

Our Mythical Workshops II

THE PRESENT



MEETS THE PAST

University of Warsaw
Faculty of "Artes Liberales"
Centre for Studies
on the Classical Tradition (OBTA)
and the Cluster The Past for the Present

Our Mythical Childhood...
The Reception of Classical Antiquity
in Children's and Young Adults' Culture
in Response to Regional and Global Challenges
Supported by the ERC Consolidator Grant (681202)



Our Mythical Workshops II

THE PRESENT MEETS THE PAST

Warsaw, May 14–20, 2018

The Present Meets the Past: Our Mythical Workshops II. A Booklet
May 14–20, 2018

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The Reception of Classical Antiquity in Children's and Young Adults' Culture in Response to Regional and Global Challenges, ERC Consolidator Grant led by Katarzyna Marciniak.

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University of Warsaw
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THE PRESENT MEETS THE PAST

In the European Year of Cultural Heritage:
Our Heritage: Where the Past Meets the Future

Our Mythical Workshops II
within the Project

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

Supported by the ERC Consolidator Grant (681202)

May 14–20, 2018
Warsaw



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MAY 14, 2018 (MONDAY)

- OBTA, Faculty of "Artes Liberales" UW, Nowy Świat 69
- 10.00 ERC Technical Meeting / 60 Seconds Reception Movies
 12.30 Lunch for Speakers
 13.30 Bettina Kümmerling-Meibauer, German Department, University of Tübingen, *Children's Literature Research Meets Classical Studies*
 15.00 Markus Janka and Raimund Fichtel, Institute of Classical Philology, Ludwig Maximilian University of Munich, *Nothing to Do with Greek and Latin Originals? Philological Approaches to the Classical Sourcebooks of Postmodern Mythopoetic Literature for Children and Young Adults*
 16.00 Elizabeth Hale, School of Arts, University of New England, *Playing with Classics*
 17.00 Karolina Anna Kulpa, Katarzyna Marciniak, Elżbieta Olechowska, Hanna Paulouskaya, Faculty of "Artes Liberales", University of Warsaw, *Our Mythical Childhood Survey Workshop*
 19.00 Dinner for Speakers

MAY 15, 2018 (TUESDAY)

- Collegium Artes Liberales (CLAS), Faculty of "Artes Liberales" UW, White Villa, Dobra 72
- 10.00 Lisa Maurice and Ayelet Peer, Department of Classical Studies, Bar-Ilan University, *Our Mythical Education: An Update and Report*
 11.00 **Our Mythical Childhood in Cameroon:**
 ● Daniel A. Nkemele, Department of English ENS, University of Yaoundé 1, *The "Ngondo" Myth of the Sawa People of Cameroon: Commentary on Selected Excerpts from a Newspaper Interview*
 ● Divine Che Neba, Department of English ENS, University of Yaoundé 1, *Cameroon Cultural Matrix: Material, Social and Literary Organizations*
 ● Eleanor A. Dasi, Department of English ENS, University of Yaoundé 1, *Female Cults in Traditional Societies in Cameroon: A Study of the "Takembeng" and Some Cults in Selected Works of Bole Butake*
 12.00 Jerzy Axer, Faculty of "Artes Liberales", University of Warsaw, David Movrin, Department of Classical Philology, University of Ljubljana, Elżbieta Olechowska, Faculty of "Artes Liberales", University of Warsaw, *Gnôthi Seauton! The History of the Studies on Antiquity in the Context of the Local Classical Tradition in the Socialist Countries*
 13.00 Helen Slaney, Department of Humanities, University of Roehampton, *Reception Theories*
 14.00 Lunch for Speakers
 15.00 ERC Technical Meeting / Sightseeing
 17.00 **Our Mythical Evening**
 ● Official Inauguration of the *Our Mythical Childhood Survey*
 ● Presentation of the Animation *Sappho Fragment 44: Hector and Andromache. A Wedding at Troy* by Sonya Nevin and Steve Simons, Department of Humanities, University of Roehampton / Panoply Vase Animation Project
 ● Presentation of the Movie *Myths around Us* by the Students from the Faculty of Philology of the Belarusian State University
 ● Awards Ceremony Celebrating the Winners in the Video Competition *Antiquity–Camera–Action!*
 19.30 Dinner

MAY 16, 2018 (WEDNESDAY)

- Collegium Artes Liberales (CLAS), Faculty of "Artes Liberales" UW, White Villa, Dobra 72
- 9.30 Sonya Nevin and Steve Simons, Department of Humanities, University of Roehampton / Panoply Vase Animation Project, *Create Your Own Ancient Vase!*
 11.00 **Antiquity Reloaded: Seminar Survey Presentations** – moderation Katarzyna Marciniak, Anna Mik, Elżbieta Olechowska, Faculty of "Artes Liberales", University of Warsaw:
 ● Karolina Anna Kulpa, Faculty of "Artes Liberales", University of Warsaw, *Ghoulfriends from Monster High with Ancient Origins: Dolls' Case Study*
 ● Viktoriya Bartsevich, Faculty of "Artes Liberales", University of Warsaw, *Minotaur in Children's Literature: Image and Context*
 ● Dorota Bazylczyk, Faculty of "Artes Liberales", University of Warsaw, *Across All the Genres: Mythical Female Monsters in Italian Children's and Young Adults' Culture (and How to Find Them in "Our Mythical Childhood Survey")*
 ● Joanna Bieñkowska, Faculty of "Artes Liberales", University of Warsaw, *What Do God of War and "Our Mythical Childhood" Have in Common? A Rational Approach to Video Games and the Intended Users' Age Rating*
 ● Aleksandra Bondarczuk, Faculty of "Artes Liberales", University of Warsaw, *When the Myth Is a Symbol of Magic Art: Video Game "Gray Matter"*
 ● Silvia Losso, Department of Classical Philology and Italian Studies, University of Bologna, *When the East Retells the Greek Mythology: The Anime "Pollon"*
 ● Agnieszka Maciejewska, Faculty of "Artes Liberales", University of Warsaw, *Past, Present, and Future in "Cleopatra in Space"*
 ● Krzysztof Rybak, Faculty of "Artes Liberales", University of Warsaw, *Back to the Roots: Reception of Classical Antiquity and Ecocriticism in Children's Literature*
 ● Anna Mik, Faculty of "Artes Liberales", University of Warsaw, *A Tune of Hope: "Hadestown" by Anais Mitchell*
 13.00 Helen Slaney, Department of Humanities, University of Roehampton, *Myths in Motion: A Practice-based Approach to Ancient Dance*
 14.00 Lunch for Speakers

Café "The Life Is Cool" ("Życie Jest Fajne") managed by the staff on the autism spectrum, Grójecka 68 (<https://www.facebook.com/KlubokawiarniaZycieJestFajne/>)

- 15.30 **Mythology and Autism Session:**
 ● Susan Deacy, Department of Humanities, University of Roehampton, *"At every crossroads": Introducing a Hercules-themed Resource Pack for Use with Autistic Children*
 ● Edoardo Pecchini, Faculty of "Artes Liberales", University of Warsaw, *Promoting Mental Health through Classics: Atē*
 19.30 Dinner for Speakers

MAY 17, 2018 (THURSDAY)

- Senate Hall, Kazimierz Palace, University of Warsaw
- 9.30 *Scraps of Memory* – School Project, moderation Barbara Strycharczyk, "Strumienie" High School, and Anna Wojciechowska, Mikołaj Rej XI High School
 12.30 Lunch for Speakers
- Collegium Artes Liberales (CLAS), Faculty of "Artes Liberales" UW, White Villa, Dobra 72
- 14.00 *Our Mythical Childhood Survey* and Website Presentation at the Faculty of "Artes Liberales" – moderation Katarzyna Marciniak, Faculty of "Artes Liberales", University of Warsaw
 16.00 Katerina Volioti, Department of Humanities, University of Roehampton, *The (Im)materiality of Classical Mythology in Museum Guides for Children*
 17.00 Karoline Thaidigsmann, Slavic Department, University of Heidelberg, *Crosswriting, Crossover Literature: 'Children's Literature' and the Grown-up Reader*
 19.00 Dinner for Speakers

MAY 18, 2018 (FRIDAY)

- National Museum in Warsaw, Aleje Jerozolimskie 3
- 10.00 ERC Technical Meeting / Museum Tour
 11.30 Alfred Twardecki, National Museum in Warsaw, *Between the Excavations in Olbia and the Reorganization of the Gallery of Ancient Art in Warsaw*
 12.00 Sonya Nevin and Steve Simons, Department of Humanities, University of Roehampton / Panoply Vase Animation Project, *Animating the Ancient World*
 13.00 Lunch for Speakers
- OBTA, Faculty of "Artes Liberales" UW, Nowy Świat 69
- 15.00 Valentina Garulli, Department of Classical Philology and Italian Studies, University of Bologna, *Laura Orviato and the Classical Myth Between and Beyond Two World Wars*, incl. a discussion with the panelists Eleanor A. Dasi, Department of English ENS, University of Yaoundé 1, and Elżbieta Olechowska, Faculty of "Artes Liberales", University of Warsaw, in the Centenary of the Women's Rights
 16.00 Sonja Schreiner, Department of Classical Philology, Medieval and Neolatin Studies, University of Vienna, *Mythical Creatures in Friedrich Justin Bertuch's "Bilderbuch für Kinder"*
 17.00 Meeting of the Council of the Cluster **The Past for the Present** / 60 Seconds Reception Movies
 18.00 Dinner for Speakers
 19.30 Choral Concert in the Warsaw Philharmonic for Speakers

MAY 19, 2018 (SATURDAY)

- OBTA, Faculty of "Artes Liberales" UW, Nowy Świat 69
- 10.00 **Belarusian State University Students' Presentations** – moderation Hanna Paulouskaya, Faculty of "Artes Liberales", University of Warsaw:
 ● Angelina Gerus, *The Antique Roots of Social Activism*
 ● Alena Liavonchyk, *Revived Classical Myths in the Works of Belarusian Graphic Artist Roman Sustov*
 ● Natalya Muzhyla and Alina Tsikhanovich, *Latin Inscriptions as Elements of Ancient and Modern Architecture*
 ● Yauheni Pipko, *Science Fiction, Music and Ancient Astronomy: Their Influence on Belarusian Young People*
 11.00 **Siberian Challenges: Siberian-Polish Research Group Presentations**, Faculty of "Artes Liberales", University of Warsaw:
 ● Jan Kieniewicz, *Where the Past Meets the Future or the Present Meets the Past? Space or Time?*
 ● Kunnej Takaahaj, *Chyskhaan: The Lord of the Cold in Contemporary Yakutia*
 ● Ayur Zhanaev, *Traditional Literature on the Social Order and Some Socialization Practices of Contemporary Buryat Children*
 12.00 **Our Mythical Childhood Dissertations and Theses**, Faculty of "Artes Liberales", University of Warsaw – moderation Elizabeth Hale, School of Arts, University of New England:
 ● Agnieszka Maciejewska, *The Evolution of the Image of Cleopatra VII Philopator in Children's and Youth Culture*
 ● Anna Mik, *The Mythical Other: A Study of the Animal in Children's Culture Inspired by Antiquity*
 ● Hanna Paulouskaya, *Comrade Prometheus & Co.: Classical Mythology in the Soviet Cinematography for Children and Young Adults*
 13.00 Katarzyna Marciniak, Faculty of "Artes Liberales", University of Warsaw, **Summary of the Workshops**
 14.00 Lunch for Speakers
 15.30 Museum of King Jan III Sobieski's Palace at Wilanów
 19.30 Dinner for Speakers
 21.00 Long Night of Museums in Warsaw

MAY 20, 2018 (SUNDAY)

- 10.00 Warsaw Book Fair: Germany – Guest of Honour, National Stadium
- OBTA, Faculty of "Artes Liberales" UW, Nowy Świat 69
- 14.00 Dinner for Speakers
 15.00 **Working Meeting** to plan the future stages of the OMC Project and the Cluster The Past for the Present – moderation Katarzyna Marciniak, Faculty of "Artes Liberales", University of Warsaw
 18.30 Dinner for Speakers

For more see: www.omc.obta.al.uw.edu.pl

This Project has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 Research and Innovation Programme under grant agreement No 681202, *Our Mythical Childhood... The Reception of Classical Antiquity in Children's and Young Adults' Culture in Response to Regional and Global Challenges*, ERC Consolidator Grant (2016–2021).

