

ABSTRACTS

NICHOLAS SCOTT BAKER
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REMEMBERING THE REPUBLIC: MEMORY AND MELANCHOLY IN JACOPO NARDI'S *ISTORIE FIORENTINE*.

The old aphorism runs that history is written by the winners. But in the case of sixteenth-century Florence, history writing often fell to the losers of the political struggles that culminated in the end of the Florentine republic and creation of the Medici principality in the 1530s. Filippo de' Nerli alone of the prominent historians of the period could be identified, without any qualification, as having continually been on the victorious side in the city's civil war. Writing history became one of the principal ways that the defeated adherents of civic republicanism attempted to make sense of the turmoil and change that occurred in the lifetimes. This paper examines not only how one of these historians, Jacopo Nardi, remembered the lost republic but also how he mourned that loss through the written word. It proposes that the writing of history in this context served as means for keeping alive the lost ideal of civic republicanism in the emergent courtly culture of ducal Florence.

PETER BRENNAN
USYD.

'THE *NOTITIA DIGNITATUM*: 5TH AND 16 CENTURY ANTIQUARIANS MAKING A LATE ROMAN OFFICIAL REGISTER OF CIVIL AND MILITARY DIGNITIES'.

TO COME

AMELIA ROBERTSON BROWN
UQ

ANTIQUARIANISM POST-PERSIAN WARS: COLLECTING THE MONUMENTS OF MARATHON, THERMOPYLAE & PLATAEA

As the dust settled at Plataea in 479 BC, the allied Greek City-States built monuments commemorating their victory; a generation later, Herodotus made Plataea the climax

of his *Historia*, the first European historical narrative. Herodotus' enquiry into the Persian Wars is the foundation text for both history and historiography: supplemented, imitated, and critiqued, central to the practice and study of history. Less explored is ancient literary and archaeological antiquarianism of the Persian Wars. M. Antonius Polemo entertained the emperor with a declamation setting two fathers of the illustrious dead at Marathon against one another. Herodes Atticus carried off an inscribed casualty list from the very battlefield of Marathon to his villa near Argos. Constantine then installed the Delphic trophy of Plataea in the hippodrome of Constantinople, and Libanius laced his orations with comparisons to the warriors of Marathon and Thermopylae. Persian Wars antiquarianism was pervasive in the Second Sophistic and Late Antiquity, and provides vivid insights into the maintenance of collective memory and self-definition in these centuries outside the pages of history.

PAUL BURTON

ANU

ANTIQUARIANS AND ARCHIVISTS IN REPUBLICAN ROME

“The reception of antiquity within antiquity,” that is, the study by the ancients of their own ancient past(s), is a burgeoning new field in Classical studies. The ancient Romans knew of antiquarianism and antiquaries (Marcus Terentius Varro being a conspicuous Late-Republican example), but, as will be argued in this paper, Varro represents the culmination of what was already a long Republican tradition. The paper focuses on three significant episodes spanning the early second to the late first centuries BC: the discovery, in 181 BC, of several books of pontifical law by Numa Pompilius, the second king of Rome, along with some books of Pythagorean philosophy; the discovery, sometime in the 160s or 150s BC, and the subsequent translation and transcription of ancient Roman-Carthaginian treaties by the Greek historian, Polybius of Megalopolis, and some unnamed “most intelligent men”; and the discovery, in the late 30s BC, by the first Roman emperor, Augustus, of the linen corselet of A. Cornelius Cossus (cos. 428), which formed the basis of Livy's correction of his own narrative in book 4 of his *Ab Urbe Condita*.

CHRISTIAN THORSTEN CALLISEN

SCIENTIA TEMPORUM & RERUM: HISTORY OR ANTIQUARIANISM? THE
COLLECTION OF EXAMPLES IN
GEORG CALIXTUS' DE STUDIO HISTORiarUM ORATIO (1629)

This paper explores an early modern application of the Stoic principle of *similitudo temporum* to the study of history. In so doing, it highlights the tension between historiography and antiquarianism, suggesting that the collection of remains – whether material or immaterial – was understood in at least some early modern circles as an integral part of the historiographic process. It also emphasises the evolving meaning of “history” during this time, drawing attention to the perceived novelty of such antiquarian approaches to the study of the past, and briefly exploring subtle differences between the example at hand and better-known works by authors such as Jean Bodin and Justus Lipsius. As such, this paper makes a contribution to our evolving understanding of early modern scholarship, and draws attention to the variegated approaches of its practitioners to contemporary issues.

