of Aratus and his mature philosophical work is testified by the way he introduced the quotation of many fragments of the *Aratea* in the second book of *De natura deorum*, and by his programmatic declaration at the beginning of the *Tusculanae disputationes*.

In the first case, the Stoic interlocutor Balbus expresses his admiration for Cicero's Aratea, which delights him so much that he retains much of it in his memory (*memoria teneam*). The reason for this delight is the Latin language (*Latinitas*) of Cicero's Aratea, as Balbus explicitly says (*quia Latina sunt*). In the second case, Cicero asserts that he will return after a long time to philosophical studies, which, though stored in his memory (*retenta animo*), he had put aside because of the political circumstances. Now that he no longer has advocatory toils and senatorial duties, he means to throw light (*illustrandum*) upon Greek philosophy through the Tusculan disputations, a philosophical work written in the Latin language (*Latinis litteris*). The same goal Lucretius expresses with the same words, too: 1, 136f. Graiorum obscura reperta / ... *illustrare Latinis versibus*.

The reason invoked by Cicero is not because philosophy could not be learned from Greek writers and teachers, but because the Romans have shown more wisdom everywhere than the Greeks, either in discovering for themselves or else in improving upon what they have received from Greece. Through both Balbus' mouth and his own, Cicero emphasizes the Latin dress given by him both to astronomical and philosophical contents. This was done because Cicero thought he could improve Greek contents through the Latin language and particularly through his own contribution to its development, which reflects his important role as a cultural mediator.

Starting from this Cicero's ambition, which allows us to trace a continuity between the youthful translation of Aratus' *Phaenomena* and the philosophical works of Cicero's mature age, this paper aims to analyze selected linguistic aspects of Cicero's *Aratea*. In doing so, I will explore the potentiality of the recent concept of canon used for Cicero's *Aratea*, focusing on Cicero's linguistic choices. They should prove the creative tension between change and fidelity to the original, and give an example of how Cicero's translation became a reference point for the Latin poetic language.

#### **Janet Clare**

University of Hull J.Clare@hull.ac.uk

#### Cicero: From the Republic of Letters to the English Republic

It is a critical commonplace that across Europe, Cicero dominated the humanist education programme in rhetoric, oratory and moral philosophy. In England the publication of Cicero's works came late. There was a general reliance on reprints of continental editions such as those of Lambinus, Sturm and Melanchthon. Nevertheless, the mass of surviving classroom material, the works of courtiers and educators, such as Thomas Elyot and Roger Ascham, and the paratextual material to continental imports all attest to Cicero as the supreme model for oratory and the epistle and central to a Christian education. Ascham's claim that Cicero was as well read and his excellent eloquence "as well liked and loved and as truly followed in England at this day, as it ever was since [his] own time, in any place in Italy", was unlikely to be disputed.

Yet, Cicero was admired, read and taught apart from his contexts, reflecting a trend in continental humanism, identified by Antony Grafton and Lisa Jardine, of closing off debate on vital political and social questions. The Cicero celebrated for *De officiis* (one of the most popular texts in England) was rarely joined to the Cicero of the *Philippics*, countenancing tyrannicide, even though

these texts were composed within months of each other. The surge of interest in classical republicanism in the period of civil wars, leading to the establishment of the Republic in 1649 marked a decisive change in the representation of Cicero.

In this paper, I want to examine in detail the above trajectory through a consideration of Cicero's presence in education and moral philosophy in the sixteenth century to an analysis, in the next century, of his role in drama, specifically The Tragedy of that Famous Roman Orator Marcus Tullius Cicero (1651). Here, as a supporter of regicide and exponent of the liberty of the state, Cicero's political voice powerfully resonates across time and place.