European Research Council (ERC)



The European Research Council (ERC) is a public and independent body supporting excellence in science and scholarship. Its mission is to encourage the highest quality research in Europe through competitive funding and to support investigator-driven frontier research across all fields, on the basis of scientific excellence. The ERC was officially launched in 2007 and now it operates within the Horizon 2020, the European Union's Research Framework Programme for 2014 to 2020.

The idea for establishing the ERC first came out of widespread discussions between European scientists, scholars, and research umbrella organisations at a time when no clear European mechanism to support basic research on a broad front existed. Ultimately, the ERC strives for making the European research base more prepared to respond to the needs of a knowledge-based society and provide Europe with the capabilities in frontier research necessary to meet global challenges. The ERC aims to:

- Support the best of the best in Europe across all fields of science, scholarship, and engineering;
- Promote wholly investigator-driven, or 'bottom-up' frontier research;
- Encourage the work of the established and next generation of independent top research leaders in Europe;
- Reward innovative proposals by placing emphasis on the quality of the idea rather than the research area;
- Raise the status and visibility of European frontier research and the very best researchers of today and tomorrow.

The ERC wishes to stimulate scientific excellence by funding the very best, creative researchers of any nationality and age, and supporting their innovative ideas. The ERC operates within the three main funding schemes: Starting, Consolidator, and Advanced Grants. The Consolidator Grants – available to researchers of any nationality with 7–12 years of experience since completion of PhD, a scientific track record showing great promise and an excellent research proposal – are designed to back up scholars who wish to establish or strengthen their independent and excellent research teams.

The ERC supports the idea of citizen science and Open Access to research results. As the ERC President Professor Jean-Pierre Bourguignon has put it: "Scientists should not view themselves only as specialists but as citizens conscious that the values that underpin their profession, namely the respect for the truth, the value of exchange, the necessity to doubt and to challenge, must be shared with all citizens."^{*}

^{*} The above text about the ERC and the President Bourguignon's quote have been extracted respectively from the materials available at <https://erc.europa.eu> and <https://erc.europa.eu/news/scientists-power-and-power-scientists>.

Our Mythical Childhood...

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



Matylda Tracewska, *Our Mythical Childhood* (2013)

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 experience 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 **ERC Consolidator Grant (681202)**, we have been studying this phenomenon and its consequences for contemporary societies worldwide.¹

A major methodological innovation of the **Our Mythical Childhood** research, 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 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 Austria, 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. Thus, the dissemination aspect is very important to us. We lead several social media profiles and four scholarly blogs. 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.

¹ 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.

Project's Structure

Our Mythical Childhood...

The Reception of Classical Antiquity in Children's and Young Adults' Culture in Response to Regional and Global Challenges

A European Research Council Funded Project (Consolidator Grant)



Diagramme prepared by Sonya Nevin and Steve Simons



European Year of Cultural Heritage Our Heritage: Where the Past Meets the Future



The aim of the 2018 European Year of Cultural Heritage is to encourage more people to discover and engage with Europe's cultural heritage. The slogan for the year is: **Our Heritage: Where the Past Meets the Future.**

Cultural heritage has a universal value for us as individuals, communities, and societies. It is important to preserve and pass on to future generations. You may think of heritage as being "from the past" or static, but it actually evolves through our engagement with it. What is more, our heritage has a big role to play in building the future of Europe. That is one reason why it is so important to reach out to young people in particular during the European Year.

Cultural heritage comes in many shapes and forms:

- Tangible – e.g., buildings, monuments, artefacts, clothing, artwork, books, machines, historic towns, archaeological sites;
- Intangible – practices, representations, expressions, knowledge, skills – and the associated instruments, objects and cultural spaces – that people value. This includes language and oral traditions, performing arts, social practices and traditional craftsmanship;
- Natural – landscapes, flora and fauna;
- Digital – resources that were created in digital form (for example digital art or animation) or that have been digitalised as a way to preserve them (including text, images, video, records).

Through cherishing our cultural heritage, we can discover our diversity and start an inter-cultural conversation about what we have in common. So what better way to enrich our lives than by interacting with something so central to who we are? Cultural heritage should not be left to decay, deterioration or destruction. This is why in 2018, we search for ways to celebrate and preserve it. These will include activities with schools, research on innovative solutions for re-using heritage buildings or the fight against illicit trafficking of cultural goods. The objective is to help trigger real change in the way we enjoy, protect and promote heritage, making sure that the European Year benefits citizens in the longer term.*

#EuropeForCulture

* The above text about the European Year of Cultural Heritage has been extracted from the materials available at https://europa.eu/cultural-heritage/about_en.

The Present Meets the Past



When you enter the lair she chose for her most famous home in our times, at first you do not see her. If you are prepared for the visit, you know to expect her and so you begin looking around, full of apprehension. But even if you are not prepared, you can still feel her presence – along with the anxiety and awe of other visitors, ones who endlessly arrive from all over the world, every day, to meet her: the creature from the past in the present – Medusa.

The designers of the gallery in the Glyptothek in Munich where this lair is located took care of the ancient monster prudently. Or they took care of us. After all, it is not clear whom they wished to protect: the sculpture from the visitors or the visitors from her. For we may not be ready to look into her eyes... Whatever the reason, Medusa Rondanini, placed high on one of the walls, towers above us who enter to pay her homage, to thus experience contact with our past, and to search in this contact for a key to our present and the future. As we know very well from mythology, the quest for Medusa requires effort, courage, and curiosity. Indeed, you do have to look up, whether heeding your instinct or the gazes of other visitors. And then, immediately upon seeing her, you freeze for a moment (shorter or longer – it depends on the predisposition of your psyche) in the majesty of the masterpiece.

Last year we met in Warsaw at the first of our ERC conferences under the banner of Hope – the mythical daughter of the Night: *Our Mythical Hope in Children's and Young Adults' Culture... The (In)efficacy of Ancient Myths in Overcoming the Hardships of Life*. We have learnt that the darkness that falls upon the Earth brings out not only fears, but also time for reflection, and this is necessary for Hope to be able to illuminate our path. In parting after the conference, we did hope for many happy returns to the land of myths. Thus we are coming back this year, and with the help of Medusa, whose image – in the artistic reinterpretation by the Polish graphic artist and painter Zbigniew Karaszewski – invites us to rethink the ancient heritage anew. And all ye who enter her realm need not abandon Hope. On the contrary. The ancient monster has been accompanying us since time immemorial and she has many lairs in various parts of the globe. Medusa Rondanini, a copy of the artwork sometimes attributed to Pheidias, is stunning, but it is only one of many of her representations in culture. She appears already in Homer and Hesiod, she stands for a myriad of fates: a monster from the dawn of the world, a boastful priestess, a victim of the gods, an abused woman, and an incarnation of the power of the artist who can make the story live for eternity...

Medusa is also a perfect image for Classical Reception Studies. Indeed, Classical Antiquity is often perceived as a petrified legacy of the past, like the ancient monster's victims. In fact, it is a vibrant cultural experience, in continuous reinterpretation all around the globe, wherever the ancient heritage has reached throughout the ages. Thus, Medusa helps us to express the essence of our research within the ERC Consolidator Grant, the idea of the European Year of Cultural Heritage 2018 and of the newly established (in May 2017) Cluster: The Past for the Present, founded by the humanist faculties² of the University of Warsaw, University of Munich (the city of Medusa's Glyptothek-lair), and the University of Bologna.

Medusa as the spokesperson (spokesmonster?) for Reception Studies allows us to grasp the potential of this research better. For the consequences are serious. Looking in the mirror of Antiquity and comparing the emerging images of ourselves, our ancestors, neighbours, and people from faraway lands, we can understand better our present times, and this is also crucial for the shape of the future.

Yet the gaze of Medusa is sometimes too difficult to bear. It fascinates and enchants, but it makes your blood run cold, it forces you to look into your soul. And what you may see there may be another image of Medusa's face, as in case of Benvenuto Cellini's Perseus who killed the monster, but we are not able to distinguish their features – the man from the beast.

Is the encounter with Medusa and research into Classical Antiquity worth this risk? Yes, it is. For Medusa has also apotropaic power. She can offer protection under her shield. Not without reason did Athena – the powerful goddess of wisdom and beloved daughter of Zeus – let her live on her aegis. But Medusa's protection is something that must be deserved. In order to receive from her the gifts of shelter and a ray of Hope (Medusa's aunt³) for the future, first you have to be brave, to face her, and to respect her and all that she stands for.

So, will you have the courage to look into the mirror of Antiquity, into Medusa's eyes? If so, we warmly invite you to Our Mythical Workshops!

Katarzyna Marciniak

² The Faculty of "Artes Liberales" of the University of Warsaw, Fakultät für Sprach- und Literaturwissenschaften of the Ludwig-Maximilians-Universität München, and Dipartimento di Storia Culture Civiltà and Dipartimento di Filologia Classica e Italianistica of the Università di Bologna.

³ According to Hesiod, Medusa was the daughter of Phorcys and Ceto – Gaia's children, while Gaia and Nyx, the mother of Hope, were both born out of Chaos.



Benvenuto Cellini, *Perseus with Medusa's Head* (fragment, 1553), phot. © Marie-Lan Nguyen, Wikimedia Commons, CC-BY 2.5.

Programme of the Workshops (with the abstracts)



Phot. by Ania8284 Pracownia Foto ID UW, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=8466358>.