MALCOLM CHOAT AND ALEX THOMPSON.
MACQUARIE UNIVERSITY

REMEMBERING MARK: THE HISTORIOGRAPHY OF THE ALEXANDRIAN
CHURCH FROM ANTIQUITY TO THE MIDDLE AGES.

According to the Coptic Church’s own history, the first Christian mission to Egypt was that of the evangelist Mark, who brought his gospel there and founded the first Christian community in the middle of the first century C.E. This tradition is generally accepted to first appear in the *Historia Ecclesiastica* of Eusebius of Caesarea (c. 263–339), though arguments over his sources persist. This paper surveys the development of this tradition in the light of other possibly early texts such as the *Martyrdom of Mark*, the letter about the ‘Secret Gospel’ of Mark attributed to Clement of Alexandria, and the reconstructed fourth-century dossier *The History of the Patriarchs of Alexandria* to assess the source traditions behind the early historiography of the Alexandrian Church. We then turn to later sources such as the *Annals of Eutychius* (Sa’id ibn Batriq), the *Synaxarium*, and the *Coptic History of the Alexandrian Church* to assess the manner and form in which these traditions were collected and transformed over the next millennium.

MARTIN DEVECKA
YALE UNIVERSITY

THE ANTIQUARIANS ABROAD

Cyriacus of Ancona, the 15th-century merchant, provides us an account of the ruins he encountered in his voyages that is representative of a vogue for architectural antiquarianism among Renaissance travel writers. This vogue forms an important vein of amateur classicism in Early Modern Europe. Moreover—as Cyriacus' writings suggest—it had political implications for the struggle between the Christian maritime powers and the Ottomans in the Mediterranean. Starting from Cyriacus' correspondence and its contention that the Turks were poor stewards of their antiquities, I point up parallel ideologies in the travelogues of, among others, Pietro della Valle and Pedro Ordonez de Ceballo. I conclude with later instances, for instance in the letters of Oghier de Busbecq, that suggest the antiquarian ideas of these earlier writers retained their political potency in the 17th century and beyond—and with some remarks regarding the obligation to conserve the landscapes of history that antiquarianism could attempt to impose on secular powers.

HELEN FULTON
YORK

WRITING BRITISH HISTORY IN WALES: USES OF THE DESTRUCTION OF
TROY IN MEDIEVAL WELSH HISTORY

The Middle Welsh *Ystoria Dared* is the Welsh version, in prose, of the destruction of Troy. It gets its name from Dares Phrygius, the putative writer of the Latin “eye-witness” version. Written in the early fourteenth century, *Ystoria Dared* pre-dates any of the three Middle English versions and appears to be based directly on the Latin text of Dares, unlike the English versions which drew on the intermediary texts of Guido delle Colonne and his predecessor Benoît de Saint-Maure. *Ystoria Dared* has been relatively neglected by modern Welsh scholars who have routinely dismissed it as a “translation” and therefore not an “original” composition in Welsh. This paper argues

firstly that *Ystoria Dared* is an adaptation rather than a translation, and secondly that its appearance in fourteenth-century Wales represents an antiquarian and humanist attempt to create a continuous history of the Welsh (British) people from their Trojan origins (as descendants of Aeneas and Brutus) to the Edwardian conquest of 1284.

ROBERT W. GASTON

THE UNIVERSITY OF MELBOURNE (HONORARY FELLOW, ART HISTORY)

‘INTRUDING UPON THE ANTIQUARY’: REFLECTIONS ON ART HISTORY,
RENAISSANCE ANTIQUARIANISM
AND ARCHAEOLOGICAL THEORY

In this paper I explore the historiography of the beginnings of early modern antiquarianism, archaeology, and art history. My focus is archaeological theory's problematic search for the foundations of the modern discipline, and art history's disputed role in that emergence. Early modern antiquarian projects, in all their diversity, can be shown to have contributed to the development of both disciplines. In the recent historiography of art history, archaeology's contributions to the formation of art history's taxonomic methods in the twentieth century have been severely underestimated. The revival of interest in the historiography of antiquarian research prompts us to re-investigate the complex and troubled interrelations of these modern university disciplines, and their mutual historical debts to formerly despised antiquarians.

