

Bibliography

- Abraham, M. 1988. *Two Medieval Merchant Guilds of South India*. New Delhi. Manohar Publications.
- Abramenko, A. 1993. *Die munizipale Mittelschicht im kaiserzeitlichen Italien: zu einem neuen Verständnis von Sevirat und Augustalität*. Frankfurt. Lang.
- Ackermann, D. 2013. ‘Les prêtrises mixtes: genre, religion et société’, in J. Rüpke, M. Horster and A. Klöckner (eds.), *Cities and Priests: Cult Personnel in Asia Minor and the Aegean Islands from the Hellenistic to the Imperial Period*. Berlin and Boston. De Gruyter: 7–39.
- Adams, C. P. E. 2013. ‘Natural resources in Roman Egypt. Extraction, transport, and administration’, *BASP* 50: 265–81.
- Aleshire, S. B. 1989. *The Athenian Asklepieion: The People, Their Dedications, and the Inventories*. Amsterdam. Gieben.
- Ameling, W. 1983. *Herodes Atticus II. Inschriftenkatalog*. Hildesheim. Olms.
1985. ‘Der Archon Epaphrodeitos’, *ZPE* 61: 133–47.
1990. ‘Κοινὸν τῶν Σιδωνίων’, *ZPE* 81: 189–99.
- Amis, W. D., and Stern, S. E. 1974. ‘A critical examination of theory and functions of voluntary associations’, *Nonprofit and Voluntary Sector Quarterly* 3: 91–9.
- Aneziri, S. 2003. *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine*. Stuttgart. Franz Steiner Verlag.
2020. ‘Associations and endowments *sub modo* in the Hellenistic and Roman period: a multifaceted relationship’, in A. Dimopoulou, A. Helmis and D. Karambelas (eds.), *Iouλίαν Βελισσαροπούλου ἐπανέσται. Studies in Ancient Greek and Roman Law*. Athens. Greek Epigraphic Society: 1–34.
- Apte, V. S. 1957–59. *Revised and enlarged edition of Prin. V. S. Apte's The Practical Sanskrit-English Dictionary*. 3 vols. Poona. Prasad Prakashan.
- Arlt, C., and Monson, A. 2010. ‘Rules of an Egyptian religious association from the early second century BCE’, in H. Knuf, C. Leitz and D. von Recklinghausen (eds.), *Honi soit qui mal y pense. Studien zum pharaonischen, griechisch-römischen und spätantiken Ägypten zu Ehren von Heinz-Josef Thissen*. Leuven. Peeters: 113–22.
2013. ‘Rules of an Egyptian religious association from the early second century BCE’, in R. Ast, H. Couvigny, T. M. Hickey and J. Lougovaya (eds.),

- Papyrological Texts in Honor of Roger S. Bagnall (P. Bagnall)*. Durham, NC. American Society of Papyrologists: 209–13.
- Arnaoutoglou, I. N. 1994. ‘Αρχερανιστής and its meaning in inscriptions’, *ZPE* 104: 107–10.
- 1998a. *Ancient Greek Laws: A Sourcebook*. London and New York. Routledge.
- 1998b. ‘Between *koinon* and *idion*: legal and social dimensions of religious associations in ancient Athens’, in P. Cartledge, P. Millet and S. von Reden (eds.), *KOSMOS: Essays in Order, Conflict and Community in Classical Athens*. Cambridge University Press: 68–83.
2002. ‘Roman law and *collegia* in Asia Minor’, *RIDA* 49: 27–44.
2003. *Thusias heneka kai sunousias. Private Religious Associations in Hellenistic Athens*. Athens. Academy of Athens.
2005. ‘*Collegia* in the province of Egypt in the first century AD’, *AncSoc* 35: 197–216.
- 2011a. ‘Craftsmen associations in Roman Lydia: a tale of two cities?’, *AncSoc* 41: 257–90.
- 2011b. “Ils étaient dans la ville, mais tout à fait en dehors de la cité.” Status and identity in private religious associations in Hellenistic Athens’, in O. M. van Nijf and R. Alston (eds.), *Political Culture in the Greek City after the Classical Age*. Leuven. Peeters: 27–48.
2015. ‘Cult associations and politics: worshipping Bendis in Classical and Hellenistic Athens’, in V. Gabrielsen and Ch. A. Thomsen (eds.), *Private Associations and the Public Sphere. Proceedings of a Symposium held at the Royal Danish Academy of Sciences and Letters, 9–11 September 2010*. Copenhagen. Royal Danish Academy: 25–56.
- 2016a. ‘The Greek text of D. 47.22.4. (*Gai 4 ad legem duodecim tabularum*) reconsidered’, *Legal Roots* 5: 87–119.
- 2016b. ‘Θόρυβος, εὐστάθεια καὶ τὸ κανονιστικό πλαίσιο τῶν αθηναϊκών λατρευτικῶν σωματείων’, *EHHD* 46: 23–78.
- Ascough, R. S., Harland, Ph. A. and Kloppenborg, J. S. (eds.) 2012. *Associations in the Greco-Roman world. A sourcebook*. Waco, TX. Baylor University Press.
- Assmann, J. 2011. *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination*. Cambridge University Press.
- Ausbüttel, F. M. 1982. *Untersuchungen zu den Vereinen im Westen des römischen Reiches*. Kallmünz. Laßleben.
- Bagnall, R. S. 2005. ‘Evidence and models for the economy of Roman Egypt’, in J. G. Manning and I. Morris (eds.), *The Ancient Economy: Evidence and Models*. Stanford University Press: 187–204.
- Bagnall, W. S. 1973. ‘The Archive of Laches: prosperous farmers of the Fayum in the second century’. Unpublished PhD thesis, Duke University.
- Barton, S. C., and Horsley, G. H. R. 1981. ‘A Hellenistic cult group and the New Testament Churches’, *Jahrbuch für Antike und Christentum* 24: 7–41.
- Basak, R. 1919–20. ‘No. 7. The five Damodarpur copper-plate inscriptions of the Gupta period’, *Epigraphia Indica* 15: 113–45.
- Basham, A. L. 1983. ‘The Mandasor inscription of the silk-weavers’, in B. Smith (ed.), *Essays on Gupta Culture*. New Delhi. Motilal Banarsiadas: 93–105.