May 14, 2018 (Monday)

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

Zamojski Palace, built in the 17th century, took its new form in the 19th century, when reconstructed in order to become one of the first tenement houses in Warsaw. In one of its apartments lived Frederic Chopin's sister. The Palace's tympanum is especially interesting – it presents Greek and Roman gods as personifications. The most known historical event that took place here was a 1863 bombing attack on Fyodor Berg, representant of Russian authorities in Warsaw. Afterwards, Russian soldiers plundered the palace, throwing out Chopin's piano through the window – the scene soon became symbolical for the Polish martyrology of the 19th century. Rebuilt after the WWII, now the Palace houses some of the Faculties of the University of Warsaw, with the Faculty of "Artes Liberales" and one of its basic units OBTA among them. See also: www.obta.al.uw.edu.pl.

10.00 ERC Technical Meeting / 60 Seconds Reception Movies

12.30 Lunch for Speakers

13.30 Bettina Kümmerling-Meibauer, German Department, University of Tübingen, *Children's Literature Research Meets Classical Studies*

Seen from an interdisciplinary perspective, children's literature research and classical studies may benefit from a close collaboration in multiple respects. Adaptations and retellings of Greek and Latin mythology as well as (non)fictional stories dealing with ancient history and culture have permeated children's literature ever since. In order to provide an insight into the complex relationship between the two disciplines, this paper deals with the topic of cultural her-

itage in relation to children's literature, by focusing on the myth of Daedalus and Icarus. Besides modern retellings targeted at children from the age of four onwards up to adolescence, there are a host of picturebooks and children's novels, whose storyline refers to this classical myth to a greater or lesser extent. In this regard, three issues are center stage: Why have authors and illustrators particularly chosen this myth? To put it more precisely, what ideological, educational, and aesthetic messages they intend to convey to the audience? In which manner do the authors take the cognitive, emotional, and narrative competences of the target group into account, that is, do they provide any clues or markers so that child readers are able to decipher the intertextual references to the myth? Finally: Do these artworks reflect actual societal, media-related, and artistic changes, considering the increasing impact of globalization, crossover fiction, and intermediality?

It is the major aim of this paper to develop a comprehensive model that shows the close connections between the idea of cultural heritage, which is key in canon studies, and further theoretical frameworks and scientific issues, such as adaptation theory, cognitive studies, intertextuality, ideology, and multimodality. Such a model will demonstrate the multiple facets of children's literature and how different theoretical approaches may contribute to a better understanding of this literary field.

Contact: bettina.kuemmerling-meibauer@uni-tuebingen.de

15.00 Markus Janka and Raimund Fichtel, Institute of Classical Philology, Ludwig Maximilian University of Munich, *Nothing to Do with Greek and Latin Originals? Philological Approaches to the Classical Sourcebooks of Postmodern Mythopoetic Literature for Children and Young Adults*

The presentation within the workshop will focus on the question of the relationship which links recent postmodern adaptations of Greek and Roman mythology in media for children and young adults to Greek and Roman poetry. Can we trace back the manifold and greatly varying spectrum of "rejuvenation" in contemporary revivals of ancient mythology back to the roots of their classical sources in high literature? Is it possible to establish a reliable ranking of the favourite source books of writers, filmmakers, etc., concerned with this material? By discussing significant examples of intertextual and intermedia connections we will also put an eye on the often rather complex paths of tradition and transformation leading from classical literature of Greek and Roman Antiquity to their popularization in our new millennium.

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Markus Janka



Bettina Kümmerling-Meibauer



Raimund Fichtel



Elizabeth Hale

16.00 Elizabeth Hale, School of Arts, University of New England, *Playing with Classics*

In this presentation I will talk about what it might mean to play with Classics. Looking at examples from children's literature, games, toys, and the web, I will discuss the power of play in uncovering serious truths, and the power of Classics to adapt to the joy and humour of playful moments.

Contact: ehale@une.edu.au

17.00 Karolina Anna Kulpa, Katarzyna Marciniak, Elżbieta Olechowska, Hanna Paulouskaya, Faculty of "Artes Liberales", University of Warsaw, *Our Mythical Childhood Survey Workshop*

This session will focus on the aims, structure, and the challenges of the work on the *Our Mythical Childhood Survey* database.

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Karolina Anna Kulpa



Katarzyna Marciniak



Elżbieta Olechowska



Hanna Paulouskaya

19.00 Dinner for Speakers



CLAS Archive

May 15, 2018 (Tuesday)

Collegium Artes Liberales (CLAS), Faculty of "Artes Liberales" UW, White Villa, Dobra 72

Erected around 1900 for the city concrete factory, the small white house belongs now to the University of Warsaw. Almost wholly rebuilt in 1996–1997, it gained new office and classroom space which now serves the Faculty of "Artes Liberales" and its experimental structure – the Collegium Artes Liberales which includes the Artes Liberales study curricula, designed to restore awareness of the kindred nature of the humanities, social sciences, and natural sciences. See also: www.clas.al.uw.edu.pl.

10.00 Lisa Maurice and Ayelet Peer, Department of Classical Studies, Bar-Ilan University, *Our Mythical Education: An Update and Report*

In this workshop, Lisa Maurice and Ayelet Peer will present a report on the *Our Mythical Education* project, giving an update on contributions and expected progress of the project over the next year. Ayelet Peer will then present as a case study her own paper on the subject, written in collaboration with Marie Højlund Roesgaard "The Emperor, the Sun and the Olympus: Mythology in the Modern Japanese Education System". This research focuses on the complicated status of Japanese mythology in Japanese society as well as in the Japanese education system before and after the Second World War, and observes how Greek mythology is incorporated into the modern Japanese curriculum. Finally, Lisa Maurice will provide a short summary of the activities of the Israeli team within the *Our Mythical Childhood* project as a whole, highlighting both the challenges and the discoveries made in the course of the research.

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Lisa Maurice



Ayelet Peer

11.00 Our Mythical Childhood in Cameroon:

Daniel A. Nkemleke, Department of English ENS (École Normale Supérieure), University of Yaoundé 1, *The "Ngondo" Myth of the Sawa People of Cameroon: Commentary on Selected Excerpts from a Newspaper Interview*



Daniel A. Nkemleke

Myths are common phenomena in all cultures and the degree of attachment to such narratives is often determined by the role they play in the collective psyche of the people involved. In many places in Cameroon, most myths are performed during special events in the cultural calendar of communities. The "Ngondo" myth, an annual water festival of the Sawa people of the Littoral Region of Cameroon, is one of such mythical performances that has stood the taste of time and has played a pivotal role in the construction of the mindset of many Sawa people and their society. According to Sawa oral custodians, the festival culminates into a ritual in the sea, where, in the course of a canoe expedition, an initiate would plunge into the river with a locally-woven basket and he is believed to journey into

the world of the ancestors and the spirits to bring back a message which will guide the traditional rulers in the course of the management of the affairs of the land for that year. The initiate would stay in the depth for hours and would come out without being soaked. This present paper is a commentary on selected excerpts of an interview by a "Ngondo" initiate to a newspaper, on the conduct of the 1993-Ngondo festival celebration. It is complemented by a personal interview granted by a contemporary "Ngondo" believer on the relevance of this festival to mythic fulfilment. The discussion intends to show that the relationship between the living, the dead, Gods and spirits among the Sawa people of the Littoral Region of Cameroon is very strong.

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Divine Che Neba, Department of English ENS, University of Yaoundé 1, *Cameroon Cultural Matrix: Material, Social, and Literary Organizations*



Divine Che Neba

The name "Cameroon", as a single entity, did not exist until after the Berlin conference of 1884 wherein families and ethnic groups were separated, yoked with others, and later on re-united to suit colonialists ambitions. Thus talking of Cameroon culture is sometimes irksome or problematic to most cultural analysts, owing to the ethno-political representation on the ground. However, the arranged or forced "marriages" between different cultural units and the necessity to live together under the western-styled nation propelled the inhabitants of this new nation to survive under a fashioned cultural identity. Thus, the shift from creating a geographical space (Cameroon) and making a people (Cameroonians) became imperative. Because of what is ingrained in the minds of

the people and what the society offers them, the appellations "Cameroon culture" and "Cameroon cultures" often come into play. As a united front, or simply viewing it through a postcolonial lens, the similarities congregate the people to constitute a single culture. On the contrary, the differences at different strata within the cultural matrix present

this League of Nations (i.e. different people with different cultural affinities that constituted Cameroon) as different cultural entities, hence making the appellation Cameroon cultures recurrent within scholarly circles. Thus culture would be used in this paper in the singular and plural forms as the occasion demands. From this prism, the paper, first, continues Chinua Achebe's ideological standpoint of culture as primordial theme, this time using the Cameroon example. Second, it probes into the material, social, and literary organizations of Culture(s) in Cameroon. Finally, it looks at the dynamics of culture and its universal appeal in the new dispensation.

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Eleanor A. Dasi, Department of English ENS, University of Yaoundé 1, *Female Cults in Traditional Societies in Cameroon: A Study of the "Takembeng" and Some Cults in Selected Works of Bole Butake*



Eleanor A. Dasi

The history of cultism in Africa in general and Cameroon in particular dates as far back as centuries ago. They are common phenomena in most traditional African societies. However, contrary to the belief that the word "cult" is a term of abuse to which devilish and destructive attributes are attached, some of these cults, especially those that are based on the customs and traditions of the people, have proven productive and beneficial to the socio-political growth and stability of the society concerned. Most of these custom-based cults are believed to possess mythical powers used to ensure order and calm in the society through a system of punishments based on truth and divine justice. Bole Butake, a Cameroonian playwright, in his drama pieces, *Lake God* and *And Palm-wine Will Flow*, brings out the commanding role of two female cults, the "Fibuen" and the "Takembeng" in ensuring social cohesion and preserving traditional values. The focus on female cults again goes a long way to demonstrate the strength of the woman (con-

trary to claims of their complete marginalisation) in traditional set-ups especially in the Northwest Region of Cameroon on which Butake's plays anchor. This paper therefore illustrates, at the backdrop of new historicist criticism, the mythic dimensions of female cults in solving socio-political problems plaguing contemporary society.