CHRIS GIVEN-WILSON

UNIVERSITY OF ST ANDREWS

CHIVALRIC BIOGRAPHY AND MEDIEVAL LIFE-WRITING

This paper will examine medieval ideas of biography (including autobiography) with particular emphasis upon the genre of 'chivalric' biography between the thirteenth and fifteenth centuries. The origins of biographical writing in the middle ages are to be found in two strands: hagiography, and classical biography of 'great men' (Plutarch, Suetonius, etc). Hagiography was based ultimately upon the life of

Christ as the 'model' life and was frequently formulaic, emphasising miracle-working and the synchronization between human action and divine will. Individual character is almost entirely sublimated to these demands. Classical biography (or, sometimes, eulogy) placed more emphasis on individual character and will. Both forms of life-writing were explicitly exemplary. During the twelfth and thirteenth centuries, the range of biographical approaches expanded, to include not just kings but nobles, bishops and so forth. Out of this developed chivalric biography, most notably in the history of William the Marshal (c. 1220). The heyday of chivalric biography was the period circa 1360-1450. Most chivalric biographies were written in France and Flanders. These biographies are clearly exemplary - their heroes, in other words, exemplify the chivalric virtues in their deeds, their words, their lives. They relate to some extent to medieval social or estate theory: in other words, they demonstrate in their stories the *raison d'être* of the noble estate or order ('those who fight', as opposed to those who work or pray). Yet increasingly characterization creeps in, thus moving the art of the biographer gradually closer to what we think of as the art of the modern biographer. These chivalric biographies often seem close to fictional romances - in other words, this was a time when the dividing line between history and fiction was not very clearly drawn, and one of the most interesting developments in the history of biography is the gradual emergence of that demarcation line - i.e. when did it come to be believed that a biography ought to be 'true' as opposed to representational, exemplary and inspirational? This paper will conclude with an attempt to answer that question.

MATTHEW GLOZIER
MEDIEVAL AND EARLY MODERN CENTRE, UNI. OF SYDNEY / SYDNEY
GRAMMAR SCHOOL

SIR JAMES BALFOUR OF DENMILNE AND KINNAIRD, LYON KING-AT-
ARMS, SCOTTISH ANTIQUARIAN

Sir James Balfour of Denmilne and Kinnaird (1600-1657), was a Scottish poet, herald, historian and antiquary whose writings (based on his private collection of original manuscripts) altered the popular understanding of Scottish history and represent an important stage in the country's movement towards its eighteenth-

century Enlightenment. His collection formed the basis of the National Library of Scottish (the old Advocates' Library) and is well represented among the papers of the National Archives of Scotland. As Lord Lyon King-at-Arms (from 1630) he was an active antiquarian who collected and interpreted Scotland's historical documents and created works of critical history – in particular his Annals of Scotland. He was also author of an extensive literary correspondence with eminent international contemporary historians or historical antiquarians. Balfour also entered zealously into the first “scientific” Geographical Survey of Scotland, allowing full scope for the inclusion of analysis of antiquities and genealogies of principal families.

DAVID JAMES GRIFFITHS

“BY NO MEANS CLEAR”: THE REASON FOR HISTORY IN THE BRITISH
SUB-ROMAN PERIOD.

Historians have frequently used established sources such as Gildas, the *Historia Brittonum* or Geoffrey of Monmouth's work to pierce the veil around the actual events of the period between 400 to 800CE, a time in Britain in which the Roman Empire departed and emerging Celtic kingdoms were consigned to the fringe by Anglo-Saxon elites and the entrenchment of Germanic culture as the norm. Rather than consider their relevancy for historical fact, this paper takes Dumville's starting point of investigating key texts from the period as cultural artifacts and considering the ways in which their uses and visions of history may have been informed by the milieu in which they were written.