- Baslez, M.-F. 2004. 'Les notables entre eux. Recherches sur les associations d'Athènes à l'époque romaine', in S. Follet (ed.), *L'Hellénisme d'époque romaine: Nouveaux documents, nouvelles approches (Ier s. a.C.–IIIe s. p.C.). Actes du colloque international à la mémoire de Louis Robert, Paris, 7–8 juillet 2000*. Paris. De Boccard: 105–20.
2006. 'Entraide et mutualisme dans les associations des cités grecques à l'époque hellénistique', in M. Molin (ed.), *Les régulations sociales dans l'antiquité*. Rennes University Press: 157–68.
- Bäumler, A. 2014. 'Prestigekohärenz bei römischen Festen? Vergemeinschaftung und Distinktion bei Festen von römischen Vereinen am Beispiel der *lex collegia eborariorum et citriariorum* (*CIL* 6, 33885)', in B. Backes and C. von Nicolai (eds.), *Kulturelle Kohärenz durch Prestige*. Munich. Utz: 59–82.
- Bekker-Nielsen, T. 2008. *Urban Life and Roman Politics in Roman Bithynia: The Small World of Dio Chrysostom*. Aarhus University Press.
- Bendlin, A. 2011. 'Associations, funerals, sociality, and Roman law: The *collegium* of Diana and Antinous in Lanuvium (*CIL* 14.2112) reconsidered', in M. Öhler (ed.), *Aposteldekret und antikes Vereinswesen: Gemeinschaft und ihre Ordnung*. Tübingen. Mohr Siebeck: 207–96.
- Berger, A. 1951. 'Some remarks on D. 1.2.1 and *CIL* 6.10298', *IURA* 2: 102–15.
- Bers, V. 1985. 'Dikastic *thorubos*', in P. A. Cartledge and F. D. Harvey (eds.), *Crux. Essays in Greek History Presented to G. E. M. de Ste Croix on His 75th Birthday*. London. Duckworth: 1–15.
- Biró, J. 1969. 'Das *Collegium funeraticium* in Alburno maiore', in M. N. Andreev (ed.), *Gesellschaft und Recht im griechisch-römischen Altertum. Eine Aufsatzsammlung*, vol. 2. Berlin. Akademie-Verlag: 1–19.
- Bloch, H. 1953. 'Iscrizioni rinvenute tra il 1930 e il 1939', *Notizie degli Scavi di Antichità* 78: 239–306.
- Boak, A. E. R. 1937a. 'An ordinance of the salt merchants', *AJPh* 58(2): 210–19.
- 1937b. 'The organization of gilds in Greco-Roman Egypt', *TAPhA* 68: 212–20.
- Bogaert, R. 1968. *Banques et banquiers dans les cités grecques*. Leiden. Sijthoff.
- Bollmann, B. 1998. *Römische Vereinshäuser. Untersuchungen zu den Scholae der römischen Berufs-, Kult- und Augustalen-Kollegien in Italien*. Mainz. Von Zabern.
- Bölte, F. 1930. 'Mantinea', in *RE* XIV.2: 1290–344.
- Borsari, L. 1887. 'Di un importante frammento epigrafico rinvenuto nel Trastevere', *BCAR* 15: 3–7.
- Bouchon, R., and Decourt, J.-C. 2017. 'Le règlement religieux de Marmarini (Thessalie): nouvelles lectures, nouvelles interprétations', *Kernos* 30: 159–86.
- Bowden, H. 2009. 'Cults of Demeter Eleusinia and the transmission of religious ideas', in Malkin, Constantakopoulou and Panagopoulou (eds.): 70–82.
- Bowman, A. K. 1976. 'Papyri and Roman Imperial history, 1960–75', *JRS* 66: 153–73.
- Bowman, A. K., and Rathbone, D. 1992. 'Cities and administration in Roman Egypt', *JRS* 82: 108–27.

- Bramoullé, Y., Galeotti, A. and Rogers, B. (eds.) 2016. *The Oxford Handbook of the Economics of Networks*. Oxford University Press.
- Brennan, G., and Pettit, P. 2004. *The Economy of Esteem*. Oxford University Press.
- Bresciani, E. 1994. ‘Nuovi statuti demotici di “Confraternite” dalla necropoli dei Coccodrilli a Tebtynis (P.Vogl. demot. Inv. 77 e Inv. 78)’, *Egitto e Vicino Oriente* 17: 49–67.
- Brock, S. 2009. ‘Regulations for an association of artisans from the late Sasanian or early Arab period’, in P. Rousseau and M. Papoutsakis (eds.), *Transformations of Late Antiquity. Essays for Peter Brown*. Farnham, UK, and Burlington, USA. Ashgate: 51–61.
- Broekaert, W. 2011. ‘Partners in business: Roman merchants and the potential advantages of being a *collegiatus*’, *AncSoc* 41: 221–56.
- Buckler, W. H., and Robinson, D. M. (eds.) 1932. *Greek and Latin Inscriptions. Part I, Sardis*. Leiden. American Society for the Excavation of Sardis.
- Bühler, G. 1894. ‘Further votive inscriptions from the Stûpas at Sañchi (II)’, *Epigraphia Indica* 2: 366–407.
- Buonocore, M., and Diliberto, O. 2003. ‘L’album e la *lex* della *Familia Silvani* di Trebula Mutuesca. Nuove considerazioni’, *RPAA* 75: 327–93.
- Burrow, T. 1940. *A Translation of the Kharosthi Documents from Chinese Turkestan*. London. Royal Asiatic Society.
- Burt, R. 2005. *Brokerage and Closure: An Introduction to Social Capital*. Oxford University Press.
- Campanelli, S. 2016. ‘Family cult foundations in the Hellenistic age. Family and sacred space in a private religious context’, in M. Hilgert (ed.), *Understanding Material Text Cultures. A Multidisciplinary View*. Berlin and Boston. De Gruyter: 131–202.
- Carbon, J.-M. 2013. ‘Appendix: The stele of Poseidonios’, in Carbon and Pirenne-Delforge: 99–114.
2016. ‘The Festival of the *Aloulaia* and the association of the *Alouliastai*: notes concerning the new inscription from Larisa/Marmarini’, *Kernos* 29: 185–208.
- Carbon, J.-M., and Peels, S. (eds.) 2018. *Purity and Purification in the Ancient Greek World: Texts, Rituals, and Norms* (*Kernos Supplement* 32). Liège University Press.
- Carbon, J.-M., and Pirenne-Delforge, V. 2012. ‘Beyond Greek sacred laws’, *Kernos* 25: 163–82.
2013. ‘Priests and cult personnel in three Hellenistic families’, in M. Horster and A. Klöckner (eds.), *Cities and Priests: Cult Personnel in Asia Minor and the Aegean Islands from the Hellenistic to the Imperial Period*. Berlin and Boston. De Gruyter: 65–119.
- Carrié, J.-M. 2002. ‘Les associations professionnelles à l’époque tardive: entre *munus* et convivialité’, in J.-M. Carrié and R. Lizzi Testa (eds.), *Humana sapit: Mélanges en l’honneur de Lellia Cracco Ruggini*. Turnhout. Brepols: 309–32.

- Carusi, C. 2008. *Il sale nel mondo greco, VI a.C.–III d.C.: luoghi di produzione, circolazione commerciale, regimi di sfruttamento nel contesto del Mediterraneo antico*. Bari. Edipuglia.
- Caruso, A. 2016. *Mouseia. Tipologie, contesti, significati culturali di un'istituzione sacra (VII–I sec. a.C.)* (*Studia Archaeologica* 209). Rome. L'Erma di Bretschneider.
- Chaniotis, A. 2002. 'Foreign soldiers – native girls? Constructing and crossing boundaries in Hellenistic cities with foreign garrisons', in A. Chaniotis and P. Ducrey (eds.), *Army and Power in the Ancient World*. Stuttgart. Steiner: 99–113.
2013. 'Mnemopoetik: die epigraphische Konstruktion von Erinnerung in den griechischen Poleis', in O. Dally, T. Hölscher, S. Muth and R. M. Schneider (eds.), *Medien der Geschichte. Antikes Griechenland und Rom*. Berlin and Boston. De Gruyter: 132–69.
- Chankowski, V. 2007. 'Les catégories du vocabulaire de la fiscalité dans les cités grecques', in J. Andreau and V. Chankowski (eds.), *Vocabulaire et expression de l'économie dans le monde antique*. Pessac. Ausonius: 299–329.
- Chavannes, E. 1914. *Six Monuments de la Sculpture Chinoise*. Brussels and Paris. Hachette.
- Christ, M. R. 2007a. *The Bad Citizen in Classical Athens*. Cambridge University Press.
- 2007b. 'The evolution of the *eisphora* in Classical Athens', *CQ* 57: 53–69.
- Cicerchia, P., and Marinucci, A. 1992. *Scavi di Ostia XI: Le Terme del Foro o di Gavio Massimo*. Rome. Istituto Poligrafico e Zecca dello Stato.
- Clarysse, W. 2001. 'Use and abuse of beer and wine in Graeco-Roman Egypt', in K. Geus and K. Zimmermann (eds.), *Punica-Libyca-Ptolemaica. Festschrift für Werner Heuß zum 65. Geburtstag dargebracht von Schülern, Freunden und Kollegen*. Leuven. Peeters: 159–66.
- Clemente, G. 1972. 'Il patronato nei *collegia* dell'impero romano', *Studi Classici e Orientali* 21: 142–229.
- Cohen, B. 1975. 'La notion d'"ordo" dans la Rome antique', *Bulletin de l'Association Guillaume Budé* 2: 259–82.
1984. 'Some neglected *ordines*; the apparitorial status-group', in Nicolet (ed.): 23–60.
- Cohn, M. 1873. *Zum römischen Vereinsrecht. Abhandlungen aus der Rechtsgeschichte*. Berlin. Nabu.
- Coleman, J. S. 1988. 'Social capital in the creation of human capital', *American Journal of Sociology* 94. Supplement: S95–S120.
- Constantakopoulou, C. 2015. 'Beyond the polis', in Taylor and Vlassopoulos 2015a: 213–36.
- Cotter, W. 1996. 'The *collegia* and Roman law: State restrictions on voluntary associations, 64 BCE – 200 CE', in Kloppenborg and Wilson (eds.): 74–89.
- Coulton, J. J. 1976. *The Architectural Development of the Greek Stoa*. Oxford. Clarendon Press.

