

The topic presents a serious difficulty: how to keep separate for the reader incestuous ‘marriage’ (for Romans, a *matrimonium iniustum*, not a valid marriage) and incestuous sexual relations outside marriage. The organization adopted here frequently obscures the difference. Yet M. is rightly alert (p. 352) to the distinctions drawn by the authorities in setting penalties: it mattered if the culprit was a woman or was young, ignorant of the law or of the family relationship, had publicly entered what he or she thought was a marriage, or was simultaneously committing *stuprum* or adultery. Another distinction which seems insufficiently highlighted corresponds with *ius gentium*/Roman law categories. There has been and is a range of responses to sexual intercourse with *cognati*: that between ascendant and descendant evokes surer condemnation than that with collaterals. Degree of relationship matters and culture affects reactions. (Some US undergraduates express shock on being told that the Romans allowed marriage with first cousins.)

There is a bibliography and an *index locorum*, but no index of persons or topics. The book scrupulously and often judiciously collects and scrutinizes rich and difficult material, and is full on scholarship, but this does not make the reader’s task easy.

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RELIGIOUS ASSOCIATIONS

U. EGELHAAF-GAISER, A. SCHÄFER (edd.): *Religiöse Vereine in der römischen Antike. Untersuchungen zu Organisation, Ritual und Raumordnung*. (Studien und Texte zu Antike und Christentum 13.) Pp. viii + 310, ills. Tübingen: Mohr Siebeck, 2002, Paper, €64. ISBN: 3-16-147771-5.

In the last 200 years there were two great and distinct periods in the study of Roman *collegia*. The first was inaugurated by T. Mommsen’s slim volume (1843), and reached its culmination in the monograph of W. Liebenam (1890) and the massive opus of J. P. Waltzing (1895–1900). Collection of inscriptions and elucidation of realia were two lasting achievements; the third element, the law of association, continued to be hotly debated in the next century, with two protagonists rising, L. Schnorr von Carolsfeld (1933) and F. de Robertis (with numerous articles and books from 1932 to 1995). Mommsen was speaking of *collegia et sodalicia*, Waltzing of *corporations professionnelles*, Schnorr of *juristische Person*, de Robertis of *diritto, fenomeno, and regime associativo*. The present age, and the present collection of articles, retreats from law and from detailed exegesis of literary and epigraphical texts, and prefers to ponder weightier subjects described as *Strukturen* and *Raumordnung*. A. Bendlin offers ‘Forschungsgeschichtliche Anmerkungen zu den Mustern sozialer Ordnung in Rom’ (pp. 9–40); they are rich in ‘theory’ and poor in history. Any remarks on *historia studiorum* must be grounded in the epoch in question; for an exemplary treatment of a selected subject, see J. S. Perry, ‘Ancient *Collegia*, Modern Blackshirts?: The Study of Roman Corporations in Fascist Italy’, *IJCT* 8/2 (2001), 205–16 (also with interesting observations on Waltzing and the *syndicalisme*). Bendlin rightly stresses the extreme variety of Roman associative arrangements; they indeed permeated the whole society. Yet the net is cast impossibly wide. For what useful goal is served when we talk in this context of *res publica*, *populus*, or cities? Or of schools? (as does C. Marksches [pp. 97–120], who, however, does not discuss schools as associations but

rather delves into the content of Christian education). And what is a religious association? J. Rüpke bridges—or obscures—the gap between public and private and includes here the official *collegia sacerdotum*. He defines them as ‘Religiöse Vereine der Oberschicht’ (pp. 41–67); I would define them as public bodies to which in practice only members of the ‘upper class’ were able to gain entry. His stress is on sacerdotal banquets, not on doctrine or deliberations. Allegedly neither pontiffs nor augurs possessed an *Amtslokal* and a permanent archive. Now we do not have Roman central archives at all (of the senate, censors, etc.); ergo they did not exist? Priestly archives were an indispensable tool in maintaining the *pax deorum*; careful record had to be kept of the gods’ anger and favor, and of their response to entreaties and expiations. Two papers deal with religious associations of the *Unterschicht*: A. Avram discusses the dionysiac *thiasos* in Kallatis (pp. 69–80), and I. Dittmann-Schöne (pp. 81–96) studies the exercise of cult in the professional associations in imperial Asia Minor (including Jews and Christians).

The second part is devoted to ‘Raumwahrnehmung und Gemeinschaft’, the communal experience of space, a topic that lends itself to ponderous jargon, and we get a lot of it. A pity for archaeological investigations have vastly enriched our knowledge of the topographical and material environment of the *Vereinswesen*; in the first place praise is due to B. Bollmann, *Römische Vereinhäuser* (Mainz, 1998), a thorough study of the *scholae collegiorum* in Italy (for the provinces, see J. R. Carillo Díaz-Pinés, ‘Las sedes de corporaciones’, *Anales de Arqueología Cordobesa* 6 [1995], 29–77 at 48–62). In the present volume U. Egelhaaf-Gaiser discusses ‘Religionsästhetik und Raumordnung’, taking as an example seats of corporations (some quite putative) in Ostia (pp. 123–72). She rightly dwells on the hierarchic arrangement of space within and without the buildings (some areas being generally accessible and some only to a limited group), and on the rôle of *scholae* as places of collective memory and current propaganda, adorned with honorific inscriptions and statues (a situation of which both the ancients and the scholars of the last two centuries were well aware, and moreover they were able to describe it in simple language). The topic is pursued by A. Schäfer with respect to the headquarters of the Iobacchi in Athens, with a full catalogue of the finds (pp. 173–220), and by H. Schwarzer, who writes about *Vereinslokale* in Hellenistic and Roman Pergamon (pp. 221–60). The volume is rounded off by U. Verstegen’s study of the space arrangement (one notes various levels of exclusion of penitents) in Christian basilicas of the fourth and fifth centuries (pp. 261–97). Observations by Egelhaaf-Gaiser and Verstegen may give an impulse to a thorough investigation (with a full *corpus* of testimonies and not merely scant references) of space classification and space restrictions (it is, however, surprising that no author in this volume evinces interest in the status, legal, sacral, or augural, of Roman *templa*). The arrangement and control of space reveals itself as an instrument of social stratification and political power, of inclusion and exclusion, from the heights of the Roman *curia* and Christian basilica to the *scholae* in the humble world of the *collegia*.

Thus a very catholic collection, but interestingly no author utters a complaint that the various associations of *cultores deorum* are still waiting for a *corpus* of testimonies. An updated Waltzing is also urgently needed (we have only a limited first step: G. Mennella and G. Apicella, *Le corporazioni professionali nell’Italia Romana. Un aggiornamento al Waltzing* [Naples, 2000]). We ought to try new lenses and sieves to view and sift our material, but we will be well advised not to take fancy words as a cipher to knowledge.

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