#### Leopoldo Gamberale

Sapienza – Università di Roma leopoldo.gamberale@alice.it

#### Si verum dicimus, haec est mea germana patria (Cic. leg. 2, 3)

This paper offers a rereading of the 'setting' of *De legibus*, in the countryside near the house where Cicero was born. In particular, it focuses on the beginning of Book II (§§ 1–7), with the goal of reexamining the praise of his birthplace and the problem of having 'two homelands', unam naturae, alteram civitatis, or, as well, alteram loci patriam, alteram iuris (leg. 2, 5). Cicero's reflections in De legibus 2, 1–7, turn out to be potentially relevant for our contemporary world with its seeming globalization, in which we must confront large-scale immigration issues, reconsider difficulties of citizenship, and deal with ideas of national sovereignty and regional feelings in an ongoing fashion.

#### Ingo Gildenhard

University of Cambridge ig297@cam.ac.uk

#### Education in Murder: The Vigilante Ethics of Cicero's De officiis and its History of Reception

The aim of the paper is threefold: (a) to identify some key components of Cicero's civic ethics in the De officiis – the cluster of principles or, more loosely, figures of thought that according to Cicero ought to orchestrate the place of an individual within his or her community - and, indeed, humanity as such; (b) to pinpoint some of their respective affinities with other traditions of political thought, notably the Judeo-Christian; and (c) to illustrate their resonance in Western culture down the centuries, with particular reference to some representative texts from the early-modern period.

#### Woldemar Görler

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#### Cicero on artes liberales: Merits and Problems

Cicero's concept of general education, aptly embodied in the formula artes liberales, can still serve as a model for educational programs of today. There are, however, some points where modification is needed, e.g. Cicero's advices are addressed to an élite only; the list of the single artes is, in our view, revealingly incomplete.

#### Stéphane Lojkine

University of Aix-Marseille stephane.lojkine@univ-amu.fr

#### Diuturni silentii... Cicero's and Diderot's Politics of Silence

Though Diderot was an excellent Latinist, Cicero is not one of his most frequent references. In his Essay on the Life of Seneca, he even confesses that, after school, Cicero is one of the most praised and least read authors, as if his work were more of pedagogical use than of intellectual thinking. In his 1752 Letter on the Deaf and Dumb, Diderot seams to refer in that way to Cicero's Pro Marcello: Diuturni silen*tii*, the famous inversion it begins with, started a much animated controversy among grammarians (since Buffier to Batteux and Beauzée) pertaining to natural order of the language, to superiority of French or of Latin, to function and signification of inversion. But it has not been noticed that Cicero's and Diderot's political positions and speaking frames were similar: they both had been compelled to silence, both trying to come back to the public speech. The gesture of engagement is already at stake in Diderot's 1752 text, and will finally be epitomized by Seneca in 1778 Essay on the Life of Seneca. How is the controversy about inversions raised by Cicero's Diuturni silentii connected to the question of engagement for the Enlightenment philosopher? How is the pedagogical Cicero connected to the political one for the Encyclopedists? How does Ciceronian language and volubility in-

troduce to a politics of silence?

#### Katarzyna Marciniak

University of Warsaw kamar@al.uw.edu.pl

#### The Past for the Present, or What Does Cicero Have to Say to Children?

In this presentation I will showcase the current studies into the reception of Classical Antiquity in the culture for young people as pursued within the research programme "Our Mythical Childhood" (ERC Consolidator Grant) and the activities of the Cluster "The Past for the Present: International



Research and Educational Programme". The tradition of Ancient Greece and Rome is treated here not as a petrified legacy of the past, but as a living cultural experience undergoing imaginative transformations that respond to local and global challenges. Owing to this, the reception of ancient culture becomes both a tool for shaping young people's identity and a marker of key social, ideological, and cultural changes the world over.

I will briefly present the aims and the milestones of the "Our Mythical Childhood" programme and the component of citizen science we have been developing also within the Cluster – our international centre at the Faculty of "Artes Liberales", University of Warsaw, established together with four humanistic departments of the universities in Bologna, Cambridge, and Munich. In conclusion, I will discuss, as a case study, the reception of Cicero in children's literature. We will witness how the most famous Roman orator and nightmare of Latin lessons becomes a cicerone through values deemed constant and universal, at the same time as he transforms into a mentor supporting contemporary kids as they deal with the most current societal challenges.