- Cracco Ruggini, L. 1971. ‘Le associazioni professionali nel mondo romano-bizantino’, in *Artigianato e tecnica nella società dell’alto Medioevo occidentale, Settimane di Studio del Centro Italiano di Studi dell’Alto Medioevo* 18, 2–8 aprile 1970. Spoleto. Centro Italiano di Studi sull’Alto Medioevo: 59–277.
1973. ‘Stato e associazioni professionali nell’età imperiale romana’, in *Akten des VI. Internationalen Kongresses für Griechische und Lateinische Epigraphik, München 1972*. Munich. Beck: 271–311.
1976. ‘La vita associativa nelle città dell’Oriente greco: tradizioni locali e influenze romane’, in D. M. Pippidi (ed.), *Assimilation et résistance à la culture gréco-romaine dans le monde ancien: travaux du VI^e Congrès international d’Études classiques (Madrid, Septembre 1974)*. Paris. Les Belles Lettres: 463–92.
- Cresswell, T. 2015. *Place: An Introduction*. Chichester/Oxford. Wiley-Blackwell.
- Cronkite, S.-M. 1997. ‘The sanctuary of Demeter at Mytilene: a diachronic and contextual study’. Unpublished PhD thesis, University of London.
- Davies, J. K. 2009. ‘Pythios and Pythion: the spread of a cult title’, in Malkin, Constantakopoulou and Panagopoulou (eds.): 57–69.
2015. ‘Retrospect and prospect’, in Taylor and Vlassopoulos 2015a: 241–56.
- De Angelis, F. 2010. ‘*Ius* and space: an introduction’, in F. De Angelis (ed.), *Spaces of Justice in the Roman World*. Leiden. Brill: 1–25.
- de Cenival, F. 1967/8. ‘Les associations dans les temples égyptiens d’après les documents démotiques’, *École pratique des hautes études. 4^e section, Sciences historiques et philologiques. Annuaire* 1967–8: 591–7.
1972. *Les associations religieuses en Égypte d’après les documents démotiques*. Cairo. Institut français d’archéologie orientale du Caire.
1986. ‘Comptes d’une association religieuse thébaine datant des années 29 à 33 du roi Amasis (P.Démot. Louvre E 7840 bis)’, *REgypt* 37: 13–28.
1988. ‘Papyrus Seymour de Ricci: le plus ancien des règlements d’association religieuse (4^{ème} siècle av. J.-C.) (Pap. Bibl. Nationale E 241)’, *REgypt* 39: 37–46.
- de Hoz, M. P. 2017. ‘The regulations of Dionysios in the so-called *Lex Sacra* from Philadelphia in Lydia: elevated strict moral code or current civil behavioural norms?’, *EA* 50: 93–108.
- de Robertis, F. M. 1955. *Il fenomeno associativo nel mondo romano, dai collegi della Repubblica alle corporazioni del Basso Impero*. Rome. L’Erma di Bretschneider.
- De Salvo, L. 1992. *Economia privata e pubblici servizi nell’impero romano: i corpora naviculariorum*. Messina. Samperi.
- Decourt, J.-C., and Tzafalias, A. 2012. ‘Un nouveau règlement religieux de la région de Larissa’, in A. Mazarakis-Ainian (ed.), *Proceedings of the Third Archaeological Work of Thessaly and Central Greece, Volos 12.3–15.3.2009*. Volos. University of Thessaly Press: 463–73.
2015. ‘Un règlement religieux de la région de Larissa: cultes grecs et “orientaux”’, *Kernos* 28: 13–51.

- Degen, R. 1977. 'Review of H. Kaufhold, *Die Rechtssammlung des Gabriel von Basra und ihr Verhältnis zu den anderen Sammelwerken der Nestorianer*, Berlin 1976', *Oriens Christianus* 61: 145–50.
- DeLaine, J. 2003. 'The builders of Roman Ostia: organisation, status and society', in S. Huerta (ed.), *Proceedings of the First International Congress on Construction History. Madrid, 20th–24th January 2003*. Vol. 3. Madrid. Instituto Juan de Herrera: 723–32.
- Delli Pizzi, A. 2011. 'Impiety in epigraphic evidence', *Kernos* 24: 59–76.
- Demont, P. 2003. 'Le κληρωτήριον ("machine à tirer au sort") et la démocratie athénienne', *Bulletin de l'Association Guillaume Budé* 1: 26–52.
- Deshours, N. 2006. *Les mystères d'Andania: étude d'épigraphie et d'histoire religieuse*. Paris. Ausonius.
- Deshpande, M. N. 1959. 'The rock-cut caves of Pitalkhora in the Deccan', *Ancient India* 15: 63–93.
- Dignas, B. 2002. *The Economy of the Sacred in Hellenistic and Roman Asia Minor*. Oxford University Press.
- Diosono, F. 2007. *Collegia. Le associazioni professionali nel mondo romano*. Rome. Quasar.
- Dittmann-Schöne, I. 2001. *Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasiens*. Regensburg. Roderer.
- Dobias-Lalou, C. 2000. *Le dialecte des inscriptions grecques de Cyrène (Karthago 25)*. Paris. Centre d'études archéologiques de la Méditerranée.
- Dreyer, B. 2004. 'Die *Neoi* im hellenistischen Gymnasion', in D. Kah and P. Scholz (eds.), *Das hellenistische Gymnasion*. Berlin. Akademie: 211–36.
- Durrbach, F., and Radet, G. A. 1886. 'Inscriptions de la Pérée rhodienne', *BCH* 10: 245–69.
- Dyck, A. R. 1985. 'The function and persuasive power of Demosthenes' portrait of Aeschines in the speech On the Crown', *G&R* 32: 42–8.
- Ebel, E. 2004. *Die Attraktivität früher christlicher Gemeinden. Die Gemeinde von Korinth im Spiegel griechisch-römischer Vereine*. Tübingen. Mohr Siebeck.
- Ecker, A., and Eckhardt, B. 2018. 'The *Koinon* of Kosadar in Maresha: A Hellenistic private association in the Levant', *Israel Exploration Journal* 68: 192–207.
- Eckhardt, B. 2016. 'Romanization and isomorphic change in Phrygia: the case of private associations', *JRS* 106: 147–71.
- 2017a. 'Heritage societies? Private associations in Roman Greece', in T. M. Dijkstra, T. M. Kuin, N. I. Inger, M. Moser and D. Weidgenannt (eds.), *Strategies of Remembering in Greece under Rome (100 BC–100 AD)*. Leiden. Sidestone: 71–81.
- 2017b. 'Temple ideology and Hellenistic private associations', *Dead Sea Discoveries* 24: 407–23.
- Ehrhardt, N., and Günther, W. 2013. 'Hadrian, Milet und die Korporation der milesischen Schiffseigner. Zu einem neu gefundenen kaiserlichen Schreiben', *Chiron* 43: 199–220.