GARY IANZITI

CENTRE FOR THE HISTORY OF EUROPEAN DISCOURSES, UQ

TWO VERSIONS OF LEONARDO BRUNI'S ETRUSCANOLOGY

The first book of Leonardo Bruni's *History of the Florentine People* (written in 1415) is justly famous for its dismissal of the myth of Florence's foundation by Julius Caesar. Less well known is the fact that Bruni also devoted a significant portion of

this first book to exploring the Etruscan civilization that had flourished in Italy in pre-Roman times. In these pages Bruni offered what was in effect the first modern attempt to write a history of ancient Etruria. Three years later he again dealt with the Etruscans in another work: his antiquarian treatise *On the Origins of Mantua* (1418). The purpose of my paper will be to consider Bruni's Etruscanology insofar as it relates to the theme of our conference. I wish in other words to compare the way Bruni presents his evidence on the Etruscans in two quite distinct formats: the first historiographical, the second antiquarian. In so doing I shall pay particular attention to identifying generic constraints, and to outlining what I see as the distinguishing features of each approach.

SYBIL JACK

USYD

GEORGE BUCHANAN'S INTERPRETATION OF THE PSALMS—
ANTIQUARIAN OR NOVEL?

George Buchanan was one of Scotland's more influential historians, but he was primarily esteemed by his contemporaries as the prince of Latin poets. He produced a paraphrase of the psalms in Latin verse that was seen as incomparable. Set to music, printed and reprinted down to the nineteenth century, widely translated into several vernacular languages including English, its influence on the teaching of Latin versifying was considerable. In his historical and political writings he was something of an antiquarian although this care for truth was occasionally set aside, as in his diatribe against Mary Queen of Scots. Less studied are the sources for his paraphrase of the psalms — what texts did he have, or know by heart? This paper will look at his treatment of the likely available texts, focussing on psalm 82 and the way in which he used them to produce a version that was to have immense influence on subsequent generations

DAVID KARMON

TO COME

DUNCAN MACRAE

HARVARD UNIVERSITY

VARRO, ANTIQUARIANISM AND THE MAKING OF ROMAN RELIGION

In the first book of his *Antiquitates Rerum Divinarum*, the antiquarian M. Terentius Varro confidently proclaimed that his work was a greater service to Rome than Metellus' rescue of the sacra of Vesta from fire or Aeneas saving the Penates from Troy. Varro's project, to write down the religious customs and beliefs of the Romans, was one of the great intellectual projects of the 1st century BCE and phenomenally successful. In this paper I will explore the place of Varro's *Antiquitates Rerum Divinarum* in the wider Roman discourse of religious antiquarianism. Scholars have frequently taken Varro's *Antiquitates* as the most characteristic example of this antiquarian discourse (eg. Rawson (1985)). This paper will interrogate this assumption and sketch Varro's place in the wider context of antiquarianism on Roman religion, paying attention both to Varro's debts to his predecessors and contemporaries and to the innovative nature of his work.

ALAN MADDOX
USYD.

INNOVATION OR RECREATION? THE BIRTH OF OPERA BETWEEN ANTIQUARIANISM, HISTORY AND IMAGINATION.

Music has always presented great challenges as an object of antiquarian study because of the ephemeral nature of its materials. Early modern studies of music in the ancient world could draw on some visual representations of instruments and performers, but in the almost complete absence of surviving musical notation from the period, the sounds themselves remained impossible to recreate with any certainty. In this vacuum of 'aural artifacts', musical antiquarians such as the late sixteenth-century humanist Girolamo Mei had to rely on the interpretation of ancient Greek theory on music and drama. Mei's research famously provided the theoretical underpinnings for the first musical dramas of Peri, Caccini and Cavalieri at the turn of the seventeenth century, yet the invention of opera was as much modern innovation as antiquarian recreation, its hybrid half-sung declamation as much derived from medieval recitational

traditions as from re-imagined Greek drama. This paper explores the boundaries of early modern antiquarianism at a crucial juncture for the most ephemeral of the arts.