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12.00 Jerzy Axer, Faculty of "Artes Liberales", University of Warsaw, **David Movrin**, Department of Classical Philology, University of Ljubljana, **Elżbieta Olechowska**, Faculty of "Artes Liberales", University of Warsaw, *Gnôthi Seauton! The History of the Studies on Antiquity in the Context of the Local Classical Tradition in the Socialist Countries*

Gnôthi seauton! Classics & Communism: The History of the Studies on Antiquity in the Context of the Local Classical Tradition. Socialist Countries 1944/45–1989/90 began as a Focus Group project at Collegium Budapest financed by Fritz Thyssen Stiftung and convened by Jerzy Axer, György Karsai, and Gábor Klaniczay, with participation of a number of scholars from all former Soviet block countries. The "original" part of the project included a conference at the University of Warsaw (2009), a series of meetings with significant international attendance at the Collegium Budapest (2010), and the volume 19 in "Collegium Budapest Workshop Series" presenting seventeen research studies by the participants. After the closure of Collegium Budapest, the work was continued under the leadership of the University



Jerzy Axer



David Movrin

of Warsaw and University of Ljubljana and with the same team although constantly renewed. Various joint conferences were organized in Ljubljana and in Warsaw and three impressive volumes of research (*Classics and Communism* 2013, *Classics and Class* 2015, *Classics and Communism in Theatre* 2018) were published. The project through its participants overlaps with other research endeavours, such as ERC *Our Mythical Childhood*, creating links and collaboration with a growing number of diverse international scholars.

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13.00 Helen Slaney, Department of Humanities, University of Roehampton, *Reception Theories*

As a general approach to the study and teaching of classical literature, reception studies has been around for over twenty years. Within the field, however, are a number of different theoretical and methodological paradigms, some of them conflicting or controversial. This workshop sets out four distinct ways for considering the mechanisms and/or process(es) of reception: synchronic (Goldhill), diachronic / aesthetic (Martindale), rhizomatic (Hardwick), and queer unhistoricist (Butler, although this term is taken from Matzner's essay in the same volume). We will discuss the applicability of each theoretical approach to the analysis of children's literature, and the extent to which the presence of classical material in children's literature reinforces or undermines each theory. Copies of the four relevant chapters are attached; if possible, please read in advance:

- 1) Simon Goldhill, "Cultural History and Aesthetics: Why Kant Is No Place to Start Reception Studies", from *Theorising Performance: Greek Drama, Cultural History, and Critical Practice* (eds. Hall and Harrop), Duckworth, 2010;
- 2) Charles Martindale, "Performance, Reception, Aesthetics: Or Why Reception Studies Need Kant", from *Theorising Performance: Greek Drama, Cultural History, and Critical Practice* (eds. Hall and Harrop), Duckworth, 2010 [note: these chapters are both in the same document];
- 3) Lorna Hardwick, "Fuzzy Connections: Classical Texts and Modern Poetry in English", from *Tradition, Translation, Trauma: The Classic and the Modern* (eds. Parker and Mathews), Oxford University Press, 2011;
- 4) Shane Butler, "Introduction" and "Homer's Deep", from *Deep Classics: Rethinking Classical Reception* (ed. Butler), Bloomsbury, 2016 [note: only a portion of the "Introduction" has been included].

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Helen Slaney

14.00 Lunch for Speakers

15.00 ERC Technical Meeting with Magdalena Gorlińska (Project Officer) / Sightseeing with Joanna Kłos

ERC Meeting: Elaboration on the milestones, editorial issues, and the next stages of the Project.

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Sightseeing: University of Warsaw Library's Garden, designed by Irena Bajerska and opened in 2002, is one of the biggest European roof gardens. For those studying in the Library and living nearby it is by no means a *locus amoenus* where they can have some rest during the day, for the tourists – it offers an excellent view of the city. Another exceptional spot in this area is a riverside boulevard. Its newest section, opened in June 2017, makes the riverbank a truly enjoyable place, either on foot or on a bike.

Contact: joanna.klos@al.uw.edu.pl



Magdalena Gorlińska

17.00 Our Mythical Evening

- Official Inauguration of the *Our Mythical Childhood Survey*
- Presentation of the Animation *Sappho Fragment 44: Hector and Andromache. A Wedding at Troy* by Sonya Nevin and Steve Simons, Department of Humanities, University of Roehampton / Panoply Vase Animation Project
- Presentation of the Movie *Myths around Us* by the Students from the Faculty of Philology of the Belarusian State University
- Awards Ceremony Celebrating the Winners in the Video Competition *Antiquity-Camera-Action!*

19.30 Dinner



Joanna Kłos

May 16, 2018 (Wednesday)

Collegium Artes Liberales (CLAS), Faculty of "Artes Liberales" UW, White Villa, Dobra 72



9.30 Sonya Nevin and Steve Simons, Department of Humanities, University of Roehampton / Panoply Vase Animation Project, *Create Your Own Ancient Vase!*



Sonya Nevin



Steve Simons

This session gives participants an opportunity to try hands-on creative activities based on ancient vases. Vase design and storyboarding will help you look again at ancient vases and may offer inspiration for fun, educational activities to do with pupils, students, and community groups.

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11.00 *Antiquity Reloaded: Seminar Survey Presentations* – moderation Katarzyna Marciniak, Anna Mik, Elżbieta Olechowska, Faculty of "Artes Liberales", University of Warsaw

We consider the students', PhD students', and young Faculty members' participation in research as one of the most important elements of academic development. Our close collaboration on the field of the reception of Classical Antiquity began in 2012 and it has resulted in publications, poster presentations, participation in conferences, and – last but not least – within the ERC Consolidator Grant Project, in the contribution to the *Our Mythical Childhood Survey* – the subject of this panel. It shows the results of our work at the ERC Grant Seminar, included also in the regular studies curriculum at the Faculty of "Artes Liberales".

Karolina Anna Kulpa, Faculty of "Artes Liberales", University of Warsaw, *Ghoulfriends from Monster High with Ancient Origins: Dolls' Case Study*

Since 2010 Monster High created by Mattel has been one of the most popular series of dolls in the world. The franchise includes a lot of different products from animated webseries to costumes. There are almost twenty dolls with ancient origins: children of mythological creatures, e.g., Cyclops, Minotaur, and Centaur. Are these toys helpful in increasing genuine knowledge about our past or are they rather clichés, reflecting simply the manufacturer's marketing strategy rather than themes truly connected to Antiquity?

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Viktoryia Bartsevich, Faculty of "Artes Liberales", University of Warsaw, *Minotaur in Children's Literature: Image and Context*

Minotaur today known as the monster trapped in the Labyrinth of Knossos is very much present in the *Our Mythical Childhood Survey*. One of the entries in the *Survey* is a presentation of the origins of the Minotaur – his conception, birth, growing up, and adult life. The database allows to rapidly review a large number of literary and audiovisual titles where the Minotaur appears at different stages of his life, compare them, and analyze his considerable iconography.

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Viktoryia Bartsevich

Dorota Bazylczyk, Faculty of "Artes Liberales", University of Warsaw, *Across All the Genres: Mythical Female Monsters in Italian Children's and Young Adults' Culture (and How to Find Them in "Our Mythical Childhood Survey")*

I would like to focus on the reception of the mythical female monsters (such as Medusa, Sirens, Scylla and Charybdis) through different genres of Italian modern children's and young adults' culture. After a short cross-sectional introduction, in which I will demonstrate a dynamic change in how Italian authors familiarize the young audience with famous mythical female creatures, I will discuss the two most contemporary examples included in the *Our Mythical Childhood Survey*: *Mischiamiti* series (2016), created by two Italian bloggers – Voglio Una Mela Blu (V1MB) and Sybille Tezzele Kramer (*Survey* category: Ephemeral) and the application *Mostri Mitologici* (2016) designed by Sergio Fontana (*Survey* category: Electronic & interactive). During the presentation of these entries I will quickly explain how to use tags and search tools in the *Our Mythical Childhood Survey*. I will also talk about the challenges that can be encountered while preparing entries featuring unusual formats.

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Dorota Bazylczyk

Joanna Bieńkowska, Faculty of "Artes Liberales," University of Warsaw, *What Do God of War and "Our Mythical Childhood" Have in Common? A Rational Approach to Video Games and the Intended Users' Age Rating*



Joanna Bieńkowska

Analyzing the *God of War* series in the context of children's and young adult's culture requires justification. Are 18+ games (PEGI 18 or M for Mature) indeed only for adults? The answer is negative, but it needs to be documented. Backing it with data taken from various video game industry reports, I would like to offer a rational approach to the subject from both children's and parent's perspective. The age rating is not and does not need to be the only factor in determining the product's audience – presenting the rationale for including *God of War* in the *Our Mythical Childhood Survey* is the key purpose of my presentation.

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Aleksandra Bondarczuk, Faculty of "Artes Liberales," University of Warsaw, *When the Myth Is a Symbol of Magic Art: Video Game "Gray Matter"*

The term "magic" has Ancient Greek origins and the myth is full of unexplained situations, you might say magical. Probably it is precisely for this reason that in *Gray Matter*, a point-and-click adventure video game for PC and Xbox 360, the enigmas related to the club of illusionists and the club itself have references to different characters of the myth. The game tells the story of a young street magician Sam Everett who wants to be part of the prestigious Daedalus Club and, because of certain situations, becomes an assistant for the eccentric Dr. Styles. Meanwhile, strange things start happening in Oxford and it is up to us to find out if they are tricks or if there is any paranormal in all this. The game is rated at 12+.

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Aleksandra Bondarczuk

Silvia Losso, Department of Classical Philology and Italian Studies, University of Bologna, *When the East Retells the Greek Mythology: The Anime "Pollon"*



Silvia Losso

Pollon by Hideo Azuma is an example of how the *anime* production retells the Western culture. This Japanese cartoon takes inspiration from the Greek mythology to reinvent a world in which classical features are combined with modern elements and references to the Japanese culture. The entertainment of kids with laughs and happy ends, human faults of the Olympic Gods, and the fictional world created by Azuma are the key to enjoy this successful cartoon, representative of the cultural phenomenon of Japanese animation which became so popular in the last decades of the 20th century, especially in Italy.

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Agnieszka Maciejewska, Faculty of "Artes Liberales", University of Warsaw, *Past, Present, and Future in "Cleopatra in Space"*



Agnieszka Maciejewska

Cleopatra in Space (an American comic book by Mike Maihack) combines the past and the present and even the future in an unusual way. The main character is the most recognizable queen ever – Cleopatra VII. At first the plot is set in Ancient Egypt. Later we witness princess Cleo being moved to the future to become the saviour, whose mission is to save the galaxy from the rising evil of the Empire. *Cleopatra in Space* tells the story of a princess growing up and evolving. It also contains allusions to the ancient world related to architecture, stereotypical images of some historic characters and classical literature. Moreover, the book alludes to one of the most popular movies – *Star Wars*.

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Krzysztof Rybak, Faculty of "Artes Liberales", University of Warsaw, *Back to the Roots: Reception of Classical Antiquity and Ecocriticism in Children's Literature*

Two examples of modern children's literature included in the *Our Mythical Childhood Survey: Polish Atlantyda. Przewodnik po mieście* [Atlantis. A City Guide] (2017) by Natalia Olbińska and British *Pandora* (2016) by Victoria Turnbull will be discussed. The former is a guide to the fictional underwater city of Atlantis, the latter a story about a she-fox Pandora and the ruined world she lives in. My focus will be on the ecological aspects of both texts – the visible, but not primary layer of these books. Referring to classical sources I would like to show how in modern children's literature ancient elements are used to share a message not only about the past, but rather about the future.