#### Jan Miernowski

University of Warsaw / University of Wisconsin-Madison jmiernow@wisc.edu

#### The Formation of Civil Society: Cicero's Role in Artes Liberales Education Today – Panel Discussion

The thematic scope of the panel discussion is located at the intersection of politics and education. The goal is not so much apologetical as it is analytic: rather than defending the pertinence of Cicero today, the panelists will put his thought and oratory to the test of our diverse yet also highly conflicted world. How Ciceronian humanitas may be perceived in the age of posthumanism? What rem publicam constituere means in the globalized world thorn by nationalisms and fundamentalisms? How vir bonus dicendi peritus should confront the discourses of demagogy and hatred? These and other similar questions will help to define the artes liberales education of today.

#### **Daniele Pellacani**

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#### Hunting a Ghost: The Vercellensis dependitus of Cicero's Aratea

On November 1442 the Italian humanist Cyriacus of Ancona found in the Biblioteca Capitolare of Vercelli a liber antiquissimus containing the text of Cicero's Aratea combined with pictures of the constellations literally 'filled' with excerpta taken from Hyginus' De astronomia. Some pages of this manuscript were copied by Cyriacus in a sketchbook that was later published by Annibale degli Abati Olivieri (1761); a closer comparison between this witness and the extant manuscripts of Cicero's Aratea could lead to a better understanding of the textual transmission of Cicero's poem.

#### **Roberto Peressin**

Cardinal Stefan Wyszyński University in Warsaw r.peressin@uksw.edu.pl

Vitality of Cicero's Reception in Renaissance Poland: The Case of a 17<sup>th</sup>-century Greek Version of a Defence Speech

Due to the peculiar mixed regime of the Polish-Lithuanian Commonwealth, which combined monarchic with 'democratic' elements, Polish statesmen were required to master oratory abilities for their Parliamentary speeches. For this reason, Cicero's works and style knew in Renaissance Poland a fortune and influence that were not undermined by the Anti-ciceronian tendencies – of Erasmian inspiration – that spread through Europe in the 16<sup>th</sup> century: Cicero indeed became a model for the Roman ideal of republican liberty. Orations like Pro lege Manilia and Pro Ligario, displaying exempla of military virtue and righteous conduct, were often read at school, as well as treatises like De legibus or Somnium Scipionis. The Arpinate's authority was also corroborated by its significance in the Neo-Stoic ethics, which was elaborated primarily on philosophers Seneca and Marcus Aurelius' thought, but also on the basis of Cicero's De officiis and epistles.

My paper will focus particularly on the description of a rare case of school exercise for students aspiring to be admitted to the Cracow Academy, in the first half of the 17<sup>th</sup> century. The text was printed in 1632 in Cracow and contains a Greek translation of Cicero's Pro Archia poeta by scholar Nicolaus Zoravius. The speech on the defense of the poet Archias was broadly appreciated by Humanists for its praise for art and literature, intended as an opportunity for the elite of resting (otium) from daily affairs (negotium). Although the work cannot compete in translation skills with other more famous versions of Cicero's writings by, to name a few, Theodor Gaza, Adrien Turnèbe, and Denis Petau, it nevertheless represents a testimony to not only the diffusion of interest for Cicero's judicial orations, but also the traditional practice of translating from Latin into Greek, which was still vital in the 17<sup>th</sup>-century Eastern Europe.

#### Jordi Pià-Comella

Sorbonne-Nouvelle University / Visiting Scholar at the University of St Andrews piacomellajordi@gmail.com

#### French Reception of Cicero in the 20th Century: The Case of Jérôme Carcopino

During the winter 1942–1943 the French scholar and former minister of Pétain Jérôme Caropino gave some lectures on Cicero's correspondence at the Ecole Normale Supérieure de la rue d'Ulm. In 1947 he published them under the title: Les secrets de la correspondance de Cicéron. The reactions were very virulent, especially because of the very negative and controversial portrait of Cicero. For Carcopino, the correspondence throws the ugly side of Cicero's character; it reveals the inconsistencies and treacheries of his behaviour, which was neither honest nor courageous nor disinterested.

