

Religion der römischen Provinzen

Edited by Hubert Cancik and Jörg Rüpke

in association with Carsten Colpe, Peter Herz, Christoph Marksches, John Scheid, and Guy G. Stroumsa

In the *Religion der römischen Provinzen (The Religion of the Roman Provinces)* series, an attempt is made to describe the religious history of the Mediterranean during the period of its integration by the Roman Empire. A chronological and spatial matrix for this is based on the establishment of the provinces (from the 3rd century BC on) and their subdivision into new imperial provinces in late antiquity. The volumes focus on the new developments, on the importation of new religious signs and media from the religious centers, in particular, but not only from Rome, on the Romanization of existing traditions, on the development of new religious forms, which often involved the creation of new provincial societies. All the studies deal with regional developments and their connection to supra-regional developments, their involvement in the economic and administrative structures, their mobility and the diversity of cultural exchanges in the Roman Empire. Although the volumes differ in their tables of contents, their selection of sources as well as the epochs, they do try to achieve a certain conceptual and methodological uniformity and to give a comprehensive coverage of their subject by using all these narratives on the individual provinces to sum up the Roman epoch of Mediterranean religious history.

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Kunz, Heike

Sicilia

Religionsgeschichte des römischen Sizilien

Volume 4
2006. XX, 424 pages.

ISBN 9783161490859
cloth 129,00 €

A study of Sicilia, the oldest Roman province, enables us to reconstruct religious communication from early imperial times up to the conclusion of the formation of the Roman Empire. Heike Kunz examines the social, political, legal and cultural manifestations of religion in the province of Sicilia. These include the religious policies of the governing elite, religious law, myths (for example the Aeneas legend), rituals in public and private cults, religious organization, the »fasti« of Taormina, individual sacred buildings, the form of local panthea as well as the origin and the growth of individual cults. With the meeting of Rome and Sicily, which was influenced by Greece and also by elements of Punic religion, there was a clash between two religious cultures whose behavior is studied as it was influenced by a newly created political region.

Spickermann, Wolfgang

Germania Inferior

Religionsgeschichte des römischen Germanien II

Volume 3
2008. XXIII, 392 pages.

ISBN 9783161493812
cloth 139,00 €

In this chronicle, which is similar to a handbook, Wolfgang Spickermann presents the history of religion in the province of »Germania Inferior« from the time of the Roman conquest up to the spread of Christianity and the decline of provincial religion in the 6th century AD. Based on the topography of the places of ritual worship discovered, the author describes their development and the arrangement and furnishing of their rooms in four clearly defined periods of time. His study provides knowledge about the gods worshipped, the operators of the shrines and their relationship to the regional and local Panthea. The author succeeds in doing justice to the regional differences in the Lower German province and at the same time in providing a broad view of the religious conditions in the entire area.

Spickermann, Wolfgang

Germania Superior

Religionsgeschichte des römischen Germanien I

Volume 2
2003. XXIII, 663 pages.

ISBN 9783161466861
cloth 154,00 €

In a handbook-like chronicle, Wolfgang Spickermann presents the history of religion in the province of »Germania Superior« from the time of the conquest up to the spread of Christianity and the decline of provincial religion in the 6th century AD. Based on the topography of the cultplaces discovered, the author describes their development and the arrangement and the furnishings of their rooms in four clearly defined periods of time. His study provides knowledge about the gods worshipped, the operators of the shrines and their relationship to the regional and local Panthea. The author succeeds in doing justice to the regional differences in the Upper German province and at the same time in providing a broad view of the religious conditions in the entire area.

Belayche, Nicole

Judaea-Palaestina

The Pagan Cults in Roman Palestine (Second to Fourth Century)

Volume 1
2001. XXI, 386 pages.

ISBN 9783161471537
cloth 109,00 €

The religious history of Palestine has not yet been studied as that of an ordinary, Roman province. Until now, scholars have mainly highlighted the two, monotheistic religions, Judaism and Christianity. If Palestinian uniqueness comes actually from them, pagan Palestine little differed from the rest of the Roman – especially eastern – world and was in fact a real religious mix due to its history in the Hellenistic and Roman periods. Nicole Belayche examines the pagan part, quantitatively the majority, of the Palestinian population between 135 and the fourth century. As a consequence of the two revolts of 66–70 and 132–135, pagan peoples had been settled all over the territory and pagan cults – *avodah zarah* to speak as a *Mishnah* – spread with them. Data of various natures and religious origins allow one to reconstruct the ritual aspects of the pagan cults. The collection of gods is varied and their origins recall local history, Semitic but above all Graeco-Hellenistic and then Roman. They prove the adherence of the province to the main religious trends of the imperial, Graeco-eastern ensemble. The pagan religious life is studied for itself and in the relationship of the pagans to the Jewish population, since monotheistic and polytheistic communities did not live in closed worlds. The general plan of the book follows them city by city in order to respect the juridical status of the communities and their cultural personality. Second to fourth century Judaea-Palestine offers a good short cut to the religious procedures at work in the already Hellenized Roman provinces, perhaps the best one due to local history. The mechanics of cohabitation in the system of Graeco-Roman cultural representation functioned here as elsewhere because the monotheistic communities, Jewish then Christian, from the third century on, did not risk intermixing. As in the rest of the Empire, Constantine's reign was not an effective turning point and pagan cults still flourished until the end of the fourth century at least.