Krzysztof Rybak

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Anna Mik, Faculty of "Artes Liberales", University of Warsaw, *A Tune of Hope: "Hadestown" by Anais Mitchell*



Anna Mik

This example of a music entry from *Our Mythical Childhood Survey* clearly corresponds to the concept of meeting between the present and the past. Anais Mitchell's album (later expanded into a musical project) *Hadestown* (2010) might be considered an excellent lesson of mythology not only for adults, but also for a younger audience. Each song, sung by a different character (Hades, Persephone, Orpheus, Eurydice, Hermes, Fates, etc.), links with each other in telling a not yet complete story (presented in the musical based on this album). Ruled by Hades and Persephone, fought by love of Orpheus and Eurydice, the world of consumerism and destruction is a rather gloomy diagnosis of the contemporary reality of the United States and of the current version of the American Dream – yet, there is a tune of hope left.

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13.00 Helen Slaney, Department of Humanities, University of Roehampton, *Myths in Motion: A Practice-based Approach to Ancient Dance*

Ancient Dance in Modern Dancers is a practice-led project established at the University of Oxford in 2013. In collaboration with dance professionals, we have developed a method for investigating *orchēsis*, or Graeco-Roman tragic pantomime, a form of mythological storytelling through solo movement. This workshop offers an opportunity to experience the various elements of *orchēsis* and their relationship to the moving, receiving body. We propose that all receptions are materially and sensorially situated, and that dance is best conceptualized via kinaesthetic engagement with the ancient sources. No prior dance experience is necessary, and all levels of mobility are welcome, but those intending to participate should wear comfortable clothing.

(Content warning: one of the passages from Ovid's *Metamorphoses* contains a reference to rape.)

Contact: helen.slaney@roehampton.ac.uk

14.00 Lunch for Speakers



Café "The Life Is Cool" managed by the staff on the autism spectrum, ul. Grójecka 68 (<https://www.facebook.com/KlubokawiarniaZycieJestFajne/>)

The Café "The Life Is Cool" was established in March 2016 in Warsaw, in the district Ochota, by the Foundation Ergo Sum and it employs 25 people with autism. Managing the Café, they can work and be independent. Even though they face many difficulties, they keep the faith and think in terms of community spirit, by trying to make the Café a meeting place for discussions and artistic activities. You can support this important initiative simply by visiting the Café. See also: <https://www.facebook.com/KlubokawiarniaZycieJestFajne/>.

15.30 Mythology and Autism Session

Susan Deacy, Department of Humanities, University of Roehampton,
"At every crossroads": Introducing a Hercules-themed Resource Pack for Use with Autistic Children



Susan Deacy

In the months at the end of 2017 and then in early 2018 I produced a first set of classical myth-related activities for use with autistic children for the *Our Mythical Childhood* Project. In this session, I shall present these resources, which centre round a particular artefact depicting Hercules – a hero with especially rich potential in relation to autism – who is faced with a choice between two divergent paths in life. First I shall explain the rationale and scope of the activities. Then I shall introduce the activities – I envisage this part of the session being interactive.

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Edoardo Pecchini, Faculty of "Artes Liberales", University of Warsaw, *Promoting Mental Health through Classics: Atë*



Edoardo Pecchini

The character and the concept of Atë will be discussed in my presentation and we will analyze its occurrences in Homer and Greek Classical Mythology, especially referring to Hercules' myth. Atë will be compared with the meaning of other words such as Lyssa, the verb *mainomai* (μαίνομαι), and cognate terms. I will reflect on possible applications of Atë and Lyssa's characters in clinical and educational contexts, and particularly involving them in plays and educational techniques with high functioning autism, disruptive behaviours, and conduct problems.

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19.30 Dinner for Speakers



Phot. by Mirosław Kaźmierczak, UW Archive.

May 17, 2018 (Thursday)

Senate Hall, Kazimierz Palace, University of Warsaw

Erected in the 17th century as a suburban villa of Polish kings, Władysław IV and later his half-brother Jan Kazimierz from the Vasa dynasty, the Palace was remodeled a couple of times during 17th–20th centuries and now has a form given to it during the reconstruction that took place right after the WWII. Since 1816 it has intermittently served as the seat of the University's Authorities and can host the most important and prestigious events. See also: <http://en.uw.edu.pl/>.

9.30 *Scraps of Memory* – School Project, moderation **Barbara Strycharczyk**, "Strumienie" High School, and **Anna Wojciechowska**, Mikołaj Rej XI High School (see p. 40 of this booklet)



Barbara Strycharczyk



Anna Wojciechowska

12.30 Lunch for Speakers



The Conference Room in the White Villa with a fragment of the song *If just one person believes in you* in English, Latin, and Polish – the motto of our Faculty, CLAS Archive.

Collegium Artes Liberales (CLAS), Faculty of “Artes Liberales” UW, White Villa, Dobra 72

14.00 *Our Mythical Childhood Survey and Website Presentation* at the Faculty of “Artes Liberales” – moderation **Katarzyna Marciniak**, Faculty of “Artes Liberales”, University of Warsaw

16.00 **Katerina Volioti**, Department of Humanities, University of Roehampton, *The (Im)materiality of Classical Mythology in Museum Guides for Children*



Katerina Volioti

In this paper, I discuss the role of mythology in children’s education vis-à-vis the role of history and archaeology in a Greek series of *Short Museum Guides* for children aged six and above by Papadopoulos Publications (<http://www.ep-books.gr/author/1434/pini-evikirdi-popi>). The authors, Evi Pini and Popi Kirdi, offer an extremely informative presentation of antiquities in the National Archaeological Museum, in the Acropolis Museum, and in the Athenian Agora. In these books, the emphasis on materiality has two main consequences. Young and adult learners are encouraged to pay attention to the materials of artefacts. Readers, moreover, are prompted to envisage the bodily engagements with the material world in ancient times, ranging from the production of artefacts in craftsmen’s workshops to the frequentation of buildings with different types of visitors: jurors, merchants, farmers, and others. To some extent, Classical mythology falls into the background. Primacy is given to historical and archaeological data, possibly reflecting the establishment of these disciplines and of epistemological positivism and scientific reasoning in western societies. I argue, nonetheless, that the references to mythology in these books expose a continuum between materiality and immateriality. On the one hand, references to mythology are made in connection with ancient beliefs, especially about the gods. On the other hand, mythology seems to account for the emergence of material entities, such as temples and statues. Readers, perhaps children more than adults, are inclined to think that myth pervaded all activities in an ancient world that was remarkably different from ours.

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17.00 **Karoline Thaidigsmann**, Slavic Department, University of Heidelberg, *Crosswriting, Crossover Literature: ‘Children’s Literature’ and the Grown-up Reader*

Following a broad and general definition, crossover literature can be understood as a ‘genre’ where the borders between literature for children and literature for adults are blurred. In this workshop I would like to present concepts of crossover literature and some thoughts on the role of the adult reader (as well as the adult author) with regard to the production and reception of children’s literature. Based on this presentation I would like to discuss with you, what value conceptions of crosswriting and crossover literature may hold for the analysis of children’s literature, especially literature referring to Greek / Roman mythology. Are crossover approaches just old wine in new bottles, that is, new terms for phenomena that might just as well be described in terms of intertextuality and reception theory? Or do they offer a rewarding new perspective?

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19.00 **Dinner for Speakers**



Karoline Thaidigsmann



MNW Archive

May 18, 2018 (Friday)

National Museum in Warsaw, Aleje Jerozolimskie 3

The National Museum in Warsaw (MNW) has existed for more than 150 years. Its building, an excellent example of the interwar modernistic architecture, was planned just after Poland had regained its independence in 1918. Today, the Museum houses a collection encompassing around 830,000 works of art and design from Poland and abroad, of which some of the best-known are Lucas Cranach the Elder's *Adam and Eve* and Sandro Botticelli's *Madonna with Child, St. John and an Angel*. A real gem is also the Faras Gallery (the frescos from the Faras cathedral in today's Sudan) under UNESCO's honorary patronage. For 2019 the new opening of the Gallery of Ancient Art is planned, now in the process of reorganization. See also: <http://www.mnw.art.pl/en/>.

10.00 ERC Technical Meeting / Museum Tour



Alfred Twardecki

11.30 Alfred Twardecki, National Museum in Warsaw, *Between the Excavations in Olbia and the Reorganization of the Gallery of Ancient Art in Warsaw*

This presentation will be divided into two parts. The first one will include a short report on a unique international project, mainly the Polish-Ukrainian and Ukrainian-German excavations 2015–2017 in the suburb of the Milesian colony – Olbia Pontica, in today's Ukraine. The second part will focus on the updates on the stages of reorganization of the National Museum in Warsaw's Gallery of Ancient Art, to open in 2019.

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12.00 Sonya Nevin and Steve Simons, Department of Humanities, University of Roehampton / Panoply Vase Animation Project, *Animating the Ancient World*

This presentation will feature updates on the vase animations being created for the *Animating the Ancient World* strand of *Our Mythical Childhood*. See and hear animation news on *Sappho Fragment 44: Hector and Andromache*, *A Wedding at Troy*, *Heracles and the Erymanthian Boar*, and *Iris – Rainbow Goddess*.

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13.00 Lunch for Speakers



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

15.00 Valentina Garulli, Department of Classical Philology and Italian Studies, University of Bologna, *Laura Orvieto and the Classical Myth Between and Beyond Two World Wars*



Valentina Garulli

Laura Orvieto (1876–1953) is a Jewish-Italian author of books for children concerning Classical mythology: her masterpiece, *Storie della storia del mondo. Greche e barbare*, published in Florence in 1910, has the Trojan War as its subject. References to the Classical culture found in Laura's writings can be understood in the light of her husband's education and interests and of Florence cultural background at the beginning of the 20th century. A comparison between Laura's 1910 book and her *Storia di Ercole e di Filottete*, published 1947, reveals how Laura's mythical writing mirrors her experience of tragic recent history.

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The panel will include a discussion with the panelists **Eleanor A. Dasi**, Department of English ENS, University of Yaoundé 1, and **Elżbieta Olechowska**, Faculty of "Artes Liberales", University of Warsaw, in the **Centenary of the Women's Rights**.

**16.00 Sonja Schreiner, Department of Classical Philology, Medieval and Neolatin Studies,
University of Vienna, *Mythical Creatures in Friedrich Justin Bertuch's "Bilderbuch für Kinder"***



Sonja Schreiner

In 1790 the first pages of Friedrich Justin Bertuch's *Bilderbuch für Kinder* were offered to delighted (first) readers and (young) onlookers. 40 years later, in 1830, more than 200 instalments had appeared which filled 12 major volumes. The quality of the texts was as high as the richness of the coloured illustrations. This superior and demanding standard ensured that the picture book, a magical *mixtum compositum* and a treasury of knowledge, became a long-term bestseller. Bertuch did not believe in mythical creatures or half-human, half-animal beings, but was nonetheless fond of showing some of them to children's eyes, wide with curiosity. The pictorial encyclopaedia allowed to acquire a deeper insight into the miracles of nature, the history of mankind – and mythical traditions. What can we learn from Bertuch's didactic purpose today? Would his method of transfer of knowledge and critical presentation of myths work in the 21st century? A close look on some telling examples from his times and an exact comparison with which

is presented to children interested in mythology nowadays will (probably) help to answer these questions and to understand Bertuch's intentions.