- Eidinow, E. 2011. 'Networks and narratives: a model for ancient Greek religion', *Kernos* 24: 9–38.
- Engelmann, H. 1976. *Die Inschriften von Kyme*. Bonn. Habelt.
- Ernout, A., and Meillet, A. 1932. *Dictionnaire étymologique de la langue latine. Histoire des mots*. Paris. Les Belles Lettres.
- Evers, K. G. 2017. *Worlds Apart Trading Together. The Organisation of Long-Distance Trade between Rome and India in Antiquity*. Oxford. Archaeopress.
- Faraguna, M. (ed.) 2013. *Archives and Archival Documents in Ancient Societies (Legal Documents in Ancient Societies IV)*. University of Trieste Publications.
- Felten, I. M. 2007. 'Raum und Religion im kaiserzeitlichen Griechenland – Die sakralen Landschaften der Argolis, Achaias und Arkadiens'. Unpublished PhD thesis, University of Würzburg.
- Fenn, N., and Römer-Strehl, C. (eds.) 2013. *Networks in the Hellenistic World. According to the Pottery in the Eastern Mediterranean and Beyond*. Oxford. British Archaeological Reports.
- Ferguson, W. 1944. 'The Attic *orgeones*', *HThR* 37: 61–140.
1949. 'Orgeonika', in *Commemorative Studies in Honor of Theodore Leslie Shear, Hesperia Supplements* 8: 130–63.
- Fernoux, H.-L. 2004. *Notables et élites des cités de Bithynie aux époques hellénistique et romaine (IIIe siècle av. J.-C.–IIIe siècle ap. J.-C.). Essai d'histoire sociale*. Lyon. Maison de l'Orient méditerranéen.
2007. 'L'exemplarité sociale chez les notables des cités d'Asie Mineure à l'époque impériale', in H.-L. Fernoux and Ch. Stein (eds.), *Aristocratie antique. Modèles et exemplarité sociale*. Dijon University Publications: 175–200.
2011. *Le Demos et la Cité. Communautés et assemblées populaires en Asie Mineure à l'époque impériale*. Rennes University Publications.
- Feyel, Ch. 2009. *ΔΟΚΙΜΑΣΙΑ. La place et le rôle de l'examen préliminaire dans les institutions des cités grecques*. Nancy. A.D.R.A.
- Flambard, J.-M. 1981. 'Collegia compitalicia: phénomène associatif, cadres territoriaux et cadres civiques dans le monde romain à l'époque républicaine', *Ktema* 6: 143–66.
1987. 'Éléments pour une approche financière de la mort dans les classes populaires du Haut-Empire. Analyse du budget de quelques collèges funéraires de Rome et d'Italie', in F. Hinard (ed.), *La mort, les morts et l'au-delà dans le monde romain*. Caen University Press: 209–44.
- Fleet, J. F. 1888. *Corpus Inscriptionum Indicarum: Inscriptions of the Early Guptas*. Vol. 3. Calcutta. Archaeological Survey of India.
- Foraboschi, D. 1971. *L'archivio di Kronion*. Milan. Cisalpino-La Goliardica.
- Foucart, P. 1873. *Des associations religieuses chez les Grecs, thiases, éranes, orgéons*. Paris. Klincksieck.
- Fraser, P. M. 1972a. 'Notes on two Rhodian Institutions', *ABSA* 67: 113–24.
- 1972b. *Ptolemaic Alexandria*. 3 vols. Oxford. Clarendon Press.
1977. *Rhodian Funerary Monuments*. Oxford. Clarendon Press.

- Freu, C. 2012. 'L'identité sociale des membres des collèges professionnels égyptiens (Ier–VIe s. p.C.)', in M. Dondin-Payre and N. Tran (eds.), *Collegia. Le phénomène associative dans l'Occident romain*. Bordeaux. Ausonius: 229–47.
- Friggeri, R., and Magnani Cianetti, M. 2014. *Terme di Diocleziano: il chiostro piccolo della certosa di Santa Maria degli Angeli*. Milan. Mondadori Electa.
- Fröhlich, P. 2004. *Les cités grecques et le contrôle des magistrats (IVe–Ier siècle avant J.C.)*. Geneva. Droz.
- Fröhlich, P., and Hamon, P. (eds.) 2013a. *Groupes et associations dans les cités grecques (IIIe siècle av. J.-C.–IIe siècle apr. J.-C.) Actes de la table ronde de Paris, INHA, 19–20 juin 2009*. Geneva. Droz.
- Fröhlich, P., and Hamon, P. 2013b. 'Histoire sociale et phénomène associatif dans les cités grecques d'époque hellénistique et impériale', in Fröhlich and Hamon 2013a: 1–27.
- Gabba, E. 1984. 'The *collegia* of Numa: problems of method and political ideas', *JRS* 74: 81–6.
- Gabrielsen, V. 1987. 'The *antidosis* procedure in Classical Athens', *C&M* 38: 7–38.
1994. 'The Rhodian associations honouring Dionysodoros from Alexandria', *C&M* 45: 137–60.
1997. *The Naval Aristocracy of Hellenistic Rhodes*. Aarhus University Press.
2001. 'The Rhodian associations and economic activity', in Z. H. Archibald, J. Davies, V. Gabrielsen and G. J. Oliver (eds.), *Hellenistic Economies*. London and New York. Routledge: 215–44.
2007. 'Brotherhoods of faith and provident planning: the non-public associations of the Greek World', *Mediterranean Historical Review* 22(2): 183–210 = in Malkin, Constantakopoulou and Panagopoulou 2009: 176–203.
2013. 'Finance and taxes', in H. Beck (ed.), *A Companion to Ancient Greek Government*. Malden, MA, and Oxford. Wiley-Blackwell: 332–46.
2015. 'Naval and grain networks and associations in fourth-century Athens', in Taylor and Vlassopoulos 2015a: 177–212.
- 2016a. 'Associations, modernization and the return of the private network in Athens', in C. Tiersch (ed.), *Die Athenische Demokratie im 4. Jahrhundert. Zwischen Modernisierung und Tradition*. Stuttgart. Steiner: 121–62.
- 2016b. 'Be faithful and prosper: associations, trust and the economy of security', in K. Droß-Krüpe, S. Föllinger and K. Ruffing (eds.), *Antike Wirtschaft und ihre kulturelle Prägung – The Cultural Shaping of the Ancient Economy*. Wiesbaden. Harrassowitz: 87–111.
2017. 'A new inscription attesting to associations from the necropolis of Rhodes (with an appendix by N. Christodoulides)', *Tyche* 32: 15–40.
- Gabrielsen, V. in press. 'Social networks and trade', in S. von Reden (ed.), *Cambridge Companion to the Greek Economy*. Cambridge University Press.
- Gabrielsen, V., and Thomsen, Ch. A. 2015. 'Introduction: Private Groups, Public Functions?', in V. Gabrielsen and Ch. A. Thomsen (eds.), *Private Associations and the Public Sphere. Proceedings of a Symposium held at the Royal*

- Danish Academy of Sciences and Letters*, 9–11 September 2010. Copenhagen.
Royal Danish Academy: 7–24.
- Gans, H. J. 2002. ‘The sociology of space: a use-centered view’, *City & Community* 1(4): 329–39.
- Garland, R. 1992. *Introducing new Gods. The Politics of Athenian Religion*. Ithaca and New York. Cornell University Press.
- Garnsey, P. 1998. *Cities, Peasants, and Food in Classical Antiquity. Essays in Social and Economic History*. Cambridge University Press.
- Gauthier, Ph., 1980. ‘Études sur des inscriptions d’Amorgos’, *BCH* 104: 197–220.
1985. *Les cités grecques et leurs bienfaiteurs*. Paris. French School at Athens.
1990. ‘L’inscription d’Iasos relative à l’ekklesiastikon (I. Iasos 20)’, *BCH* 114: 417–43.
- Gauthier, Ph., and Hatzopoulos, M. B. 1993. *La loi gymnasiale de Beroia (Meletemata 16)*. Athens/Paris. Research Centre for Greek and Roman Antiquity, National Hellenic Research Foundation.
- Gawlinski, L. 2012. *The Sacred Law of Andania: A New Text with Commentary*. Berlin and Boston. De Gruyter.
- Geagan, D. J. 1967. *The Athenian Constitution after Sulla*. Princeton. American School of Classical Studies at Athens.
1992. ‘A family of Marathon and social mobility in Athens of the first century B.C.’, *Phoenix* 46: 29–44.
- Geraci, G. 1989. ‘L’Egitto romano nella storiografia moderna’, in L. Criscuolo and G. Geraci (eds.), *Egitto e storia antica dall’ellenismo all’età araba: bilancio di un confronto*. Bologna. CLUEB: 55–88.
- Gernet, J. 1956. *Les aspects économiques du Bouddhisme dans la Société chinoise du Ve au Xe siècle*. Saigon. French School of the Far East.
- Gherchanoc, F. 2012. *L’Oikos en fête. Célébrations familiales et sociabilité en Grèce ancienne*. Paris. Sorbonne University Publications.
- Giannakopoulos, N. 2008. Ο Θεσμός της Γερουσίας των ελληνικών πόλεων κατά τους ρωμαϊκούς χρόνους. Thessaloniki. Vanias.
2012. Θεσμοί και λειτουργία των πόλεων της Εύβοιας κατά τους ελληνιστικούς και τους αυτοκρατορικούς χρόνους. Thessaloniki. University Studio Press.
2013. ‘The Gerousia of Akmonia’, *Gephyra* 10: 13–31.
2017. ‘Decrees awarding offices for life and by hereditary right as honours’, in A. Heller and O. M. van Nijf (eds.), *The Politics of Honour in the Greek Cities of the Roman Empire*. Leiden. Brill: 220–42.
- Gibbs, M. 2008. ‘Professional and Trade Associations in Ptolemaic and Roman Egypt’. Unpublished DPhil dissertation, University of Oxford.
2011. ‘Trade associations in Roman Egypt: their *raison d’être*’, *AncSoc* 41: 291–315.
2015. ‘The trade associations of Ptolemaic Egypt’, in V. Gabrielsen and Ch. A. Thomsen (eds.), *Private Associations and the Public Sphere. Proceedings of a Symposium held at the Royal Danish Academy of Sciences and Letters, 9–11 September 2010*. Copenhagen. Royal Danish Academy: 241–69.

