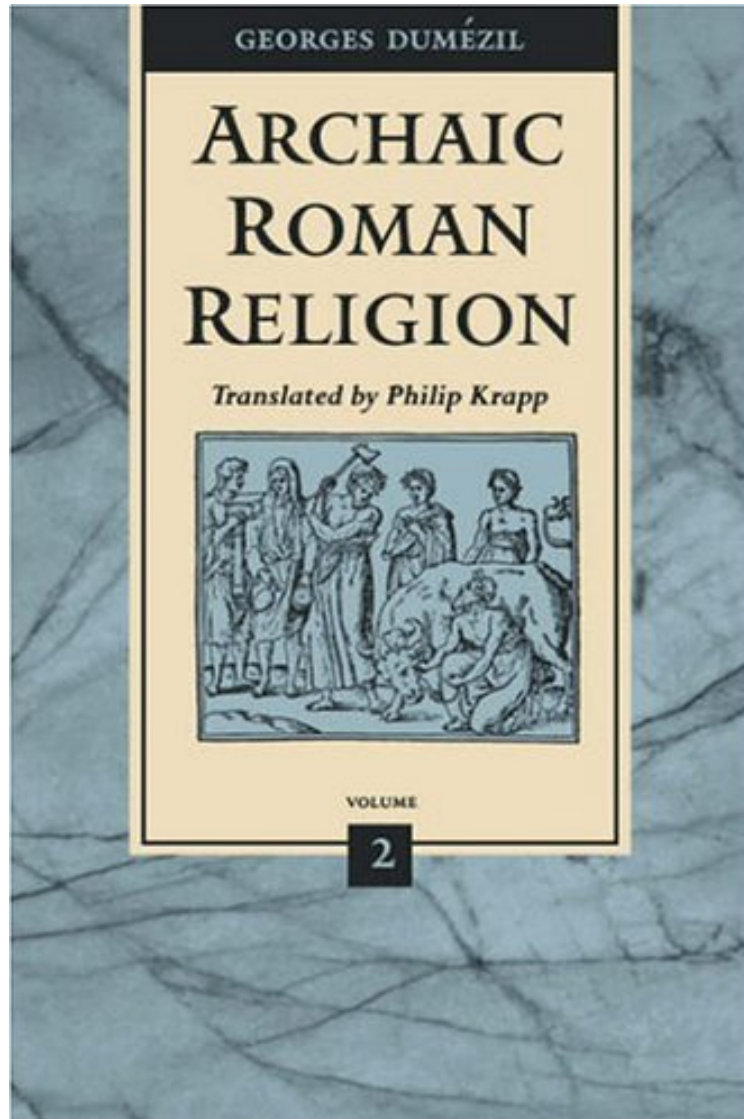


## Archaic Roman Religion, Volume 2

*Georges Dumzil*

*audiobook / \*ebooks / Download PDF / ePub / DOC*



DOWNLOAD



READ ONLINE

#1852057 in Books Johns Hopkins University Press 1996-11-20 Original language: English PDF # 1 9.00 x .73 x 6.00l, .96 #File Name: 0801854814321 pages | File size: 50.Mb

**Georges Dumzil : Archaic Roman Religion, Volume 2** before purchasing it in order to gage whether or not it would be worth my time, and all praised Archaic Roman Religion, Volume 2:

2 of 3 people found the following review helpful. Quite interesting work By Christopher R. Travers In "Archaic Roman Religion," Dumézil seeks to address the topic of early Roman religion. Roman religion, as Jaan Puhvel points out (in Comparative Mythology) is traditionally one of the three pillars of comparative Indo-European studies, along with Indian and Germanic material. While Volume 1 spends a lot of time trying to go through the Old Capitoline Triad as representative of Dumézil's three function theory (a theory which I personally think was overextended by Dumézil and