This portrait raises the following question: how could one of the most brilliant French scholars offer a so subjective, partial and simplistic image of Cicero? Prolonging the historiographical analyses of C. Lévy, I will try to show that the portrait of Cicero in The Secrets should be interpreted in the light of a very particular and ideological conception of history inspired by the French myth of the providential man. For depicted as the symbol of a decadent, corrupted, and sclerotic republic, Cicero becomes the caricature of Cesar, Napoleon and Pétain.

#### Amedeo Raschieri

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#### Cicero in the Renaissance Encyclopedia of Giorgio Valla

Giorgio Valla (1447–1500) was an Italian humanist, famous for his teaching activity in Venice and his work as editor of Greek scientific texts. Moreover, he also paid particular attention to the rhetorical and philosophical works of Cicero throughout his life. This fact is demonstrated by the edition of his Commentaria in Ciceronis topica, de fato, de universitate (Venetiis 1485) and by the posthumous edition of the Commentaria in Ptolomaei quadripartitum, in Ciceronis partitiones and Tusculanae quaestiones, in Plinii naturalis historiae lib. II (Venetiis 1502). We can also note this attention to the thought of Cicero in the extensive encyclopedic work of Valla, the De expetendis et fugiendis rebus opus (Venetiis 1501). In my paper, I analyze the presence of Ciceronian thought in Giorgio Valla's encyclopedic arrangement, mainly in the sections on rhetoric (De rhetorica libri II) and philosophy (De morali philosophia liber unus), and its relationship with the Greek doctrines.

#### Philippe Rousselot

International Society of Cicero's Friends (SIAC) / Cour des Comptes, Paris philippe.rousselot@ccomptes.fr

#### Cicero: A French Tradition, 1830–1940

France has long held Cicero in high esteem. Racine, Bayle, Voltaire, Montesquieu, Abbé Prévost, the revolutionaries, had made him a republican idol and a new exemplum. From the 19<sup>th</sup> century onwards, the French portrait of the Arpinate underwent serious reworking. The scholarly works influenced by Drumann and Mommsen on the one hand, and the romantic movement on the other, tend to denigrate Cicero. Too wise and too worn out for some, not original enough and too opportunistic for others, its image loses its brilliance. However, at the same time, the Ciceronian battalions did not lose. Chateaubriand or Lamartine among the authors, Gaston Boissier at the head of the scholars, maintain the sacred fire of the Ciceronian cause, which will soon be entrusted to the political class of the Third Republic. These two Cicerones continued their careers throughout the first half of the 20<sup>th</sup> century, with his supporters, such as Louis Laurand, and his prosecutors, such as Jérôme Carcopino. This dispute, as it is well known, has a European, even international, dimension. Our purpose is to look for the specifically French part of this Cicero Bifrons.

#### Sonja Schreiner

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#### Cicero in Classroom: An Austrian Case Study

Cicero has always been an important author in Austrian schools. In the last years, the curricula have dramatically changed. Not authors, but topics are in the centre now, and the teaching methods focus on so-called 'competences'. The short lecture will try to define Cicero's new position in the classroom of today.

#### Barbara Strycharczyk

"Strumienie" High-School in Józefów barbara.strycharczyk@sternik.edu.pl and Anna Wojciechowska XI Mikołaj Rej High-School in Warsaw ahilum@wp.pl

#### Cicero at School: A Key to Understanding of Culture

Today, Cicero's texts are rarely studied at high schools in Poland. Fragments of De officiis and Orationes in Catilinam are included in Latin textbooks for the basic curriculum. At the same time, already in the course of reading these texts, it becomes clear that Cicero is the key to our history, literature, and civic tradition. If possible, we broaden this canon and also read Pro Archia poeta oratio, fragments of Tusculanae disputationes, or De re publica. Not only Marcus Tullius Cicero's texts but also the story of his life helps students grasp the meaning of the Renaissance and among them, most of all, of Jan Kochanowski's poetry.