ANGELO MAZZOCCO
MOUNT HOLYOKE COLLEGE

BIONDO FLAVIO AND THE ISSUE OF RENAISSANCE ANTIQUARIANISM

Biondo's antiquarianism has been the subject of varied and often contradictory interpretations. For example, Rosinus and after him Momigliano have acknowledged the humanist as the founder of Renaissance antiquarianism, whose antiquarian works bear the strong imprint of Varro's *Antiquitates*, whereas Fubini, among others, has considered him less than a bona fide antiquarian in that he fails to adhere to the diachronic approach of Varro. This presentation will revisit Biondo's antiquarianism and argue that, these contradictions notwithstanding, he was a formidable antiquarian, who contributed significantly to the *ars antiquaria* of the Quattro-Cinquecento. Consequently, knowledge of Biondo's antiquarianism facilitates the comprehension of the antiquarian trends of the Renaissance in general. Thus the presentation will explore such matters as his inability, unlike the post-reformation Panvinio, to subscribe to the Varronian method and his articulation of Renaissance antiquarianism, a genre in itself that differs from both the *historia* and the *miscellanea*.

JOHN MELVILLE-JONES
UWA
EUSTATHIUS OF THESSALONICA AS A HISTORIAN

Eustathius (c.1110-1198), who was 'Master of the Orators' at Constantinople and then went to Thessalonica as its archbishop, is best known to classical scholars as the compiler of a collection of notes on the Homeric poems. But his original works, consisting for the most part of commemorative speeches and theological disquisitions, are also extremely important.

He also produced what was for him an unusual work, entitled 'The Capture of Thessalonica', which combined an account of the siege of the city by the Normans in 1185 with an account of events in Constantinople and elsewhere leading up to the Norman invasion. The first paragraph of this work is interesting, because of its attempt to define an appropriate style for the writing of a work of history.

This passage should be studied in two ways. First, it is a typical attempt by a prose writer of this period to deflect unfavourable criticism. Secondly, it offers an interesting definition of what the eyewitness of an event, described as a *syngrapheus*, should include in his writing, as opposed to what another author who was not a participant in the action, a *historiographos*, might write.

It seems clear that Eustathius had in mind the different approaches of the two great original Greek historians, Herodotus and Thucydides, but we must also allow for the stylistic principles that Byzantine writers had developed.

SARILO RISTO-MATTI
UNIVERSITY OF ST ANDREWS

THE ANCIENTS DID IT BETTER (BUT WE'VE GOT A COUPLE OF IDEAS OF
OUR OWN)
PHOTIOS AND THE BYZANTINE EXPERIMENT

Few societies in human history have been as intrinsically conservative in their intellectual outlook as Byzantium: the pedagogic curriculum and the hallowed set pieces of the intelligentsia were very much carved in stone by the 9th century, the era of (in)famous Photios. Antiquarianism was the enterprise any self-respecting scholar would undertake: *scholia*, *lexica*, *encyclopaediae*, biographical dictionaries, all the while reminding the student and the researcher that the only way to reach the pinnacle of scholarly achievement was to emulate writers whose attitudes, even language, was increasingly incomprehensible. Yet the Byzantines faced this task with gusto: unravelling the glories of the illustrious Greek and Roman past became a matter of profound self-identification. This paper sets out to prove, using Photios' *Bibliotheca*

as an example, how antiquarianism not only provided them with tradition but also a figurative headrest to create something wildly experimental while masquerading as antiquarianism: the book review.

GARY RIVETT
UNIVERSITY OF SHEFFIELD

CHRONICLING, COLLECTING PRINTED EPHEMERA AND WRITING
HISTORY IN THE ENGLISH CIVIL WARS

In England between 1640 and 1650, several large volumes of collected pamphlets, newsbooks, and official declarations and remonstrances were published. Parliament produced, in 1643 and 1646, two collections of this material that outlined the origins of the civil war. Readers received little obvious guidance on how to interpret these compendia of texts documenting parliamentary actions before and during the onset of armed conflict. Despite this, items were carefully organised, providing an implicit historical narrative of the recent past. Shortly afterwards, these collections became important sources for writing histories. Clearly separate, though linked practices, their confluence and co-existence suggests a close and complementary relationship between an overlooked form of mid-seventeenth-century chronicling that reused printed ephemera to record events, and historical writing produced in a classical humanist vein. The correlation also gestures towards contemporary expectations of the standards of empiricism that would guarantee a truthful and plain account of the past.