Contact: sonja.schreiner@univie.ac.at

17.00 Meeting of the Council of the Cluster *The Past for the Present* / 60 Seconds Reception Movies

18.00 Dinner for Speakers

19.30 Choral Concert in the Warsaw Philharmonic for Speakers



Phot. by Szczepan Szyszka [Public domain], from Wikimedia Commons.

The building of the Warsaw Philharmonic – modeled on the eclectic style of the Paris Opera – was designed by the architect Karol Kozłowski. Its inauguration took place in 1901. The reconstruction of the building, in a completely different style, was completed in 1955. The institution was raised to the rank of the National Philharmonic. In its history, the orchestra performed with the most famous conductors, like Mieczysław Karłowicz, Ruggiero Leoncavallo, Sergei Prokofiev, Sergei Rachmaninoff, Maurice Ravel, Camille Saint-Saëns, Richard Strauss, and Igor Stravinsky. The National Philharmonic organizes also concerts especially for children and teenagers, and it plays an important educational role, performing thousands of concerts at schools and cultural centres throughout Poland. The National Philharmonic is a meeting place for music lovers from all over the world. See also: <http://filharmonia.pl/>.

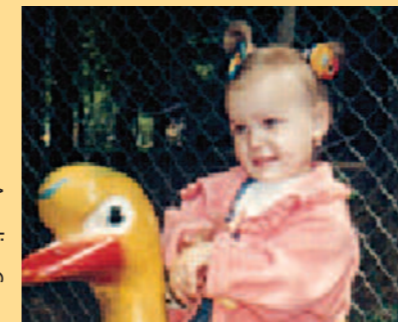
May 19, 2018 (Saturday)

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

**10.00 Belarusian State University Students' Presentations – moderation Hanna Paulouskaya,
Faculty of "Artes Liberales", University of Warsaw**

We are pleased to develop a collaboration with the Classical Philology Department, Faculty of Philology of the Belarusian State University (see www.graecolatini.bsu.by). In 2017 we invited the students of the fourth year to take part in *Our Mythical Hope...* workshops and the conference. They presented the results of their research in the form of poster presentations. This year a group of five students is back to show and discuss their most recent discoveries.

Angelina Gerus, *The Antique Roots of Social Activism*



Angelina Gerus

Would you be surprised to know that Pythagoras was vegetarian and formed a 'vegetarian club'? And that Aristophanes's *Lysistrata* launched her own feminist movement? Social behaviour that leads to activism is not only a contemporary phenomenon, it has its roots in the Ancient world. This project explores the Hellenistic ancestors of modern activism, thinking about how the Ancient Greeks got along with ideas about its five different areas: tolerance, feminism, eco-friendliness, anti-urbanism, and LGBTQI people.

Contact: angelina.gerus@gmail.com

Alena Liavonchyk, *Revived Classical Myths in the Works of Belarusian Graphic Artist Roman Sustov*



Alena Liavonchyk

From ancient vase-painting to modern art, artists draw their attention to ancient plots. Contemporary artists extend them to modern realities and interpret them in new ways, different from traditional understanding. In this presentation I will discuss the works of a person of manifold gifts, Belarusian graphic artist Roman Sustov, with a focus on his popularisation of Antiquity among Belarusian youth.

Contact: kaplich_elena95@mail.ru

Natalya Muzhyla and Alina Tsikhanovich, *Latin Inscriptions as Elements of Ancient and Modern Architecture*



Natalya Muzhyla

The purpose of the presentation is to analyse and compare Latin inscriptions located on old churches throughout Belarus and modern buildings of its capital – Minsk. We have found 5 Latin inscriptions on 4 Catholic churches. The use of Latin in the inscriptions on the Catholic churches is a natural phenomenon, but its use in letterings on modern buildings has a special interest for research. There are not so many Latin inscriptions on the modern buildings of Minsk, but we found several of them on the Lyceum of the Belarusian State University (BSU), the National Library of Belarus, the Department of Biology of the BSU.

It is important to note that Latin inscriptions are still used for the design of modern buildings, which contributes to the development of culture and the emergence of youth interest in the ancient world.

Contact: muzhilonataliya1996@mail.ru, alina.tihonovich@gmail.com

**Yauheni Pipko, Science Fiction, Music and Ancient Astronomy:
Their Influence on Belarusian Young People**



Yauheni Pipko

Throughout history, the Universe has fascinated people on Earth, and contemporary youth is no exception, looking into the sky and trying to see the unseen. Antiquity explores not only the Earth, but also goes beyond its limits; and to this day planets, constellations are called by the names of ancient characters and creatures. Young Belarusians begin to study astronomy in schools; it allows them to broaden their horizons and to get involved not only in the natural sciences, but in the culture of Ancient Greece and Rome. In this report I will describe the influence of sci-fi films and music, containing elements of Antiquity and outer space, on the Belarusian youth, those made in the USSR and in the today's Hollywood.

Contact: eugenepipe@skillet.ru

**11.00 Siberian Challenges: Siberian-Polish Research Group Presentations,
Faculty of "Artes Liberales", University of Warsaw**

The Siberian-Polish Research Group is headed by Professor Jan Kieniewicz within the space of the Laboratory of Interdisciplinary Research Artes Liberales (LIBAL), one of three permanent units of the Faculty of "Artes Liberales". The Group has undertaken a collective research project under the title *Searching for Identity: The Mechanisms of Social Transformation at Turning Points in History*. The members of the Group focus also on practical application of the knowledge about identity in solving problems in borderland societies.

Jan Kieniewicz, Where the Past Meets the Future or the Present Meets the Past? Space or Time?



Jan Kieniewicz

The Future will be our project, our creation in a space where we confront the Past. It is our Mythical Hope that creates this space in the real dimension of Children's culture. This may be the essential aspect of the encounter with Fairy Tales of Others, with Fables created by people of other civilizations. I mean Tales not genetically connected with Mediterranean Mythology. I believe in fruitful confrontation, because Children remain the same in all human civilizational formations. And so too Hope. The Hope we express in our dreams, in our stories, and in our projects. The Hope we search for we have found in the Past, with this Hope we create visions of the Future for our Children, and we are trying to save the Present for them. For our Children's Future, in the Hope we will be able to save all the values we may have found in the Past. Siberian Tales take us to another space, but in our own time, and confront us with the same challenges. May the Encounter with Other Stories offer a new, interesting experience for our quest. This is my personal Hope.

Contact: jotka@al.uw.edu.pl



Alina Tsikhanovich

Kunnej Takaahaj, Chyskhaan: The Lord of the Cold in Contemporary Yakutia



Kunnej Takaahaj

Chyskhaan is a figure from Yakut folklore, half-man and half-bull, mythological Lord of the Cold. He appears as an old man with a long beard, dressed in a blue fur decorated with a pattern of aurora borealis and a cap with high horns symbolising the incarnation of the Cold Bull. According to a Yakut legend, a blacksmith on a white bull gave the name Chyskhaan to the lands located at the source of the Indigirka River, i.e., today's Oymyakon. The legend says that the big Cold Bull, Chyskhaan sends winter to earth and appears in the middle of October from the Arctic Ocean. The Cold Bull melts in the spring – first he loses his horns, then breaks into pieces. Presumably the legend was created among the ancient Yakuts who found remnants of mammoths in the permafrost. Oymyakon is called the Cold Pole as the lowest temperature – minus 71.2°C – was recorded here on January 26, 1926. Chyskhaan is an example of creating a tourist image. There are festivals hold here – "Winter Begins in Yakutia", "The Cold Pole Oymyakon and the Lord of Cold Chyskhaan's Residence", and many others. The image of Chyskhaan from the Cold Pole is also used as a symbol of Arctic identity due to the global warming problem that is severely felt in the Arctic. The character of

Chyskhaan as a Warder of Cold against the global warming is used in children's education as well as in important social events in Yakutia.

Contact: kunnei@mail.ru

Ayur Zhanaev, Traditional Literature on the Social Order and Some Socialization Practices of Contemporary Buryat Children

In my presentation, I would like to focus on a special literary genre *surgaal*, which was wide spread among Mongolic people especially from the Mediaeval period. They were the major route of the transmitting and indoctrination of Buddhist ideas among commoners. These texts, however, were more instructing behavioural models of everyday life, social and political relations than introducing the religious dogma. After the Soviet top-down secularization processes this literature was abolished but it continued to exist as folk knowledge and up to the contemporary time it plays important role in socialization of the Buryat children. I will focus on few examples from my fieldwork to illustrate this process.

Contact: ayur_zhanaev@mail.ru



Ayur Zhanaev



Przemysław Jahr / Wikimedia Commons.

12.00 Our Mythical Childhood Dissertations and Theses,
Faculty of "Artes Liberales", University of Warsaw – moderation **Elizabeth Hale,**
School of Arts, University of New England

Agnieszka Maciejewska, *The Evolution of the Image of Cleopatra VII Philopator in Children's and Youth Culture*

Cleopatra VII is one of the best known female historical characters. She was an object of admiration and fascination for many centuries. At the end of the 20th century we can observe a trend which brought her character closer to children's attention. This was the time when a lot of new works of literature and cinematography were created about Cleopatra; multiple objects inspired by the Egyptian queen were produced as well. In my PhD thesis, I would like to show how Cleopatra's image changes in children's and youth culture. By analyzing and interpreting texts from various fields, I would like to prove that her image evolves, does not remain static, and has still power to surprise.

Contact: agnieszka.maciejewska@student.uw.edu.pl

Anna Mik, *The Mythical Other: A Study of the Animal in Children's Culture Inspired by Antiquity*

My dissertation explores the motif of otherness supported by the cultural concept of animality. Many texts – whether literary and cinematographic – offer crucial changes in approach towards various kinds of dissimilarities (i.e. Harry Potter or Percy Jackson series). Children's culture seems to play the role of spokesman for those, who do not have a voice in the mainstream discourse. By presenting several examples from each chapter of the dissertation (i.e. concerning animals, children, women, LGBTQ community, racism, etc.), I hope to be able to formulate the general reasoning behind my project and try to answer the question: What does it really mean to be an animal in the world dominated by human beings?

Contact: anna.m.mik@gmail.com

Hanna Paulouskaya, *Comrade Prometheus & Co.: Classical Mythology in the Soviet Cinematography for Children and Young Adults*

In this presentation I would like to present you the plan of my research on children's animation about Classical mythology made in the USSR. I would like to share with you some of my archive discoveries and to discuss the logic of the future book.