#### Yasunari Takada

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#### A Taste of Difference: Cicero and Modern Japan

While the year 1989 is remembered worldwide as the annus mirabilis that saw the demolition of the Berlin walls and the tragedy of Tiān'ānmén, it is less known that Japan too underwent a significant turning point in its modern history. It was the demise of Hirohito, the Emperor Showa, in whose name the war against the Allied Nations in WWII was declared and in whose authority the acceptance of Potsdam Declaration (Japan's unconditional surrender) was accepted. It was exceptional of Hirohito that, unlike other fascist leaders, he not only survived the question of responsibility



for the war but also, thanks to his usefulness for the American polity in the newly-begun Cold War, came to be made the symbol of Japan in the postwar democratic constitution, under which Japan was to accomplish a miraculous recovery. If the demise, reflecting his extraordinary career, brought about unimaginable confusions in various sectors of the society, it served at the same time to confirm the firmness of the symbolic system in and on which the modern Japan had been constructed. It has been further ascertained by the naïve fervor the ordinary Japanese showed this year to the celebration of the new imperial era (Reiwa), which came as one of the male grandchildren of the Emperor Showa ascended the throne.

Strange as it may sound, the modern Japan began in 1868 with the revolutionary-restoration of the emperor system, which replaced the two-and-a-half-century feudal regime of Tokugawa shogunate. On the face of it, both political systems seem to have little to do with republicanism and hence Cicero. But a comparative perspective the Japanese history may afford seems to me to be helpful to the better understanding of Cicero's Weltanschauung, which was formed in the totally non-monotheistic milieu, not dissimilar to what Japan happens to retain.

#### Kathryn Tempest

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#### From Cicero to Capella: Artes Liberales and the Liberal Arts

What were Cicero's artes liberales and how did they affect the development of Liberal Arts education? This paper explores the presentation of the artes in Cicero's speeches, letters, and treatises to examine the subjects most frequently associated with a good education, as well as the impact of his writings on subsequent generations of thinkers and educators. Ending with the codification of a 'curriculum' in the work of Martianus Capella, we shall see how the development of a canon of educational disciplines gave rise to the medieval programme of the trivium (grammar, rhetoric, and dialectic) and quadrivium (arithmetic, geometry, astronomy, and music). But more than that, we shall go back to the contexts of Cicero's original thinking on the subjects, to see how his wider arguments on the value of a broad education still echo in our ideas of the Liberal Arts today.

The International Society of Cicero's Friends (SIAC, following the French acronym: Société Internationale des Amis de Cicéron) is an intellectual, non-profit, independent, non-political, non-partisan and non-denominational association. The aim of the SIAC is the study of Cicero and of Roman thought in all its forms, from philosophy to literature, from history to cultural studies, and extending to its afterlife. The SIAC is committed to the promotion of classical culture and classical studies in the 21st century. SIAC's programme also embraces didactic and cultural initiatives.

The SIAC's members are philologists, teachers, and students of the classics. However, membership is open to all who share SIAC's interests, including scholars from other disciplines. The association has had an international orientation since its foundation. All participants and subscribers are counted as members; the Advisory Board (AB) can designate certain members as scientific members. The SIAC is supported by private and public donations, grants, cooperation agreements, and subscription fees (€25; €10 for students).

The association's primary objective is to maintain the website *tulliana.eu*. The website publishes Cicero's works, a select bibliography on the author and his cultural context, along with critical studies on Cicero and on Roman thought in general. The website also publishes works of other ancient authors in the original and teaching aids. Thanks to an agreement between the Centre for Ciceronian Studies (Rome) and the Pàtron publishing house (Bologna), also available on the website is an updated version of Marinone and Malaspina's Cronologia ciceroniana. The work appears under the title, Ephemerides Tullianae.

The site also regularly publishes a newsletter and a bulletin, Tulliana's Gazette (ISSN 2102-653X). With help from our patrons, the SIAC is able to offer scholarships to promising students. The Advisory Board oversees and assures the academic standards of the association's work; it evaluates candidates for scientific membership; reviews the studies published on the website and facilitates the recruiting process for scientific members.



