for historical knowledge. Antiquarian studies became closely intertwined with the collection and display of antiquities, further consolidating the integration of textual scholarship, material culture, and historical interpretation. In this way, the Renaissance concept of antiquity emerged as a dynamic and multifaceted construct: not a static inheritance, but a field of inquiry shaped by critical analysis, empirical observation, and creative engagement with the past.

Lit. Momigliano 1950; Weiss 1958; Burke 1969; Weiss 1969; Southern 1970; Rizzo 1973; Southern 1995; Barkan 1999; Southern 2002; Siraisi 2003; Tafuri 2006; Herklotz 2007; Missere Fontana 2009; Stenhouse 2009; Goeing, Grafton and Michel 2013; Jovanović 2013; Gudelj 2014a; Novaković 2014; Stenhouse 2014; Laureys and Mazzocco 2016; Stenhouse 2017; Špoljarić 2017; Blanchard and Severi 2018; Christian and De Divitiis 2018; Schnapp 2019.

Damiano Acciarino

2.2.1 Cassius Dio

Dione historico delle guerre & fatti de romani: tradotto di greco in lingua vulgare, per m. Nicolo Leoniceno. Con le sue figure à ogni libro, opera nuovamente venuta in luce, ne più in lingua alcuna stampata

Impresso in Vinegia: per Nicolo d'Aristotile di Ferrara detto Zoppino, 1533.

220x160mm

Rovinj City Museum, Inv. No. S 2.432

This 1533 Italian edition presents Cassius Dio's account of Roman history from its legendary foundation to the early third century CE. Combining political narrative, military history, and biographical portraiture, the work examines in depth the rise and fall of the Republic, the emergence of imperial rule, and the exercise of power by emperors and elites.

The work of Cassius Dio resurfaced in Europe during the Renaissance, when the first scholars began systematically returning Greek manuscripts to the continent from Constantinople. It was Giovanni Aurispa who brought Dio's *Roman History* back from obscurity. The codex he consulted has not yet been definitively identified, but it may be related to Laurentianus Plut. 70.10 in Florence, which was copied by Georgius Chrysococces. Aurispa himself produced the first Latin translations of excerpts from Dio's history (book 38), focusing mainly on the dialogues and discourses. These would also appear in print in 1510.



Both manuscript and printed version of the book attracted a great deal of attention from fifteenth- and sixteenth-century scholars. It certainly passed through the hands of Guarino Veronese. Thanks to Bessarion's donation to the Library of Saint Mark in Venice, two additional manuscripts of Dio (Marc. gr. 395 and 396) circulated among the learned community. The presence of Dio's work is also signalled in Rome, in the collection of Pope Sixtus IV (Vat. gr. 144 and 993).

By the end of the fifteenth century, philological interest in Dio's work had developed – for example, Politian discussed two controversial passages in his *Miscellanies* (1489).

The *editio princeps* of Dio's Greek text was sent to the printers rather late, in 1548, by Robert Estienne, even though Marcus Musurus had been pushing for its publication since 1515. Finally, Nicolò Leoniceno published the first complete translation of the work in 1526 (Latin) and in 1533 (Italian).

Lit. Boissevain 1895–1931; Sabbadini 1905; Pfeiffer 1976; Fryde 1983; Wilson 1996; Mallan 2023, pp. 109–131.

Damiano Acciarino

2.2.2 Johannes Rosinus

Romanarum antiquitatum libri decem ex variis scriptoribus summa fide singularique diligentia collecti a Ioanne Rosino Bartholomaei F. Isennacensi Thuringo. Cum indicibus locupletissimis

Lugduni: Sybille de La Porte, 1585.

360x240mm

Rovinj City Museum, Inv. No. S 2.687



This 1585 Lyon edition of Johann Roszfeld's *Romanarum antiquitatum libri decem* offers a systematic survey of Roman antiquities. The German antiquarian scholar, Johann Roszfeld, also known as Rosinus, organised the material into ten books devoted respectively to the topography and population of Rome; gods, temples and religious culture; priesthoods and institutions; the calendar and festivals; public and private life; political organisation; and the Roman military.

Rosinus's collection is one of the finest examples of early modern scholarship concerning the history of classical knowledge in terms of its organisation, scope, and level of detail. Although Rosinus was a Reformed intellectual who had never visited Rome, his ability to digest, compile, and rearrange previous studies on the subject produced one of the most successful works on the interpretation of the Roman past in all its multifaceted forms.

Romanarum antiquitatum libri was first published in 1583 in Basel by the Italian printer Pietro Perna. Subsequent editions promptly followed: the work was printed again in Lyon in 1585, 1606, 1609, and 1663; in Geneva in 1611, 1620, 1632, 1640, and 1659; and in Cologne in 1620, 1645, and 1662. The latest editions were issued in the Low Countries, primarily in Amsterdam (1685 and 1743), but also in Utrecht (1701). An adaptation for didactic use was edited by Friedrich Hildebrand and published in Jena in 1653. However, the most significant adaptation of the work was carried out by the Scottish scholar and spy Thomas Dempster, who added extensive prolegomena to the text, creating a commentary on Rosinus's treatise.

Rosinus's methodological approach combines literary erudition derived from classical sources, often repurposing information from previous publications on the subject (e.g. Raffaele Maffei's *Commentaria*, 1506), and archaeological knowledge encompassing epigraphic inscriptions, numismatic specimens, architectural drawings, and fragments of statues. As with the textual scholarship, the images reproduce previously published plates, revealing the highly compilative nature of the work itself.

Lit. Dempster 1613; Eckhard 1787; Hoche 1889, pp. 237–239; Herklotz 1999, p. 247; Hermanns 2012, cols 1078–1080.

Damiano Acciarino

2.3 COINS AND INSCRIPTIONS

The collecting of inscriptions—direct witnesses to the Latin language that were not mediated through manuscript copies—became a central concern of early humanists. The earliest documented collections from the eastern Adriatic were assembled locally. One such collection is preserved in the codex known as the *Tragurinus*, now held in the Biblioteca Marciana in Venice (MS Lat. XIV, 124 [4044]). In the 1430s, the Zadar canon Juraj Benja (Giorgio Begna) copied classical texts into this small codex and presented it to his friend Petar Cipiko (Pietro Cippico) of Trogir, who subsequently added Roman inscriptions collected in the region (Neralić 2012; Lučin 2014; Lučin 2018).

In Split, the collecting of inscriptions as objects and as texts came together. Dmine Papalić (Domenico Papali) transferred inscriptions from the ruins of Salona to his palace, creating the earliest documented lapidary collection in present-day Croatia. Displayed within a patrician residence, the stones served both as historical evidence and as elements of a humanist domestic environment (Belamarić 2001). Marko Marulić (Marco Marulo) drew on this collection in his *In epigrammata priscorum commentarius*, compiled between around 1503 and 1510, and now held in the Bodleian Library in Oxford