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CICERO AND THE RISE OF DEIFICATION AT ROME

One of the major innovations brought to Roman politics by Caesar and his imperial successors was the cult of the deified ruler. This had Hellenistic precedents, and it has long been known that some of the Roman generals such as Pompey had accepted divine favors when campaigning in the Eastern Mediterranean. This book takes a very innovative approach by considering the various ways in which Cicero, one of the most important political and cultural figures of the late Republic, tentatively explores connections between humans and the divine and immortality in his speeches and political and philosophical works. In particular, it examines Cicero's explorations of apotheosis and immortality in the *De re publica* and *Tusculan Disputations* as well as his attempts to deify his daughter Tullia. The results provide a fascinating and hitherto unacknowledged context for considering the later innovations of the Caesars.

SPENCER COLE is Associate Professor in the Department of Classical and Near Eastern Studies at the University of Minnesota. His publications include articles on Roman religion in both the Republican and imperial periods, Augustan poetry, and Greek drama. He is also a contributor to *The Routledge Dictionary of Ancient Mediterranean Religions*.

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Contents

<i>Acknowledgments</i>	<i>page</i> vi
Introduction	I
1 The cultural work of metaphor	18
2 Experiments and invented traditions	63
3 Charting the posthumous path	111
4 Revisions and Rome's new god	149
Conclusions	185
<i>References</i>	199
<i>Index</i>	206

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At Columbia, a rich and rewarding seminar on Cicero's *De oratore* taught by Jim Zetzel presented Cicero as a cultural force every bit as creative as his contemporaries Catullus and Lucretius; here I started to learn to read Cicero as such. Working with William Harris and John D'Arms at Columbia also enlarged my scholarly horizons. This book is based on a Columbia dissertation advised by Jim Zetzel with readers who have continued to be generous with their advice, support, and friendship: Joy Connolly, Katharina Volk, and Gareth Williams. One is of course grateful to the person who gave them their first job in the field. I thank Denis Feeney for this, but more importantly, for his seminal work on literature and religion. As the following pages will reveal, the conception of

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Acknowledgments

vii

Roman religion as a dynamic set of cultural processes is much indebted to Feeney's formative studies. My colleagues Betty Belfiore, Chris Nappa, and George Sheets have been especially supportive in my time at Minnesota. My colleague Andy Gallia along with the Cambridge University Press readers offered countless insightful suggestions and criticisms that have helped refine and reframe arguments set out in this book. Good friends in the field have made life in the profession quite satisfying: misadventures in and out of academia with Ethan Adams, Francisco Barrenechea, John Chesley, Chris Chinn, and Richard Graff are unforgettable. Above all, thanks to my wife Daisy Terrazas for being the brilliantly funny, beautiful person that she is.