

## Age of Antiquaries in Europe and China (25.-27.3.04)

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Date: 13 Dec 2003

The Age of Antiquaries in Europe and China

A Conference Organized by the Bard Graduate Center, New York  
25-27 March 2004

<http://inside.bard.edu/~louis/conference/>

In Europe and in China a lasting historical revolution was made by antiquaries - scholars who combined textual studies with close observation of old things, natural things, and different kinds of people. And in both cultures the peak of this intellectual creativity was linked to an explosion of the arts and sciences.

Often, interest in antiquarianism has been an annex to a much more intense focus on the arts of the period. In this conference eminent historians of European and Chinese culture consider the phenomenon of antiquarianism in its own terms, through the ways and means of its wide-ranging scholarship. And rather than hewing to well-worn chronological paths they move beyond the Song Period and the Renaissance. The comparative approach of the conference will also allow us to consider the impact of European antiquarianism on Chinese scholarship, and that of Chinese antiquarian scholarship on Europeans in the seventeenth and eighteenth centuries.

There are few forms of intellectual activity that defined their age as completely as did antiquarianism in early modern Europe, nor many that remain as alien to us. The prestige of those who explored the past through texts and artifacts had mostly been spent by the end of the eighteenth century. In recent years, however, scholars in a variety of fields, operating with very different research agendas, have come to recognize the importance of the antiquary's pre-disciplinary polymathy as a key to understanding the changing shape of intellectual life in early modern Europe. Before "art for art's sake", antiquaries saw style as a product of historical context; before there was "orientalism", antiquaries studied the ancient Near East alongside ancient Rome; before there were "two cultures", antiquaries studied astronomy and philology; before there was "cultural studies", antiquaries studied the religion,

sport, jewelry and food of ancient peoples. Indeed, the leading interpreter of antiquarianism in early modern Europe, Arnaldo Momigliano, has suggested that in the nineteenth and twentieth centuries its questions opened the way to the modern human and social sciences.

In many ways, the European phenomenon finds its parallels earlier in China. As in Europe, antiquarian activities in China emerged as part of a new intellectual quest to explain a wide range of cultural and natural phenomena and, as in Europe, the groundbreaking achievements of Chinese antiquaries had been absorbed into intellectual culture within less than three centuries -- by the end of the Song Dynasty (960-1279) antiquarian epigraphy had redefined historiography, while the scholarly collecting of antiquities had begun spreading into a status-conscious culture of gentlemanly connoisseurship. Antiquarian practices apparently changed little in China until the 17th century when a rising wave of scientific skepticism resulted in a critical revision of earlier writings. But while in China the intellectual developments of the 17th and 18th centuries enhanced the antiquarian's prestige in Europe the opposite was true. The antiquaries' methods, however, survived as the foundation of other disciplinary practices.

One of the reasons why Europe's antiquarian legacy has remained so obscure in the West -- and as a result also that of China -- is that the same circumstances responsible for its marginalization in eighteenth-century Europe are still at work today. But just as the scale of the antiquaries' achievement was lost when polymathy was divided by discipline, some sense of it can be recaptured by approaching it from the various fields into which their practices have been exiled. Those we are inviting to participate in this conference have forged paths from literature, history, art history, history of science, classics and comparative religion back to that early modern landscape. Their work shows that the interdisciplinary, comparative study of culture has an early modern origin and, taken together, describes a new-old model for the future practice of the cultural sciences.

#### THE PAST

Thursday, 25 March 2004, 9:00 am-5:30 pm

9:00 am

Welcome

Leon Botstein (President, Bard College)

9:10 am

Opening Remarks

Peter N. Miller (Bard Graduate Center)

François Louis (Bard Graduate Center)

9:15 am

East and West: The Different Patterns of Antiquarianism in Ancient and Modern Context

Alain Schnapp (Institut national d'histoire de l'art, Paris)

The Credulity Problem

Christopher S. Wood (Yale University)

Curzio Inghirami's Etruscan Forgeries

Ingrid D. Rowland (American Academy in Rome)

The Academia Basiliana: Greek Philology and Ecclesiastical History in Barberini Rome

Ingo Herklotz (University of Marburg)

Antiquarianism, Libertinism, Religion: Antonius Van Dale

Martin Mulsow (University of Munich)

Lunch 12:30-2:00

2:00 pm

Collecting The Records of the Sages: Archaic Bronzes as Sacred Text and Economic Commodity in Song-Dynasty China (960-1276)

Ankeney Weitz (Colby College)

At Play with the Ancients: Pleasure, Power and Antiquity in Ming China

Craig Clunas (School of Oriental and African Studies, London)