- Gieryn, T. F. 2000. 'A space for place in sociology', *Annual Review of Sociology* 26: 463–96.
- Giles, L. 1943. 'Dated Chinese manuscripts in the Stein Collection, VI, tenth century', *Bulletin of the School of Oriental and African Studies* 11(1): 148–73.
- Gillihan, Y. M. 2012. *Civic Ideology, Organization, and Law in the Rule Scrolls. A Comparative Study of the Covenanters' Sect and Contemporary Voluntary Associations in Political Context*. Leiden and Boston. Brill.
- Goody, J. 2012. *The Theft of History*. Cambridge University Press.
- Granovetter, M. 1983. 'The strength of weak ties: a network theory revisited', *Sociological Theory* 1: 203–33.
- Guarducci, M. 1974. *Epigrafia greca III. Epigrafi di carattere privato*. Rome. Istituto Poligrafico e Zecca dello Stato.
- Haake, M. 2015. 'Philosophical schools in Athenian society from the fourth to the first century BC: an overview', in V. Gabrielsen and Ch. A. Thomsen (eds.), *Private Associations and the Public Sphere. Proceedings of a Symposium Held at the Royal Danish Academy of Sciences and Letters, 9–11 September 2010*. Copenhagen. Royal Danish Academy: 57–91.
- Hansen, M. H. 1976. *Apagoge, Endeixis and Ephegesis against Kakourgoi, Atimoi and Pheugontes. A Study in the Athenian Administration of Justice in the Fourth Century B.C.* Odense University Press.
1991. *The Athenian Democracy in the Age of Demosthenes: Structure, Principles, and Ideology*. Oxford. Blackwell.
- Hansen, V. 2000. *The Open Empire. A History of China to 1600*. New York and London. Norton & Co.
2012. *The Silk Road. A New History*. Oxford University Press.
- Hanson, A. E. 1984. 'Caligulan month-names at Philadelphia and related matters', in *Atti del XVII Congresso internazionale di Papirologia: Napoli, 1983*. Naples. Centro internazionale per lo studio dei papiri ercolanesi: 1107–18.
- Harland, Ph. A. 2003. *Associations, Synagogues, and Congregations: Claiming a Place in Ancient Mediterranean Society*. Minneapolis. Fortress Press.
2005. 'Familial dimensions of group identity: "brothers" (ἀδελφοί) in associations of the Greek East', *Journal of Biblical Literature* 124 (3): 491–513.
2009. *Dynamics of Identity in the World of the Early Christians. Associations, Judeans and Cultural Minorities*, New York and London. Clark.
- 2013a. *Associations, Synagogues and Congregations. Claiming a Place in Ancient Mediterranean Society*, 2nd ed. Kitchener.
- 2013b. 'Banqueting values in the associations: rhetoric and reality', in D. E. Smith and H. Taussig (eds.), *Meals in the early Christian world: Social formation, experimentation, and conflict at the table*. New York and Basingstoke. Palgrave Macmillan: 73–85.
2014. *Greco-Roman Associations: Texts, Translations, and Commentary, II. North Coast of the Black Sea, Asia Minor*. Berlin and Boston. De Gruyter.
- Harris, E. M. 2008. *Demosthenes, Speeches 20–22*. Austin. University of Texas Press.
2015. 'Towards a typology of Greek regulations about religious matters: a legal approach', *Kernos* 28: 53–83.

2018. 'Pollution for homicide after 400 BCE: more evidence for the persistence of a belief', *Dike* 20: 143–9.
- Harrison, A. R. W. 1971. *The Law of Athens*. vol. 2 Oxford University Press.
- Harter-Uibopuu, K. 2010. 'Erwerb und Veräußerung von Grabstätten im griechisch-römischen Kleinasien am Beispiel der Grabinschriften aus Smyrna', in G. Thür (ed.), *Symposion 2009. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*. Vienna. Austrian Academy of Sciences: 247–70.
2013. 'Auf dass Ehren ewig währen – Epigraphische Zeugnisse zum Schutz von Auszeichnungen', in R. Breitwieser, M. Frass and G. Nightingale (eds.), *Calamus. Festschrift für Herbert Graßl zum 65. Geburtstag*. Wiesbaden. Harrassowitz: 245–60.
- Hawkins, C. 2012. 'Manufacturing', in W. Scheidel (ed.), *The Cambridge Companion to the Roman Economy*. Cambridge University Press: 175–94.
2016. *Roman Artisans and the Urban Economy*. Cambridge University Press.
- Heinen, H. 1989. 'L'Égypte dans l'historiographie moderne du monde hellénistique', in L. Criscuolo and G. Geraci (eds.), *Egitto e storia antica dall'ellenismo all'età araba: bilancio di un confronto*. Bologna. CLUEB: 105–35.
- Hellmann, M.-Ch. 1992. *Recherches sur le vocabulaire de l'architecture grecque d'après les inscriptions de Délos*. Athens. Libraries of the French School at Athens and Rome.
2006. *L'architecture grecque 2: Architecture religieuse et funéraire*. Paris. Picard.
- Hepding, H. 1907. 'Die Arbeiten zu Pergamum 1904–1905. Die Inschriften', *MDAI(A)* 32: 241–377.
- Herzog, R. 1928. *Heilige Gesetze von Kos*. Berlin. Prussian Academy of Sciences.
- Hiller von Gaertringen, F. 1914. 'Ἐπιγραφαὶ Ρόδου, Θήρας, Νάξου, Ἀρκαδίας', *AEph*: 130–35.
- Hofmann, K. P., Bernbeck, R. and Sommer, U. (eds.) 2017. *Between Memory Sites and Memory Networks. New Archaeological and Historical Perspectives*. Berlin. Topoi.
- Hornblower, S. 2009. 'Did the Delphic amphiktyony play a political role in the Classical period?', in Malkin, Constantakopoulou and Panagopoulou (eds.): 39–56.
- Hughes, D. O. 1974. 'Toward historical ethnography: notarial records and family history in the Middle Ages', *Historical Methods Newsletter* 7(2): 61–71.
- Hurtado, L. W. 2016. *Destroyer of the Gods: Early Christian Distinctiveness in the Roman World*. Waco. Baylor University Press.
- Husselman, E. 1970. 'Procedures of the record office of Tebtunis in the first century A.D.', in D. Samuel (ed.), *Proceedings of the Twelfth International Congress of Papyrology*. Toronto. A. M. Hakkert Ltd.: 223–38.
- Isager, S. 2014. 'New inscriptions in the Bodrum Museum: a Hellenistic foundation from the area of Mylasa', *Opuscula. Annual of the Swedish Institutes at Athens and Rome* 7: 185–92.
- Ismard, P. 2010. *La cité des réseaux. Athènes et ses associations, VIe–Ier siècle av. J.-C.* Paris. Sorbonne University Publications.