taken in the wrong directions, but which is based on some valid observations), volume 2 discusses primarily foreign influences on Roman religion and the overall structure of religion within the republic. An appendix includes This volume is not sparse on facts, contrary to the comments of another commenter. Despite the age of the work, and that it must be seen as somewhat dated in some areas (particularly the discussion of the interplay of Carthaginian and Roman religion), the book is still worth reading. However, I cannot recommend it as the only book you'd ever read on a topic. Religion in the Roman Empire (Blackwell Ancient Religions) in particular is a book that should be read as well in part because of the insight it offers on the nature of religion in Carthage and other Semitic cultures within the Roman empire. However, on the whole, this book is sufficiently informative to provide the reader unique insights and facts, and I would highly recommend it despite its age and intervening discoveries by other scholars. 0 of 0 people found the following review helpful. more history By Roberto Quintas I have read the first volume and need to read this second. It is well written and has a solid historical basis. A must read to all pagans. 15 of 17 people found the following review helpful. An invitation to discovery By F. P. Barbieri... The beauty of the style, the fascinating glimpses of worlds beyond - the Vedic, Teutonic, Celtic and other data deployed casually and yet much to the point, the intellectual penetration and the ability to see common threads in different things and differences in similar things - riveted my interest for ever on the history of culture. It is true that the English version does the style of the original no favours - one must remember that the anthropologist Levy-Strauss, a man well able to judge, compared Dumezil's style to that of Voltaire: probably the highest compliment a French writer can pay to another. However, the whole is still eminently readable. It demands, however, a certain kind of reader: one who does not mind being challenged, who does not mind being introduced to unknown and obscure facts, who has no need to be cradled in his or her own convictions, and who does not mind a certain kind of pugnacity. For there is no doubt that Dumezil, this courtly old French gentleman with exquisite old-world manners, who charmed almost everyone who came into contact with him - including myself - was a fighter. His presence in the academic world was a solitary and battling one; he once wrote to me that he utterly refused to become a "chef d'école" and form his own academic party (this is perhaps the reason why latter-day Dumezilians are numerically rather scarce and academically not too impressive). Certainly the bites he takes out of scholars with opposing views are merciless; but one has to say that he always fought fair and face to face, that he rarely attacked anyone who had not attacked him first (comparative Indo-European studies are still today a rather contentious field) and that he never would have considered sinking to the level of the famous historian who once organized a congress "about" Dumezil's own work, or rather against it, without so much as letting Dumezil or any of his friends know about it. Now that is indeed base. Be that as it may, this book is a classic that will last as long as the work of Mommsen, or Tocqueville, or Gibbon. As an introduction to archaic Roman religion, as a systematic textbook, it may perhaps disappoint, since it neither covers all the main points systematically nor leaves out matters that interest the author but that are not, of themselves, equally important. But as an inspiration to further research, as an introduction to the idea that history is not a collection of data but an intellectual adventure, as an intellectual adventure in itself, it is magnificent. Twenty years after reading it for the first time, I went back to it, having, in the meantime, read, written and published myself about archaic Roman religion; and, guess what? Not only was the book as fresh as new, but I immediately found a whole series of new ideas and areas to develop, waiting for me to be ready to recognize them.

When St. Paul and St. Peter reached Rome they encountered a state-sponsored religion that had been established for centuries. Amid the shrines and temples of Rome, the Romans sought to preserve and strengthen a religion especially suited to the ambitious city. But Roman religion had also proved permeable to many influences, from Greece, Egypt, Persia, and other parts of Italy. What then was truly Roman, and what had Romans done with their borrowings to stamp them with Roman character? By exhaustive study of texts, inscriptions, and archaeology of Roman sacred places, Dumezil traces the formation of archaic Roman religion from Indo-European sources through the development of the rites and beliefs of the Roman republic. He describes a religion that was not only influenced by the other religions with which it came into contact, but influenced them as well, in mutual efforts to distinguish one nation from another. Even so, certain continuities were sustained in order to achieve a religion that crossed generations and ways of life. The worship of certain gods became the special concerns of certain parts of society, all of which needed attention to assure Rome's success in war, civil administration, and the production of food and goods.

Among the foremost scholarly achievements of our time. (New Comparative Mythology) A valuable permanent addition to the lore of myth and the stories of divinities. (Christian Century) From the Back Cover By exhaustive study of texts, inscriptions, and sacred places, Georges Dumezil traces the formation of archaic Roman religion from Indo-European sources through the development of the rites of the Roman republic. He describes a system of beliefs that not only was influenced by other religions with which it came into contact but that influenced them as well. About the Author Georges Dumezil, author of more than thirty books and hundreds of research articles, many of which are widely translated, was one of the most productive and provocative scholars of modern comparative religion for more than half a century. Among his other works are *Destiny of a King*, *Destiny of the Warrior*, *Gods of the Ancient Northmen*,

and Plight of a Sorcerer.