CAMILLA RUSSELL
NEWCASTLE UNIVERSITY

‘A SOCIETY WITHOUT A HISTORY: JESUIT ATTITUDES TO THE PAST IN
THE FIRST 100 YEARS, 1540-1640’

What was it like for a religious order in the sixteenth century to have no history – no saints or relics, no ancient Rule or chronicles? This was the case for the Jesuits

on their founding in 1540, and it provoked no small amount of unease. This paper explores the Jesuit attitude towards the past, and the construction of a Jesuit 'history' in the first century of operations, concentrating on archival materials from the Italian Assistancy located at the Archivum Romanum Societatis Iesu in Rome. It shows that the Jesuits' deserved reputation as leaders in early modern record keeping and propaganda (through their histories, biographies and religious and scholarly output), in part can be seen as a concerted effort to redress the problem of being without a past, providing an important clue more broadly into the relationship between history and identity in the early-modern period.

CHRISTOPHER M. SIMON
YALE UNIVERSITY

ARCHAEOLOGIA AND ETYMOLOGICA BEFORE AND AFTER VARRO

While historical accounts of early Rome contain a substantial corpus of etymologies, this practice is more often invoked as a gauge of any individual historian's antiquarian interests. Etymology, however, holds an undervalued place among the hermeneutics that Roman historians exercise in accounts of early Roman history. Etymology offered Roman historians a tool with which they might integrate an element of contemporary Roman culture – a word – into a narrative account of elaborating its origin or meaning. This paper examines select, popular etymologies – e.g. Italia (Varro Rust. 2.1.9) and porta (Cato Orig. fr. 18 HRR, Var. Ling. 5.142) – in both their earliest instantiations and their afterlife in order to demonstrate that etymologies within both historical narratives and antiquarian collections serve an identical purpose, shared by, but not intrinsic to, both disciplines: the dynamic construction and reinterpretation of Roman cultural identity.

DR PETER SHERLOCK
UNITED FACULTY OF THEOLOGY

THE WESTMINSTER ABBEY TABULI AND THE SHAPING OF ENGLISH
HISTORY

Between 1516 and 1683 English antiquarians recorded a series of tabuli, or ‘tables’, hung at the English royal tombs in Westminster Abbey. These lengthy texts constituted a textual supplement to the visual and material messages provided by the Abbey’s royal monuments, yet remain unstudied by modern historians owing to their ephemeral nature. The Westminster Abbey tabuli repay analysis for they presented coherent arguments about the English ‘national’ story, and were read by countless visitors for two centuries in the most important site of secular commemoration in the kingdom. This paper asks three questions of the tabuli: First, what were their origins, intended functions, and impact on generations of visitors? Second, what do they say, and how do they contribute to our understanding of the intervention of antiquaries and historians in the public recollection of the past? Third, what, if anything, can we learn about historical periodisation and the re-use of the past from the narratives they present?

JENNY SPINKS

UNIVERSITY OF MELBOURNE

A SIXTEENTH-CENTURY SWISS HUMANIST AND A CHRONICLER OF
EARLY ROME: KONRAD LYCOSTHENES, JULIUS
OBSEQUENS, WONDER BOOKS AND CHRONOLOGICAL HISTORIES

The *Prodigiorum liber* was a compendium by fourth- or fifth-century CE Roman author Julius Obsequens, who drew upon Pliny and others for his chronological survey of Roman wonders from 190 to 12 BCE. Many editions of this now little-known work appeared in the first half of the sixteenth century. This paper will examine the 1552 edition by Swiss humanist Konrad Wolffhart (Lycosthenes). This was the first illustrated edition, and Lycosthenes also completed the substantial but to this point unexamined task of expanding the work to cover hundreds of additional years, so that it began with the founding of Rome. This paper will examine how this new edition helped to prompt a wave of richly-illustrated ‘wonder books’ that incorporated classical, biblical and contemporary wonders in chronological formats

that made new links for sixteenth-century audiences, via the increasingly topical theme of wonders and disasters, between the past and the present.