- Jaccottet, A.-F. 2003. *Choisir Dionysos: Les associations dionysiaques ou la face cachée du dionysisme*. 2 vols. Zürich. Akanthus.
2011. 'Integrierte Andersartigkeit. Die Rolle der dionysischen Vereine', in R. Schlesier (ed.), *A Different God? Dionysos and Ancient Polytheism*, Berlin and Boston. De Gruyter: 413–31.
- Jeffery, L. H. 1990. *The Local Scripts of Archaic Greece. A Study of the Origin of the Greek Alphabet and Its Development from the Eighth to the Fifth Centuries B.C.* Rev. ed. Oxford. Clarendon Press.
- Johnson, A. C. 1936. *Roman Egypt to the Reign of Diocletian (An Economic Survey of Ancient Rome*, vol. 2). Baltimore. The Johns Hopkins University Press.
- Jones, C. P. 2008. 'A Hellenistic cult-association', *Chiron* 38: 195–204.
- Jones, N. F. 1987. *Public Organization in Ancient Greece: A Documentary Study*. Philadelphia. American Philosophical Society.
1999. *The Associations of Classical Athens: The Response to Democracy*. Oxford University Press.
- Jost, M. 1985. *Sanctuaires et cultes d'Arcadie*. Paris. Vrin.
2003. 'Mystery cults in Arcadia', in M. Cosmopoulos (ed.), *Greek Mysteries. The Archaeology and Ritual of Ancient Greek Secret Cults*. London and New York. Psychology Press: 143–68.
- Juhel, P. O., and Nigdelis, P. M. 2015. 'Ένας Δανός στη Μακεδονία του τέλους του 19ου αιώνα. Ο Karl Frederik Kinch και οι επιγραφικές του σημειώσεις'. Thessaloniki. Ionian University.
- Just, R. 1989. *Women in Athenian Law and Life*. London. Routledge.
- Kaizer, T. 2002. *The Religious Life of Palmyra. A Study of the Social Patterns of Worship in the Roman Period*. Stuttgart. Steiner.
- Kamps, W. 1937. 'Les origines de la fondation cultuelle dans la Grèce ancienne', *Archives d'histoire du Droit Oriental* 1: 145–79.
- Kangle, R. P. (ed.) 1965–72. *The Kautilya Arthashastra*. 3 vols. Bombay. Motilal Banarsi Dass.
- Karttunen, K. 1997. 'Wooden tables with ivory legs,' in R. Allchin and B. Allchin (eds.), *South Asian Archaeology 1995: Proceedings of the Thirteenth International Conference of the European Association of South Asian Archaeologists, Cambridge, 5–9 July 1995*. Vol. 2. New Delhi and Calcutta. Ancient India and Iran Trust: 557–62.
- Kaufhold, H. 1976. *Die Rechtssammlung des Gabriel von Basra und ihr Verhältnis zu den anderen juristischen Sammelwerken der Nestorianer*, Berlin and Boston. De Gruyter.
- Keenan, J. G. 1982–83. 'Papyrology and Roman history: 1956–1980', *CW* 76: 23–31.
- Kehoe, D. P. 1992. *Management and Investment on Estates in Roman Egypt during the Early Empire*. Bonn. Habelt.
- Keil, J., and von Premerstein, A. 1911. *Bericht über eine zweite Reise in Lydien*. Vienna. Hölder.
1914. *Bericht über eine III. Reise in Lydien und den angrenzenden Gebieten Ioniens*. Vienna. Hölder.

- Keil, K. 1855. *Schedae Epigraphicae*. Naumburg. Sieling.
- Kloppenborg, J. S. 2013. 'Membership practices in Pauline Christ groups', *Early Christianity* 4: 183–215.
2014. 'The moralizing of discourse in Greco-Roman associations', in C. J. Hodge, S. M. Olyan, D. Ullucci and E. Wasserman (eds.), *'The One Who Sows Bountifully': Essays in Honor of Stanley K. Stowers*. Providence. Society of Biblical Literature: 215–28.
- Kloppenborg, J. S., and Ascough, R. S. 2011. *Greco-Roman Associations: Texts, Translation and Commentary I. Attica, Central Greece, Macedonia and Thrace*. Berlin and New York. De Gruyter.
- Kloppenborg, J. S., and Wilson, S. G. (eds.) 1996. *Voluntary Associations in the Graeco-Roman World*. London and New York. Routledge.
- Koerner, R. 1987. 'Beamtenvergehen und deren Bestrafung nach frühen griechischen Inschriften', *Klio* 69: 450–98.
1993. *Inscriptional Law Texts from the early Greek Polis. Aus dem Nachlaß von Reinhard Koerner*. Edited by K. Hallof. Cologne and Vienna. Böhlau.
- Kohl, M. 2002. 'Das Nikephorion von Pergamon', *RA*: 227–53.
- Konstan, D. 1997. *Friendship in the Classical World*. Cambridge University Press.
- Krauter, S. 2004. *Bürgerrecht und Kultteilnahme. Politische und kultische Rechte und Pflichten in griechischen Poleis, Rom und antikem Judentum*. Berlin and New York. De Gruyter.
- Kritzas, Ch. 2013. 'Οἱ νέοι χαλκοί ενεπίγραφοι πίνακες από τὸ Ἀργος. II. Πρόδρομη συνακοίνωση', in D. Mulliez (eds.), *Sur les pas de Wilhelm Vollgraff. Cent ans d'activités archéologiques à Argos, Actes du colloque international organisé par la IV^e EPKA et l'Ecole française d'Athènes, 25–28 septembre 2003*. Athens. French School at Athens: 275–301.
- Kron, U. 1996. 'Priesthoods, dedications and euergetism; what part did religion play in the political and social status of Greek women?', in P. Hellström and B. Alroth (eds.), *Religion and Power in the Ancient Greek World: Proceedings of the Uppsala Symposium 1993*. Uppsala. Ubsaliensis S. Academiae: 139–82.
- Kruse, Th. 2020. 'The organisation of the state farmers in village administration in Roman Egypt', in M. Langellotti and D. W. Rathbone (eds.), *Village Institutions in Egypt in the Roman to Early Arab Periods (Proceedings of the British Academy 231)*. Oxford University Press: 82–93.
- Kunnert, U. 2012. *Bürger unter sich. Phylen in den Städten des kaiserzeitlichen Ostens*. Basel. Schwabe.
- Langellotti, M. 2016a. 'Contracts and people in early Roman Tebtunis: a complex affair', in T. Derda, A. Łajtar, and J. Urbanik (eds.), *Proceedings of the 27th International Congress of Papyrology, Warsaw 19 July–3 August 2013 (JJP Supplement)*. Warsaw: 1725–36.
- 2016b. 'Professional associations and the State in Roman Egypt: the case of first-century Tebtunis', *CE* 91: 111–134.
- Lanni, A. 1997. 'Spectator sports or serious politics? *Hoi periestekotes* and the Athenian lawcourts', *JHS* 117: 183–9.
2012. 'Publicity and the courts of classical Athens', *Yale Journal of Law and the Humanities* 24: 119–35.