# **INTERNATIONAL SOCIETY OF CICERO'S FRIENDS**

SIAC

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The Cluster The Past for the Present – International Research and Educational Programme has been established by the Faculty of "Artes Liberales" of the University of Warsaw, Dipartimento di Storia Culture Civiltà and Dipartimento di Filologia Classica e Italianistica of the Università di Bologna, and Fakultät für Sprach- und Literaturwissenschaften of the Ludwig-Maximilians-Universität München in May 2017, and joined by the Faculty of Education of the University of Cam-

bridge in April 2019. Our aim is to make the full use of the potential of our years-long collaboration in the field of Reception Studies, inter alia, within the Harvard University Loeb Classical Library Foundation Grant (2012–2013), Alexander von Humboldt Foundation Alumni Award for Innovative Networking Initatives (2014–2017), and European Research Council Consolidator Grant (2016–2021) for the project Our Mythical *Childhood...* We focus in particular on developing academic projects Unterstützt von / Supported by incl. "citizen science", with special emphasis on the education - from kindergarten to high school; disseminating and applying research results in cultural and artistic activities; and organizing workshops and Alexander von Humboldt Stiftung/Foundation projects involving students, early-stage researchers, and teachers.

The main activities with the participation of the Cluster since its establishment in May 2017:

- Gegenwartskultur;
- December 2017 Warsaw: the seminar on The Reception of the Myth of Sisy-phus;
- May 2018 Warsaw: the international workshops The Present Meets the Past, within the ERC Our Mythical Childhood Project, in the European Year of Cultural Heritage;
- ità;
- Bildung zwischen Hype und Hybris;
- Chopin University of Music;
- Européen Latin Grec;
- the ERC Our Mythical Childhood Project;
- der Kulturen.

A reportage about the Cluster can be watched at:https://www.youtube.com/watch?v=HfypV5PUMUc (YouTube channel Our Mythical Childhood, there also other movies). We wish to acknowledge the support from the "Artes Liberales Institute" Foundation in the organization of the Cluster's endeavours.



Material on this page has been updated and reprinted from the booklet "Our Mythical History".

The material is taken from the SIAC website.

# THE CLUSTER THE PAST FOR THE PRESENT







October 2017 Munich: the international conference Verjüngte Antike trifft The Past for the Present: Griechisch-römische Mythologie und Historie in Kinder- und Jugendmedien der



June 2018 Bologna: the international conference Figure dell'altro. Identità, alterità, stranier-

October 2018 Munich: the international conference for teachers and educators Digitale

December 2018 Warsaw: the seminar on The Reception of Caesar in Children's and Young Adults' Culture and the concert Many Languages of Music by Rafał Janiak from the Fryderyk

February-March 2019 Warsaw and Bologna: Homer Reading Sessions within the Festival

May 2019 Warsaw: the international conference Our Mythical History... Children's and Young Adults' Culture in Response to the Heritage of Ancient Greece and Rome within

October 2019 Munich: the international conference for scholars and teachers Mutatas dicere formas: Verjüngung der Antike durch Übersetzungen und Adaptionen im Kontakt









# **OUR MYTHICAL CHILDHOOD**

Our Mythical Childhood... The Reception of Classical Antiquity in Children's and Young Adults' Culture in Response to Regional and Global Challenges (2016–2021)

The project regards the reception of Classical Antiquity in children's and young adults' culture. We consider the intersection between these two fields to be a vital space where the development of human identity takes place, both in previous epochs and in our times. Indeed, each of us has gone through the ex-



European Research Council Established by the European Commission Supporting top researchers from anywhere in the world Matylda Tracewska, Our Mythi

(2013)

perience of childhood and many people have had contacts with Classical Antiquity as a cultural experience – transmitted as it is all over the globe and across the ages via education, through myriad interpersonal contacts, and today owing to the charm of global popular culture. Hence, the ancient tradition has built a familiar code of communication understandable in local and global contexts alike. Since 2016, owing to the frontier-research support by the European Research Council Consolidator Grant (681202), we have been studying this phenomenon and its consequences for contemporary societies worldwide.

