

1. Record Nr.	UNINA9910814034103321
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Titolo	Religion in republican Rome : rationalization and ritual change // Jorg Rupke
Pubbl/distr/stampa	Philadelphia, : University of Pennsylvania Press, c2012
ISBN	1-283-89814-4 0-8122-0657-6
Edizione	[1st ed.]
Descrizione fisica	1 online resource (328 p.)
Collana	Empire and After
Disciplina	292.07
Soggetti	Religion and culture - Rome Rome Religion Rome Religious life and customs
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. [261]-299) and indexes.
Nota di contenuto	Front matter -- Contents -- Introduction -- Chapter 1. The Background: Roman Religion of the Archaic and Early Republican Periods -- Chapter 2. Institutionalizing and Ordering Public Communication -- Chapter 3. Changes in Religious Festivals -- Chapter 4. Incipient Systematization of Religion in Second-Century Drama: Accius -- Chapter 5. Ritualization and Control -- Chapter 6. Writing and Systematization -- Chapter 7. The Pontifical Calendar and the Law -- Chapter 8. Religion and Divination in the Second Century -- Chapter 9. Religion in the Lex Ursonensis -- Chapter 10. Religious Discourses in the Second and First Centuries: Antiquarianism and Philosophy -- Chapter 11. Ennius's Fasti in Fulvius's Temple: Greek Rationality and Roman Tradition -- Chapter 12. Varro's tria genera theologiae: Crossing Antiquarianism and Philosophy -- Chapter 13. Cicero's Discourse on Religion -- Chapter 14. Greek Rationality and Roman Traditions in the Late Republic -- Notes -- Bibliography -- Index Locorum -- General Index -- Acknowledgments
Sommario/riassunto	Roman religion as we know it is largely the product of the middle and late republic, the period falling roughly between the victory of Rome over its Latin allies in 338 B.C.E. and the attempt of the Italian peoples in the Social War to stop Roman domination, resulting in the victory of

Rome over all of Italy in 89 B.C.E. This period witnessed the expansion and elaboration of large public rituals such as the games and the triumph as well as significant changes to Roman intellectual life, including the emergence of new media like the written calendar and new genres such as law, antiquarian writing, and philosophical discourse. In *Religion in Republican Rome* Jörg Rüpke argues that religious change in the period is best understood as a process of rationalization: rules and principles were abstracted from practice, then made the object of a specialized discourse with its own rules of argument and institutional loci. Thus codified and elaborated, these then guided future conduct and elaboration. Rüpke concentrates on figures both famous and less well known, including Gnaeus Flavius, Ennius, Accius, Varro, Cicero, and Julius Caesar. He contextualizes the development of rational argument about religion and antiquarian systematization of religious practices with respect to two complex processes: Roman expansion in its manifold dimensions on the one hand and cultural exchange between Greece and Rome on the other.