Contact: hannapa@al.uw.edu.pl

13.00 Katarzyna Marciniak, Faculty of "Artes Liberales", University of Warsaw, Summary of the Workshops

14.00 Lunch for Speakers

15.30 Museum of King Jan III Sobieski's Palace at Wilanów

The Wilanów Museum is the oldest Polish museum of art. Established in 1805, it organizes exhibitions, conferences, and seminars; it is involved in research work, editorial activities, and education of youth, both in the field of culture and the natural environment of the gardens surrounding the Palace. The story of Wilanów is forever linked to the Polish king Jan III Sobieski (the Victor of Vienna). He was elected the king in 1676, with the residence in the Royal Castle in the very centre of Warsaw. Sobieski was unaccustomed to the conditions of the urban life and he decided to build a summer residence in a village near the capital, to enjoy peace, contact with nature and rest. He bought the village called Milanów and gave it the Latin name Villa Nova, which was quickly polonized to Wilanów, perfectly consonant with the previous historical name. Sobieski was deeply in love with his wife Maria and Classical Antiquity. These both sources of his inspiration are clearly visible in the marvellous residence of the Polish king considered a new Hercules. See also: <http://www.wilanow-palac.pl/>.

19.30 Dinner for Speakers



21.00 Long Night of Museums in Warsaw

Once a year, in May, more than 200 Warsaw museums, galleries, libraries, foundations, and other cultural institutions remain open till late night, with the last visitors entering even around 2 a.m. On that unique night you can see also some venues which are unavailable to the visitors on the regular basis, e.g., the Presidential Palace, Warsaw City Hall, and Warsaw Water Filters, or you can enjoy special events at the University of Warsaw Campus, or you may discover such interesting points on the map of Warsaw as the Museum of Fashion and Thimbles (Museum Modniarstwa i Naparstków). For more information follow #NM2018.

May 20, 2018 (Sunday)

10.00 Warsaw Book Fair at the National Stadium



The Warsaw Book Fair is one of the oldest and biggest events in this part of Europe. Constantly developing, it focuses on the editors, authors, and – last but not least – their readers. The Fair is always organized in May. The first three editions took place in the Palace of Culture and Science in Warsaw. Then, the location was changed to the National Stadium that offers more space to the flows of the book lovers (last year ca. 70,000 visitors; 1,000 artists; and 815 exhibitors from 25 countries). The four-day event (this year: May 17–20) encompasses: meetings, discussions, debates, presentations of new releases and bestsellers, competitions, literary and artistic attractions, and exhibitions. In 2018 the Guest of Honour is Germany. For more information see: <http://www.targi-ksiazki.waw.pl/en-home>.

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

14.00 Dinner for Speakers

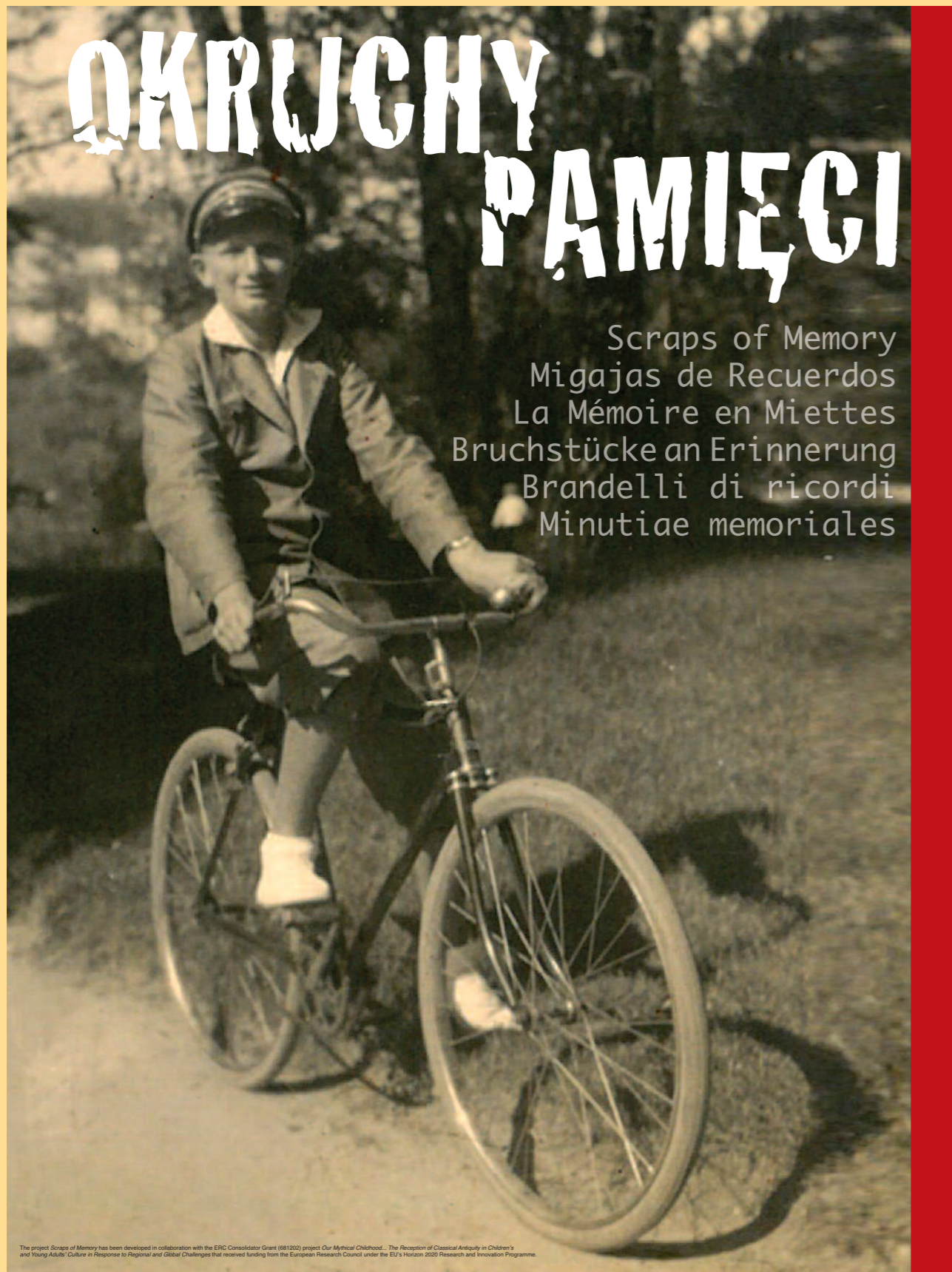
15.00 **Working Meeting** to plan the future stages of the OMC Project and the Cluster The Past for the Present – moderation **Katarzyna Marciniak**, Faculty of "Artes Liberales", University of Warsaw

18.30 Dinner for Speakers

SEE YOU NEXT YEAR!!!



UW's Main Campus, phot. by Mirosław Kaźmierczak, UW Archive.



The project Scraps of Memory has been developed in collaboration with the ERC Consolidator Grant (681302) project Our Mythical Childhood... The Reception of Classical Antiquity in Children's and Young Adults' Culture in Response to Regional and Global Challenges that received funding from the European Research Council under the EU's Horizon 2020 Research and Innovation Programme.



Scraps of Memory – Okruchy Pamięci – Migajas de Recuerdos – La Mémoire en Miettes – Bruchstücke an Erinnerung – Brandelli di Ricordi – Minutiae Memoriales Experimental School Project

A close collaboration with schools is one of the most important ideas from the very beginning of the Our Mythical Childhood programme, and a source of joy to all the team members. We started in the school year 2012/13, within the project *Our Mythical Childhood... The Classics and Children's Literature Between East and West* (Loeb Classical Library Foundation Grant), we continued in 2015/16 within the project *Chasing Mythical Beasts... The Reception of Creatures from Graeco-Roman Mythology in Children's & Young Adults' Culture as a Transformation Marker* (Alexander von Humboldt Foundation Alumni Award), and it was only natural to us to consolidate our ventures with the support from the ERC Consolidator Grant. It was also possible owing to the extraordinary engagement on the part of the school headmasters, the teachers, the students and their parents or tutors. At this place, we wish to thank them deeply – the great teams from the High School "Strumienie" in Józefów and Mikołaj Rej XI High School in Warsaw. We wish to acknowledge also the constant support from the "Artes Liberales" Institute Foundation for our ventures.

The first of our ERC conferences – *Our Mythical Hope in Children's and Young Adults' Culture... The (In)efficacy of Ancient Myths in Overcoming the Hardships of Life of 2017* – brought to light the students' wonderful artworks, scholarly and artistic presentations, and testimonies of vibrant and intense contacts of the young people with the ancient world. They have the courage to study it, to question it, and to trust it, and thus to make it full of life and important in our times. Now, within the project Scraps of Memory, they wish to show the power of our cultural heritage that allows the new generations to learn from the past to respect the present and to strive for a future where the universal values, preserved in the works of the ancient authors, can still build the foundations for a dialogue and mutual understanding beyond the borders of times, nations, generations, and historical experiences, in the spirit of Our Mythical Community.



Bogdan Kajak's personal items.

Scraps of Memory in High School “Strumienie” in Józefów



The Scraps of Memory – photographs, letters, a diary, school books, documents – material evidence which leads us to get to know a boy the same age – Bogdan Kajak. He was born on September 4, 1922 in Warsaw. The family lived on Nowy Świat, quite close to the Three Crosses Square. Bogdan had a younger sister Hanna. The recovered documents confirm that he attended the Municipal Gymnasium on Młynarska, and, in early 1939, transferred to the Adam Mickiewicz State Lycée and Gymnasium. In family photo albums, we see him at home, among daily leisure occupations, at meetings with friends. We see a smiling and good looking young man who – according to the surviving correspondence – was very popular among his female colleagues. The war entered brutally into this care-free and joyful reality. In November 1939, he noted in his diary: “[...] how many changes already, and not only in my personal life, Poland is no more...”

There is no return to school after summer vacation – in the occupied Poland, young people are officially allowed to study only in vocational schools. Bogdan, like many of his contemporaries, participates in clandestine education organized by the Polish Underground State. On January 22, 1941, he was arrested for participating in classes held in secret also in his apartment. He was first transported to the Pawiak prison, then – on April 5, 1941 – he was taken with a transport of prisoners to the concentration camp Auschwitz. He was given the identification number 12383. He passed away, according to his death certificate issued by the camp doctor, on August 2, 1941 at 6 a.m. The parents were informed by telegram. Four of the letters he wrote to his parents remain; they were written in German, on the official camp paper. Such are the Scraps of Memory, evidence and objects that we use in attempting to reconstruct Bogdan’s life. We look at him as someone the same age, our class colleague, whom the war, violent and cruel, deprived of a future.