A major methodological innovation of the **Our Mythical Childhood** programme, developed in the milieu of OBTA (Centre for Studies on the Classical Tradition), consists in the application of regional perspectives without the pejorative implication of regional as inferior. On the contrary, we recognize them as extremely valuable, for in this sense, Classical Reception Studies serve as a mirror of transformations around the globe. This vision is reflected also in the ERC Grant project's structure. We are an international team of scholars from the University of Warsaw (Poland) – the Host Institution, and from the Bar-Ilan University (Israel), the University of New England (Australia), the University of Roehampton (UK), and the University of Yaoundé 1 (Cameroon), with experts also from the United States and other European countries, like Germany, Italy, Slovenia, and Russia. We believe deeply in citizen science and a broad collaboration with scholars as well as other members of the society. Our aim is to contribute to establishing a new holistic model for work in the Humanities in international cooperation – a model on the frontiers of research, education, and culture: **Our Mythical Community**.

Katarzyna Marciniak

For more information visit our website - the source of the text above: www.omc.obta.al.uw.edu.pl.



Material on this page has been abbreviated and reprinted from the booklet "Our Mythical History". The information on the ERC is available at https://erc.europa.eu. We wish to acknowledge the support from the Loeb Classical Library Foundation (2012–2013) and the Alexander von Humboldt Foundation (2014–2017) for the first stages of the *Our Mythical Childhood* programme, along with the support from the "*Artes Liberales* Institute" Foundation.

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You can take a train or a bus run by ZTM (the Public Transport Authority of Warsaw: https://www.ztm.waw.pl/en/). The bus stop is located in front of the Terminal, very close to the "Arrivals" area. You can take bus No. 175. If you want to get to the city centre, get off at the stop DW. CENTRALNY or CENTRUM. If you want to get to the hotel, get off at the stop ORDYNACKA, then turn left in Warecka street which leads to Powstańców Warszawy square. There, on the left, you will find our hotel GROMADA CENTRUM. If you want to go directly to the University, get off the bus at the stop UNIWERSYTET.

The railway station is located on the left of Terminal A (i.e. turn right when you leave the Terminal). At the railway station you can take the yellow-red train SKM (Rapid Urban Railway) – on this train the ZTM tickets are valid. You should get off at the station WARSZAWA POWIŚLE. There you have to change to bus No. 111 (direction: ESPERANTO) and get off either at the stop ORDYNACKA – if you want to go to the hotel, or at the stop UNIWERSYTET – if you want to go straight to the University Campus.

We strongly advise you to use licensed taxi services offered at the Chopin Airport. Please note that the taxi fare table should be clearly displayed in the car's window. The taxi fare from the airport to the city centre is approximately PLN 40. The Warsaw Chopin Airport recommends three taxi corporations: ELE TAXI (+48 22 811 11 11), SUPER TAXI (+48 22 578 98 00), SAWA TAXI (+48 22 644 44 44). AIRPORT INFORMATION NUMBER FOR PASSENGERS: +48 22 650 42 20

### From Modlin Airport to the Hotel and the University

The most convenient low-budget option is Modlin Bus, which starts at least once every hour from the parking in front of the airport – you can easily recognise the bus as it has vivid green and pink colours. You can buy the ticket online (www.modlinbus.pl/en#buy-ticket), at the airport or directly on the bus, paying with cash (PLN/GBP/USD) or by debit card. The sooner you book, the cheaper the the ticket is. Getting to Warsaw should take about 40 minutes or more. The bus arrives to the stop localised in the very front of the Palace of Culture and Science, which is one of the most recognisable buildings in the centre of Warsaw.

In order to find the hotel, you have to cross the huge Marszałkowska Street using the underpass, leave the underpass going up left and then turn right into Złota Street. Going straight all the time, at the third crossing on the left you will see Plac Powstańców Warszawy and the hotel's building. If you want to go straight to the University – please take the underground line M2 from the ŚWIĘTOKRZYSKA station, which you will find not far away from the bus stop. You should get off at next stop: NOWY ŚWIAT – UNIWERSYTET and turn left into Nowy Świat street which goes on into Krakowskie Przedmieście, where the University Campus is localized. For the Campus map see: https://www.uw.edu.pl/wp-content/uploads/2014/01/mapa-kampus-glowny.pdf (the opening of the Congress takes place on Thursday in Kazimierz Palace [Pałac Kazimierzowski], the building Nr. 1 on the map).