- Laubry, N., and Zevi, F. 2010. ‘Une inscription d’Ostie et la législation impériale sur les collèges,’ in M. Silvestrini (ed.), *Le tribù romane. Atti della XVII Rencontre sur l’épigraphie (Bari 8–10 ottobre 2009)*. Bari. Edipuglia: 457–67.
2012. ‘Inscriptions d’Ostie et phénomène associatif dans l’Empire romain: nouveaux documents et nouvelles considérations’, *Archeologia Clasica* 63: 297–343.
- Laum, B. 1914. *Stiftungen in der griechischen und römischen Antike. Ein Beitrag zur antiken Kulturgeschichte*. 2 vols. Leipzig and Berlin. Teubner.
- Lazaridou, K. D. 2015. ‘Εφηβαρχικὸς νόμος ἀπὸ τὴν Ἀμφίπολην’, *AEph* 154: 1–48.
- Le Dinahet, M.-Th. 2014. ‘Les nécropoles cycladiques du Ier au IIIe s. apr. J.-C.’, *Topoi* 19(1): 335–99.
- Le Guen, B. 2001. *Les associations de technites dionysiaques à l'époque hellénistique*. 2 vols. Paris. De Boccard.
- Leão, D. F., and Rhodes, P. J. 2015. *The Laws of Solon*. London. Tauris.
- Lejeune, M. 1943. ‘En marge d’inscriptions grecques dialectales. I.’, *REA* 45: 183–98.
- Lewis, D. M. 1974. ‘Entrenchment-clauses in Attic decrees’, in D. W. Bradeen and M. F. McGregor (eds.), *Phoros. Tribute to B. D. Meritt*. New York. Augustin: 81–9.
- Lewis, N. 1970. ‘Greco-Roman Egypt: fact or fiction?’, in D. H. Samuel (ed.), *Proceedings of the Twelfth International Congress of Papyrology: Ann Arbor, 1968*. Toronto. Hakket: 3–14.
1984. ‘The romanity of Roman Egypt: a growing consensus’, in *Atti del XVII Congresso internazionale di Papirologia: Napoli, 1983*, Naples. Centro internazionale per lo studio dei papiri ercolanesi: 1077–84.
- Liddel, P. 2007. *Civic Obligation and Individual Liberty in Ancient Athens*. Oxford University Press.
- Lipsius, J. H. 1905. *Das attische Recht und Rechtsverfahren*. Vol. 1. Leipzig. Olms.
- Liu, J. 2008. ‘The economy of endowments: the case of Roman associations’, in K. Verboven, K. Vandorpe and V. Chankowski (eds.), *Pistoi dia tēn technēn. Bankers, Loans and Archives in the Ancient World. Studies in Honour of Raymond Bogaert*. Leuven. Peeters: 231–56.
2009. *Collegia Centonariorum: The Guilds of Textile Dealers in the Roman West*. Leiden and Boston. Brill.
2013. ‘Trade, traders and guilds (?) in textiles: the case of southern Gaul and northern Italy (1st–3rd centuries AD)’, in M. Gleba and J. Pásztókai-Szeőke (eds.), *Making Textiles in Pre-Roman and Roman Times. People, Places, Identities*. Oxford. Oxbow Books: 126–41.
2015. ‘AE 1998, 282: a case study of public benefaction and local politics’, in J. Bodel and N. Dimitrova (eds.), *Ancient Documents and their Contexts. First North American Congress of Greek and Latin Epigraphy (2011)*. Leiden and Boston. Brill: 248–62.
- Lolos, Y. 2010. ‘A bronze inscribed tablet from the Sikyonian countryside. A reappraisal’, in G. L. Reger, F. X. Ryan and T. F. Winters (eds.), *Studies in Greek Epigraphy and History in Honour of Stephen V. Tracy*. Bordeaux. Ausonius: 275–92.

- Lüdeckens, E. 1968. 'Gottesdienstliche Gemeinschaften im Pharaonischen, Hellenistischen und Christlichen Ägypten', *ZRGG* 20: 193–211.
- Lüders, H. 1912. *Appendix to Epigraphia Indica and Record of the Archaeological Survey of India Vol. X: A List of Brahmi Inscriptions from the Earliest Times to about A.D. 400 with the Exception of Those of Asoka*. Calcutta. Superintendent Government Printing, India.
- Luhmann, N. 1969. *Legitimation durch Verfahren*. Frankfurt. Suhrkamp.
- Lupu, E. 2005. *Greek Sacred Law. A Collection of New Documents (NGSL)*. Leiden and Boston. Brill.
- Ma, J. 1999. *Antiochos III and the Cities of Western Asia Minor*. Oxford University Press.
2005. *Antiochos III and the Cities of Western Asia Minor*. 2nd ed. Oxford University Press.
2013. *Statues and Cities: Honorific Portraits and Civic Identity in the Hellenistic World*. Oxford University Press.
- Maciá, L. 2007. *Marzeah y thiasos. Una institución convival en el Oriente Próximo Antiguo y el Mediterráneo*. Madrid. Ediciones Complutense.
- Madsen, J. M. 2009. *Eager to be Roman: Greek Response to Roman Rule in Pontus and Bithynia*. London. Bloomsbury.
- Mahadevan, I. 2003. *Early Tamil Epigraphy: From the Earliest Times to the Sixth Century A.D.* Cambridge, MA, and London. Harvard University Press.
- Maillot, S. 2013. 'Les associations à Cos', in Fröhlich and Hamon 2013a: 199–226.
- Maiuri, A. 1925. *Nuova silloge epigrafica di Rodi e Cos*. Florence. Le Monnier.
- Majumdar, R. C. 1920. *Corporate Life in Ancient India*. 2nd ed. Calcutta. Mukhopadhyay.
- Malay, H., and Petzl, G. 2017. *New Religious Texts from Lydia*. Vienna. Austrian Academy of Sciences.
- Malkin, I. 2011. *A Small Greek World: Networks in the Ancient Mediterranean*. Oxford University Press.
- Malkin, I., Constantakopoulou, Ch., and Panagopoulou, K. (eds.) 2009. *Greek and Roman Networks in the Mediterranean*. Oxford and New York. Routledge.
- Malkin, I., Constantakopoulou, Ch., and Panagopoulou, K. 2007. 'Preface: Networks in the ancient Mediterranean', *MHR* 22(1): 1–9.
- Malkopoulou, A. 2015. *The History of Compulsory Voting in Europe: Democracy's Duty?* London. Routledge.
- Maniatis, G. C. 2009. *Guilds, Price Formation and Market Structures in Byzantium*. Farnham. Routledge.
- Marchand, F. 2015. 'The associations of Tanagra: epigraphic practice and regional context', *Chiron* 45: 239–66.
- Marinucci, A. 2012. *Disiecta membra. Iscrizioni latine da Ostia e Porto 1981–2009*. Rome. Soprintendenza speciale per i Beni archeologici di Roma, sede di Ostia.
- Matthaiou, A. P. 2000–3, 'Φρατερικὸς νόμος Πάρου', *Horos* 14–16: 307–10.

- McInerney, J. 1997. 'Parnassus, Delphi, and the Thyades', *GRBS* 38(3): 263–83.
- McLaughlin, J. 2001. *The marzéah in the Prophetic Literature. References and Allusions in Light of the Extra-Biblical Evidence*. Leiden, Boston and Cologne. Brill.
- Meiggs, R. 1982. *Trees and Timber in the Ancient Mediterranean World*. Oxford University Press.
- Menard, H. 2014. 'Convicium et clamor: la justice romaine face aux cris de la foule', in Fr. Chauvaud and P. Prétou (eds.), *Clameur publique et émotions judiciaires de l'antiquité à nos jours*. Rennes University Press: 211–20.
- Meyers, R. 2019. 'On her own: practices of female benefaction in the western Roman Empire', *AncSoc* 49: 327–50.
- Migeotte, L. 2010. 'Pratiques financières dans un dème attique à la période classique: l'inscription de Plôtheia IG I³, 258', in G. Thür (ed.), *Symposium 2009. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*. Vienna. Austrian Academy of Sciences: 53–66.
- Mikalson, J. 1998. *Religion in Hellenistic Athens*. Los Angeles. University of California Press.
- Mital, S. 2004. *Kautilya Arthashastra Revisited*. New Delhi. Centre for Studies in Civilizations.
- Mommsen, Th. 1843. *De collegiis et sodaliciis Romanorum*. Kiel. Libraria Schwersiana.
1850. 'Römische Urkunden. III: Die lex des collegium aquae', *Zeitschrift für geschichtliche Rechtswissenschaft* 15: 345–53.
- Monson, A. 2005. 'Private associations in the Ptolemaic Fayyum: the evidence of Demotic accounts', *Papyrologia Lupiensia* 14 (M. Capasso and P. Davoli eds., *New Archaeological and Papyrological Researches on the Fayyum*): 179–96.
2006. 'The ethics and economics of Ptolemaic religious associations', *AncSoc* 36: 221–38.
2007. 'Religious associations and temples in Ptolemaic Tebtunis', in J. Frosen, T. Prola and E. Salmenkivi (eds.), *Proceedings of the 24th International Congress of Papyrology. Helsinki, 1–7 August 2004*. Helsinki. Societas Scientiarum Fennica: 769–79.
- Moretti, L. 1986. 'Il regolamento degli Iobacchi ateniesi', in *L'association dionysiaque dans les sociétés anciennes. Actes de la table ronde organisée par l'École Française de Rome (24–25 Mai 1984)*. Rome. French School at Rome: 261–73.
- Moschetta, G. 2005. "Collegium Aquae". Un collegio tra pubblico e privato', *RDR* 5: 1–12.
- Mougeot, C. 2003. 'From the tribal to the open society: the role of medieval craft guilds in the emergence of a market order', *The Review of Austrian Economy* 16(2/3): 169–81.
- Mouritsen, H. 2011. *The Freedman in the Roman World*. Cambridge University Press.