Barbara Strycharczyk
Teacher of Latin and Ancient Culture
and Coordinator of High School “Strumienie”



Bogdan Kajak with his Mother and Sister.

Scraps of Memory in Mikołaj Rej XI High School in Warsaw



Students of the Mikołaj Rej XI High School in Warsaw have been invited to participate in an interdisciplinary project of the Faculty of “Artes Liberales”, University of Warsaw, for the third time this school year. The students of the Polish-Classical class represent the part of the school community that continues the humanistic traditions of the Mikołaj Rej School and shapes its competencies on Polish, Latin, and history lessons. We try to realise the motto of the school, which originated from the *Thebaid* of Statius: “*Macte animo*” – “Cheer up! / Have courage!”, and are happy to participate in various media, artistic, educational, and social projects, to play, sing, write, make photos, and movies.

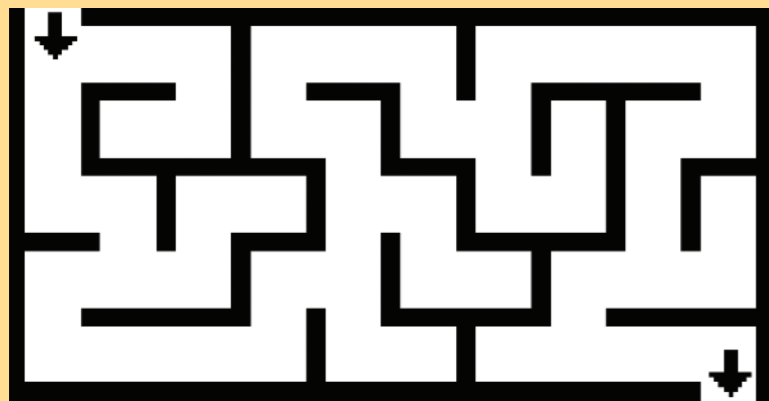
The Scraps of Memory project was an occasion for us to get to know ourselves. Our school was established in 1906, when Mikołaj Rej Gymnasium was founded in the building on Stanisław Małachowski Square in Warsaw, which was later transformed into a high school. One hundred and twelve years ago it was a real gymnasium (“Realgymnasium”), a male school, established by the Parish of the Evangelical Church of the Augsburg Confession. Its founders followed traditions of tolerance, accepting young people of different religions. We still share that principle.

There are some special places in our school – our Latin Lecture Hall and the Hall of Tradition. Both are located in the pre-war part of the building. The project allowed us to get to know each of these places better, literally and figuratively. In the Hall of Tradition there are stored few souvenirs that survived the WWII. We were allowed to touch them, to study them, and to make photos. We became friends with members of our school’s Alumni Club. We studied the history of our school and at the same time we learned how a student’s equipment looked like – a notebook, e.g. Latin notebook used in 1939, a diary, a pen, and a uniform. The times we stepped back to are especially significant in Poland this year – in the autumn we will celebrate the Centenary of the Independence of Poland, as well as the Centenary of the Women’s Rights. Our precursors were historical figures, for example, Julian Machlejd (1866–1936), a fascinating founder of our school, had royal Scottish roots; Eugeniusz Lokajski (1908–1944) was an athlete, Olympian, teacher, amateur photographer, and participant of the Warsaw Uprising. We also got to know better the area of our high school – places such as Małachowski Square, the Saxon Garden, and the Holy Trinity Evangelical Church of the Augsburg Confession.

The spirit of the place – *genius loci* – is both a cherished and unstable value. However, it seems to us that in our school it never ceased to exist, that it has been intensifying the artistic sensitivity, intellectual, and creative possibilities of its students for years. We wish to show what we have learnt during the participation in this project: why the past keeps nurturing the present of our school and our life.

Anna Wojciechowska
Teacher of Latin and Ancient Culture
at Mikołaj Rej XI High School

How to Get Here?



ZeroOne,
<https://commons.wikimedia.org/wiki/File:Maze01-01.png>.

From Warsaw-Chopin Airport to the City Centre and to the Hotel and the University

You can take a train or a bus run by ZTM (the Public Transport Authority of Warsaw: www.ztm.waw.pl). 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 go directly to the hotel and the University, get off 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. If you want to get to the city centre, please get off at the station WARSZAWA ŚRÓDMIEŚCIE or WARSZAWA CENTRALNA. If you want to go directly to the hotel and the University, please get off at the station WARSZAWA POWIŚLE – there you have to change to bus No. 111 and get off at the stop UNIWERSYTET.

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 SKY TAXI (+48 22 811 11 11), SUPER TAXI (+48 22 578 98 00), SAWA TAXI (+48 22 644 44 44).

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 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.

To go to the University/hotel area – please take the underground line M2 from the ŚWIĘTOKRZYSKA station, which you will find about 300 m on the left to 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 hotel and the University Campus is localised.

If you prefer to use taxi, please use only the service of two corporations recommended by the Modlin Airport: SAWA TAXI (+48 22 6444444) and TAXI MODLIN (+48 600 105 105).

Fare for a travel to Warsaw city centre is fixed – it is 159 PLN.

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 – you can have a look on the map here: <http://ztm.waw.pl/pokazmapy.php?i=8&l=1>, the spot marked as "BUS 01" is the 175 bus stop. You simply get off 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 SAWA TAXI corporation (+48 22 6444444). As this is the corporation officially chosen by the city to provide the taxi services from the station, please use this one.

How to Buy a Bus/Train Ticket?

You can purchase a ticket 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 24-hour or a 3-day City Travelcard – for more information about fares and prices please consult: www.ztm.waw.pl/?c=110&l=2. 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 HARENDA, located in the city centre, very 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: <http://hotelharena.pl/en/>.

You can also stay at the HOTEL HERA, which is run 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/>.



UW's Main Gate, phot. by Mirosław Kazmierczak, UW Archive.



Links

ERC Website <https://erc.europa.eu/>

Cordis Website http://cordis.europa.eu/project/rcn/205179_en.html

ERC's Information on the Project

<https://erc.europa.eu/projects-figures/stories/linking-classical-antiquity-and-modern-youth-culture>

UW's Information on the Project www.en.uw.edu.pl/11th-erc-grant/

UW's Clip on the Project www.youtube.com/watch?v=sWMX5NuDRrU

University of Warsaw www.en.uw.edu.pl

Bar-Ilan University <https://www1.biu.ac.il/indexE.php>

University of New England www.une.edu.au

University of Roehampton www.roehampton.ac.uk

University of Yaoundé 1 www.uy1.uninet.cm

YouTube www.youtube.com/channel/UC6zvu9EXsI0gK5rSvgnQseQ

Facebook www.facebook.com/OurMythicalChildhood

Twitter www.twitter.com/OMChildhood

Instagram www.instagram.com/OMChildhood

Our Mythical Childhood Survey <http://www.omc.obta.al.uw.edu.pl/myth-survey>

Antipodean Odyssey <https://antipodeanodyssey.wordpress.com>

Mythology and Autism <http://myth-autism.blogspot.com>

Our Mythical Childhood Blog <https://ourmythicalchildhoodblog.wordpress.com/>

Panoply Vase Animation Project <http://www.panoply.org.uk>

Faculty of "Artes Liberales" www.al.uw.edu.pl/en and www.old.al.uw.edu.pl/eng.php

Centre for Studies on the Classical Tradition (OBTA) www.obta.al.uw.edu.pl/en/index

Cultural Studies – Mediterranean Civilization www.cs.al.uw.edu.pl

Modern Greek Philology www.psh.al.uw.edu.pl

Collegium Artes Liberales www.clas.al.uw.edu.pl

Anthropozoology www.az.uw.edu.pl

Cluster The Past for the Present <http://www.cluster.obta.al.uw.edu.pl/>

Department of Classical Philology and Italian Studies, University of Bologna <http://www.ficlit.unibo.it/it>

Department of History and Cultures, University of Bologna <http://www.disci.unibo.it/it>

Faculty of Languages and Literatures, Ludwig Maximilian University of Munich <http://www.fak13.lmu.de>

Alexander von Humboldt Foundation www.humboldt-foundation.de/web/home.html

"Artes Liberales" Institute Foundation www.ial.org.pl

Loeb Classical Library Foundation www.lclf.harvard.edu

Chasing Mythical Beasts... (Humboldt Project) www.mythicalbeasts.obta.al.uw.edu.pl

Mikołaj Rej XI High School www.rej.edu.pl

Mikołaj Rej XI Classical Profile www.facebook.com/jubileusz-klasyklasycznej/

"Strumienie" High School www.strumienie.sternik.edu.pl

National Museum in Warsaw www.mnw.art.pl/en/

National Philharmonic <http://filharmonia.pl/>

Café "The Life Is Cool" <https://www.facebook.com/KlubokawiarniaZycieJestFajne/>

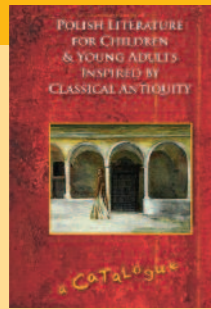
Museum of King Jan III Sobieski's Palace at Wilanów <http://www.wilanow-palac.pl/>

Warsaw Book Fair 2018 <http://www.targi-ksiazki.waw.pl/en-home>

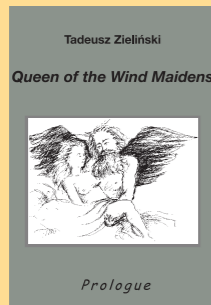
Long Night of Museums in Warsaw #NM2018

City of Warsaw www.um.warszawa.pl/en

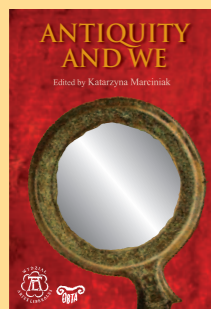
WarsawTour: Official Tourist Portal of Warsaw www.warsawtour.pl/en



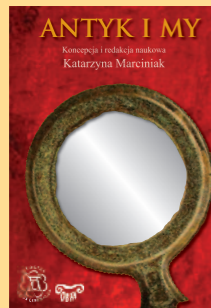
Polish Literature for Children and Young Adults Inspired by Classical Antiquity: A Catalogue
eds. Katarzyna Marciniak, Elżbieta Olechowska,
Joanna Kłos, Michał Kucharski
Warsaw 2013
www.al.uw.edu.pl/omc_catalogue



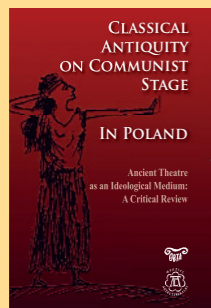
Tadeusz Zieliński, Queen of the Wind Maidens. Prologue
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Katarzyna Tomaszuk, English translation
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ed. Katarzyna Marciniak
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ed. Elżbieta Olechowska
Warsaw 2015
www.al.uw.edu.pl/theatre_communist



De amicitia. Transdisciplinary Studies on Friendship
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