If you prefer to use taxi, please use only the service of two corporations recommended by the Modlin Airport: SAWA TAXI (+48 22 644444) and TAXI MODLIN (+48 600 105 105). Fare for a travel to Warsaw city centre is fixed – it is 159 PLN.

# HOW TO GET HERE?



#### From Warszawa Centralna (Warsaw Central Railway) Station to the Hotel and the University

Take the bus 175 which goes from the DWORZEC CENTRALNY 01 bus stop. After leaving the train you will find yourself in one of the underpasses which lead to the station's main hall. Yet, if you want to take the bus, you should not follow the signboards directing to the main hall (in Polish: Hala Główna), but go in the other direction, in order to find Aleje Jerozolimskie street and Hotel Marriott. The bus stop is situated right in front of the Hotel Marriott. If you want to get to the hotel GROMADA CENTRUM, get off at the stop ORDYNACKA, then turn left in Warecka street which leads to Powstańców Warszawy square. There, on the left, you will find our hotel GROMADA CEN-TRUM. If you want to go directly to the University, simply get off the bus at the stop UNIWERSYTET.

If you prefer to use taxi, you should follow the directions on the signboards leading to the station's main hall (in Polish: Hala Główna). In the front of the main hall you will see the taxi rank of the ELE TAXI (+48 22 811 11 11) and WAWA TAXI corporations (+48 22 333 4444). As these are the corporations officially chosen by the city to provide the taxi services from the station, please use these ones.

#### How to Buy a Bus/Train Ticket?

You can purchase a ticket at the newsagents or at ZTM's ticket machines situated next to the bus stop or at the railway station. You can pay in cash or with credit/debit card - please note that the ticket machines accept only Polish zloty. A single fare costs 4,40 PLN, but you can also buy a 24hour or a 3-day City Travelcard – for more information about fares and prices please consult: https://www.ztm.waw.pl/en/. Attention! You are required to validate your ticket immediately after boarding the vehicle.

#### Where to Stay?

The members of the Project's Research Team are staying at the HOTEL GROMADA CENTRUM, located at Plac (Square) Powstańców Warszawy 2, in the city centre, close to the University of Warsaw and to the Old Town. If you would also like to stay there, you can make your reservation at: https://www.gromada.pl/hotel-warszawa-centrum.

You can also stay at the HOTEL HARENDA (also close to the University): http://www.hotelharenda.com.pl/373.html.

And you can also stay at the HOTEL HERA, which is ran by the University of Warsaw: https://www.uw.edu.pl/hera/.

For other hotels and hostels in Warsaw please consult the website: http://warsawtour.pl/en/3239-2/.

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City of Warsaw www.um.warszawa.pl/en WarsawTour: Official Tourist Portal of Warsaw www.warsawtour.pl/en





# **OBTA STUDIES IN CLASSICAL RECEPTION**



Polish Literature for Children and Young Adults Inspired by Classical Antiquity: A Catalogue eds. Katarzyna Marciniak, Elżbieta Olechowska, Joanna Kłos, Michał Kucharski Warsaw 2013 www.al.uw.edu.pl/omc catalogue



Tadeusz Zieliński, Queen of the Wind Maidens. Prologue introduction Michał Mizera, translation from the Russian original Katarzyna Tomaszuk, English translation and textual notes Elżbieta Olechowska Warsaw 2013 www.al.uw.edu.pl/zielinski\_queen



Antiquity and We at the Centre for Studies on the Classical Tradition (OBTA) ed. Katarzyna Marciniak Warsaw 2013 www.al.uw.edu.pl/antiquity and we



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Classical Antiquity on Communist Stage in Poland: Ancient Theatre as an Ideological Medium. A Critical Review ed. Elżbieta Olechowska Warsaw 2015 www.al.uw.edu.pl/theatre communist



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