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Collana	Brill's studies in intellectual history, , 0920-8607 ; ; volume 135
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Soggetti	Papacy - History - 1566-1799 Rome (Italy) Civilization Christian influences History 17th century
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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Preliminary Material -- Introduction: When the bees flew -- Prologue: Giacinto Gigli, chronicler, or: power in the streets of Rome -- Chapter One: The Barberini build a chapel, or: rising to power in post-Tridentine Rome -- Chapter Two: Maffeo Barberini-Urban VIII, the Poet-Pope, or: the power of poetic propaganda -- Chapter Three: The 'Days and Works' of Francesco, Cardinal Barberini, or: how to be a powerful cardinal-padrone? -- Chapter Four: Prince Eckembergh comes to dinner, or: power through culinary ceremony -- Chapter Five: The Bare Feet of St Augustine, or: the power of religious images -- Chapter Six: Lucas Holste (1596-1661), scholar and librarian, or: the power of books and libraries -- Chapter Seven: Ibrahim al-Hakilani (1605-1664), or: the power of scholarship and publishing -- Chapter Eight: Urban VIII between White Magic and Black Magic, or: holy and unholy power -- Epilogue: The Return of the Muses: Instruments of cultural policy in Barberini Rome, 1623-1644 -- Conclusion: "L'età fortunata del Mele", or 'Honey's Happy Age': The Barberini pontificate as a generation, a crossroads—problems of perspective -- Index.
Sommario/riassunto	In ten chapters, partly case-studies, this monograph analyzes the (new) ways in which cultural manifestations were used to create the necessary preconditions for (religious) policy and power in the Rome of Urban VIII

(1623-1644). It was the intensified interaction between culture and power-politics that created what we now call 'the Baroque'. Based on a rich variety of, hitherto largely unexplored, primary sources, the book addresses the basic issues of papal power in the post-Tridentine period. It does not study actual papal politics, but rather the cultural forms that were essential to the representation and legitimatization of the papacy's power, both secular and religious and that (co-) determined the effectiveness of papal policy. Precisely during Urban's long pontificate, the manifold, always imaginative and often unexpected uses of power representation became, in the end, not so much a series of cultural forms as, in a sense, the structure of early modern (Roman) society.