W. JEFFREY TATUM
VICTORIA UNIVERSITY
ANTIQUARIANISM IN PLUTARCH'S ROMAN LIVES

Recent discussion of Plutarch's Roman Questions (e.g. R. Preston in S. Goldhill, *Being Greek Under Rome*) has emphasized respects in which the work illustrates what for Plutarch were the elusive qualities of Roman (as opposed to Hellenic) culture. At the same time, it has not gone unobserved how Plutarch's biographies of early Romans are replete with antiquarian notices, many of which investigate topics also dealt with in Roman Questions (e.g. S. Verdegem in A.G. Nikolaidis, *The Unity of Plutarch's Work*). This paper will take a fresh look at the relationship between the antiquarianism of Roman Questions and of the Lives and attempt to identify some of the various literary purposes to which Plutarch puts antiquarian excurses in his Lives of early Romans.

J. O. WARD
USYD
WILLIAM OF MALMESBURY: HISTORIAN, CHRONICLER OR
ANTIQUARIAN?

William of Malmesbury, has been described as the greatest historian of twelfth-century Europe, the greatest historian of England between Bede and Macaulay ... the best-read European of the age and in particular a classicist extraordinaire. but also as one who had the instincts of the antiquary.

My paper will attempt to provide an overview of William's historiographical work, concentrating on his *Gesta Regum Anglicorum* and somewhat neglected *Polyhistor*,

with a view to deciding which of the three terms in my title is the most just and bearing in mind that for the most part the modern academic ‘historian’ is very much the antiquary, concerned to build up as exact a picture of an age as possible, from all available primary source materials, digesting all relevant secondary literature, but not concerned to use the picture created either to entertain or instruct contemporaries.

MATTHIJS WIBIER

ST ANDREWS

A “HISTORIAN’S” PERSPECTIVE ON ROMAN JURISPRUDENCE
THE JURISTS AS THE STARS OF ROMAN ANTIQUARIANISM

The “antiquarian’s” and the “ancient historian’s” approaches to the past should nowadays probably be seen as sides of the same coin—as heuristic tools hinting at possible perspectives or foci rather than as dogma’s of exclusion. This paper argues that (1) conceptualizing Roman law and jurisprudence as a historical phenomenon instead of as attempts to find the “true principles of law” (ahistorically conceptualized) allows moving beyond the dominant genealogical (antiquarian) studies of ancient and modern law. (2) By taking the view that the (largely unwritten and hence contested) *mores maiorum* are the bedrock of Roman law, I will argue that antiquarianism, i.e. collecting as much info on these ‘ancestral customs’ as possible, is the jurists’ absolute core business. (3) By way of *mise en abyme*, I will argue that this shift in perspective yields a different understanding of a phenomenon—though “historiography” and “antiquarianism” cannot do without each other.

CHARLES ZIKA

UNIVERSITY OF MELBOURNE

DEMONS OR CHEATING PRIESTS? THE USES OF ANTIQUARIANISM IN
DEBATES OVER THE ORIGINS AND END OF ANCIENT ORACLES IN THE
LATER SEVENTEENTH CENTURY.

The paper will explore how the growing knowledge of magical and religious rituals of the ancient world interacted with debates over the role of the devil in the later

seventeenth century. It will focus on the *De Oraculis Ethnicorum*, written by the Dutch Mennonite Anton van Dale and first published in Amsterdam in 1683. Van Dale's work was attacked by the Leipzig theologian, Georgius Moebius, in 1685, and then defended and popularized by the French Academician, Bernard le Bovier de Fontenelle, in his *Histoire des oracles* (1687). Fontenelle's text was also translated into English in various editions, and first by the Restoration dramatist Aphra Behn before her death in 1689. The broader religious and theological context for this discourse was the controversy over the role of the devil, which would erupt with the publication of the various language editions of Balthasar Bekker's *The World Turn'd Upside Down* in the 1690s.