

in 2003. It studies the social impact of collegium-membership in Italy and in the Gallic-Germanic provinces under the Principate.

The introduction (p. 1-41) presents the concept of « sociability » and how it underlays participation in voluntary associations. Besides enjoying « sociability » the collegiate hope to increase their social capital and realize ambitions outside their collegium.

Part I (p. 43-203) analyses how college membership conferred prestige and respectability. « Collegiate » status was shared by members from different social backgrounds, ranging from slaves to local notables (although both extremes were exceptional). Membership of professional occupations was honorable for the plebs media, particularly for freedmen. *Collegia* were hierarchically structured. The larger a *collegium* was, the more selective and exclusive its hierarchy and the more prestigious collegiate office-holding became. *Collegia* served as recipients for semi-public munificence. Relations between *collegiati* were modeled on *amicitia*, relying on solidarity and mutual assistance. Thus *collegia* allowed wealthy members to acquire prestige by helping their co-members or by spending on behalf of the *collegium*-community.

Part II (p. 205-369) deals with the place of *collegia* within Roman society. *Collegia* were an inseparable part of civic society (« la cité »). Collegiate and civic honors converged. Some high ranking *collegiati* achieved decurionate or equestrian status, many became (*seviri*) *augustales*, some received public tokens of honor. The *ordo augustalium* in particular appears closely connected with the *collegia*. Wealthy *collegiati* and *collegia* were honored as public benefactors. The prominence of *collegia* was visualised in their *scholae*, temples and monuments built in public places.

Because *collegia* were an integral part of urban life but membership was not restricted to citizens, they served to integrate migrants. This is particularly clear in Ostia and Lugdunum.

TRAN (N.), *Les membres des associations romaines : le rang social des collegiati en Italie et en Gaules, sous le Haut-Empire.* - Rome : École française de Rome, 2006. - 578p. : bibliogr., index. - (Collection de l'École française de Rome, ISSN : 0223.5099 ; 367). - ISBN : 2.7283.0556.0.

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*Collegia* maintained formal contacts with municipal authorities, manifested their loyalty to the emperor and sought to establish contacts with the imperial administration, particularly the *annona*. Tran rejects Sirks's thesis that the *corpora* working for the *annona* were created and controlled by the state.

Part III (p. 377-518) studies the social networks of *collegium*-members on the basis of membership lists. Similarity of names suggests that *collegium* relations were often extensions of other relations, primarily between co-freedmen, and patrons and freedmen. These « groups » of namesakes are « nébuleuses » rather than « entités unitaires ». Occupational co-operation is likely, but *collegia* were no instruments of economic control for patrons over freedmen. The « nébuleuses » attest the potential of *collegia* to promote social mobility. The group of collective patrons which a *collegium* elected was typically heterogeneous, including (former) *collegiati* and municipal or (sometimes) imperial aristocrats. It served as a waiting room for successful *collegiati* to achieve aristocratic status.

This work is visibly the revised version of an original doctoral thesis and retains some of this genre's typical defects : excessively elaborated case studies, long footnotes, blind spots, etc... This is particularly clear in the third part, the chapters of which consist of long self-contained studies. Each is persuasive in itself, but although they elaborate the same themes, their lack of coherence obscures the general points the author wishes to make.

The concept of « nébuleuses » is interesting and avoids drawing conclusions from mere similarity of names. Yet, in some cases, particularly where prominent notables are involved, networks analysis would have been welcome. The concept of « density » (the number of effective links between group members compared to the possible number of links) and centrality would surely have been useful.

The author limits himself to the study of *collegiati*. Relations outside the *collegia* are rarely elaborated. Thus, he makes no mention of the fascinating dossier of the *fabri (subaediani)* of Narbo and their patron Fadius Secundus Musa. L. Helvius Frugi, *curator* and patron of the *nautae Rhodanici et Ararici* and *decurio* of Vienna is mentioned several times, but his network is not followed up. Frugi was no doubt related to P. Helvius Masso another *decurio* of Vienna, married to Apronia Casata. She in turn may be linked to C. Apronius Raptor, a *Treverus* residing in Lugdunum as *negotiator vinarius* and *nauta Araricus* and patron of their corporations. Frugi's wife Nameria Titulla may be linked with the *magister* of the *hastiferi* at Vienna, Namerius Euprepes.

The author's methodology is primarily prosopographic. Unfortunately, the repertorium is not included. The numerous tables and the excellent indices partly make up for this absence, and of course for most ordinary *collegiati* little is known beyond their name and *collegium*. Nevertheless, many privileged members, magistrates, benefactors and patrons provide sufficient data to warrant giving them a individual record. Royden has done this for the magistrates of the professional *collegia* in Italy, but Tran's population is much larger than Royden's, whose work in any case leaves room for improvement.

However, these imperfections should not obscure the merits of this work. The author's analysis of collegiate membership as a structural element of the social life of millions of non-aristocratic Romans and of the role of *collegia* as inherent features of Roman social structures throws a fascinating new light on Roman society as a whole.

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