Novelty and Archaism in Late Ming and Early Qing Calligraphy

Bai Qianshen (Boston University)

Remaking the Past: The Wu Family Shrines

Michael Nylan (University of California at Berkeley)

Artifacts of Authentication: People Making Texts Making Things in Late Imperial China

Bruce Rusk (University of California at Los Angeles)

Reception at the Bard Graduate Center, 18 West 86th Street, 6:30pm

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NATURE

FRIDAY, 26 MARCH, 9:00 am-5:30 pm

9:00 am

The Sky and the Past at the High Point of Chinese Astronomy (1280)  
Nathan Sivin (University of Pennsylvania)

Forging Antiquities: "China" and the "West" in Seventeenth-Century China  
Roger Hart (University of Texas)

Wang Shizhen and Li Shizhen: Archaism and Scientific Thought in  
Sixteenth-Century China  
Kenneth Hammond (New Mexico State University)

The Botany of Cheng Yaotian (1725-?1814): Multiple Perspectives on  
Plants  
Georges Métaillé (C.N.R.S., Paris)

Comment  
Benjamin A. Elman (Princeton University)

Lunch 12:30-2:00

2:00 pm

Styles of Medical Antiquarianism  
Nancy Siraisi (C.U.N.Y.)

Accounting for Nature in the Sixteenth Century: Authority, Legitimacy,  
and the Role of Experience  
Claudia Swan (Northwestern University)

"Philosophy, Physick and Antiquity": Natural History, Cultural History,  
and Sense of Place in the Seventeenth Century  
Brian Ogilvie (University of Massachusetts)

The Antiquarian Exploration of Celestial Archetypes in Early  
Enlightenment Philology. Barthold Heinrich Brockes and Astral Poetry  
Ralph Häfner (Free University, Berlin)

Enlightened Antiquarianism and the Chinese Astronomical Tradition  
Florence Hsia (University of Wisconsin-Madison)

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PEOPLES

SATURDAY, 27 MARCH 2004, 9:00 am-5:30 p.m.

9:00 am

Real Hieroglyphs: Archaeology, Epigraphy, and Invention in Early  
Renaissance Egyptology, 1436-1500  
Brian Curran (Penn State University)

The Romans Imagined and for Real: Historical and Antiquarian Research in  
Sixteenth-Century Spain  
Sabine MacCormack (University of Notre Dame)

Far and Away? Japan, Egypt and the Ruins of Ancient Rome in Justus  
Lipsius' Intellectual Journey  
Jan Papy (University of Louvain)

Byzantine Studies in the Seventeenth Century: An Intellectual Property  
Dispute?  
Thomas Cerbu (University of Georgia)

The Study of Islam in Early Modern Europe: Obstacles and Missed  
Opportunities  
Noel Malcolm (Oxford University)

Lunch 12:30-2:00

2:00 pm

India, China and the World History of Religion  
Joan-Pau Rubiés (London School of Economics)

Whose Antiquarianism? Europe Versus China in the Chinese Rites  
Controversy  
D. E. Mungello (Baylor University)

Accommodation and Conflict: The Paradoxical Dynamics of Joachim Bouvet's  
Classical Studies in Early Qing China  
Hu Minghui (University of Chicago)

Thinking About "Non-Chinese" in Ming China  
Leo K. Shin (University of British Columbia)

Qing Views of Europeans in the Huang Qing Zhigong Tu (Qing Imperial  
Illustrations of Tributary Peoples)  
Laura Hostetler (University of Illinois)

Comment  
Jonathan Spence (Yale University)

Registration

Attendance is free of charge, but pre-registration is requested. For  
further information and to register (include name, affiliation, and  
contact information) please call 212-501-3019 or email to

antiquarianism@bgc.bard.edu.

#### Location

The conference will take place at the Leonard Nimoy Thalia Theater at Symphony Space, located at 2573 Broadway, New York (entrance on 95th Street between Broadway and West End Avenue).

Symphony Space can be reached conveniently on the red subway lines 1, 2, 3, or 9 (get off at 96th Street Station), or bus lines M104 on Broadway, or M7 and M11 uptown on Amsterdam Avenue.

#### Reception

A reception in honor of the speakers will take place at the Bard Graduate Center at 18 West 86th Street (between Columbus Ave. and Central Park West) on Thursday, 25 March, 6:30 p.m. Everyone attending the conference is welcome.

#### Reference:

CONF: Age of Antiquaries in Europe and China (25.-27.3.04). In: ArtHist.net, Dec 13, 2003 (accessed Jul 5, 2025), <<https://arthist.net/archive/26050>>.