- Muhs, B. 2001. 'Membership in private associations in Ptolemaic Tebtynis', *Journal of the Economic and Social History of the Orient* 44: 1–21.
- Müller, H. 2003. 'Pergamenische Parerga, III. Die Athenapiesterin Brimo und die pergameneischen Nikephorien', *Chiron* 33: 433–45.
2010. 'Ein Kultverein von Asklepiasten bei einem attalidischen Phrourion im Yüntdag', *Chiron* 40: 427–57.
- Müller, H., and Wörle, M. 2002. 'Ein Verein im Hinterland Pergamons zur Zeit Eumenes' II.', *Chiron* 32: 191–235.
- Muñiz Grijalvo, E. 2005. 'Elites and religious change in Roman Athens', *Numen* 52: 255–82.
- Muszynski, M. 1977, 'Les associations religieuses en Égypte d'après les sources hiéroglyphiques, démotiques et grecques', *OLP* 8: 145–74.
- Mylonopoulos, J. 2006. 'Greek sanctuaries as places of communication through rituals: an archaeological perspective', in E. Stavrianopoulou (ed.), *Ritual and Communication in the Graeco-Roman World (Kernos Supplément 16)*. Liège University Press: 69–110.
2011. 'Das griechische Heiligtum als räumlicher Kontext antiker Feste und Agone', in *Thesaurus cultus et rituum antiquorum (ThesCRA) VII: Festivals and contests*. Los Angeles. Paul Getty Museum: 43–78.
2013. 'Commemorating pious service: images in honour of male and female priestly officers in Asia Minor and the eastern Aegean in Hellenistic and Roman times', in J. Rüpke, M. Horster and A. Klöckner (eds.), *Cities and Priests: Cult Personnel in Asia Minor and the Aegean Islands from the Hellenistic to the Imperial Period*. Berlin and Boston. De Gruyter: 121–53.
- Nemeth, G. 1994. 'Μεδ' ὄνθον ἐγβαλῆν. Regulations concerning everyday life in a Greek temenos', in R. Hagg (ed.), *Ancient Greek Cult Practice from the Epigraphical Evidence. Proceedings of the second international seminar on ancient Greek cult, organized by the Swedish Institute at Athens, 22–24 November 1991*. Stockholm. Swedish Institute at Athens: 59–64.
- Nicolet, C. (ed.) 1984. *Des ordres à Rome*. Paris. Sorbonne University Publications.
- Nielsen, I. 2014. *Housing the Chosen. The Architectural Context of Mystery Groups and Religious Associations in the Ancient World*. Turnhout. Brepols.
- Niggelis, P. M. 2010. 'Voluntary associations in Roman Thessalonike: in search of identity and support in a cosmopolitan society', in L. Nasrallah, Ch. Bakirtzis and S. Friesen (eds.), *From Roman to Early Christian Thessalonike: Studies in Religion and Archaeology*. Cambridge, MA, and London. Harvard Divinity School: 13–47.
- Ning, K., and Hao C. 1997. *Dunhuang sheyi wenshu jijiao*. Nanjing.
- Nonnis, D. 1995–96. 'Un patrono dei dendrofori di Lavinium. Onori e munificenze in un dossier epigrafico di età severiana', *Rendiconti della Pontificia Accademia Romana di Archeologia* 58: 235–62.
- Norsa, M. 1937. 'Elezione del κεφαλαιωτής di una corporazione', *ASNP* 6(1): 1–7.

- Oetjen, R. 2014. *Athen im dritten Jahrhundert v. Chr. Politik und Gesellschaft in den Garnisonsdemen auf der Grundlage der inschriftlichen Überlieferung*. Duisburg. Wellem.
- Ogilvie, S. 2004. 'The use and abuse of trust: social capital and its deployment by early modern guilds', *CESifo Working Paper* no 1302 = *Jahrbuch für Wirtschaftsgeschichte* 2005(1): 15–52 (available online: www.cesifo-group.de/w/krlsrcj).
2011. *Institutions and European Trade. Merchant Guilds, 1000–1800*. Cambridge University Press.
- Öhler, M. 2005. 'Die Didache und antike Vereinsordnungen – ein Vergleich', in M. Pratscher and M. Öhler (eds.), *Theologie in der Spätzeit des Neuen Testaments. Vorträge auf dem Symposium zum 65. Geburtstag von K. Niederwimmer*. Vienna. Evangelical-Theological Faculty: 35–65.
- Oliver, J. H. 1941. *The Sacred Gerusia (Hesperia Supplement 6)*. Baltimore. American School of Classical Studies at Athens.
1963. 'The main problem of the Augustus inscription from Cyme', *GRBS* 4: 115–22.
1970. *Marcus Aurelius. Aspects of Civic and Cultural Policy in the East*. Princeton. American School of Classical Studies at Athens.
- Orlandos, A. K. 1937–38. 'Ἐπιγραφαὶ τῆς Σικουωνίας', *Hellenica* 10: 5–18.
- Osborne, R. 2009. 'What travelled with Greek pottery?', in Malkin, Constantakopoulou and Panagopoulou (eds.): 83–93.
- Paganini, M. C. D. 2016. 'Decisional practices of private associations in Ptolemaic and early Roman Egypt', in T. Derda, A. Łajtar, and J. Urbanik (eds.), *Proceedings of the 27th International Congress of Papyrology, Warsaw 19 July – 3 August 2013 (JJP Supplement)*. Warsaw: 1889–901.
2017. 'Greek and Egyptian associations in Egypt: fact or fiction?', in B. Chrubasik and D. King (eds.), *Hellenism and the Local Communities of the Eastern Mediterranean, 400 BCE–250 CE*. Oxford University Press: 131–54.
2018. 'A terminological analysis of private associations in Ptolemaic Egypt', in A. Di Natale and C. Basile (eds.), *Atti del XVI Convegno di Egittologia e Papirologia: Siracusa 29 settembre – 2 ottobre 2016 (Quaderni del Museo del Papiro 15)*. Siracusa. Museo del Papiro: 459–78.
- 2020a. 'Cults for the rulers in private settings: gymnasia and associations of Hellenistic Egypt', in S. Caneva (ed.), *Materiality of Hellenistic Ruler Cults (Kernos Supplément 36)*. Liège University Press: 125–45.
- 2020b. 'Epigraphic habits of private associations in the Ptolemaic *chora*', in A. K. Bowman and C. Crowther (eds.), *The Epigraphy of Ptolemaic Egypt*. Oxford University Press: 179–207.
- 2020c. 'Private associations and village life in early Roman Egypt', in M. Langellotti and D. W. Rathbone (eds.), *Village Institutions in Egypt in the Roman to Early Arab Periods (Proceedings of the British Academy 231)*. Oxford University Press: 41–65.

- Paganini, M. C. D. in pressa. 'Religion and leisure: a gentry association of Hellenistic Egypt', in A. Cazemier und S. Skaltsa (eds.), *Associations and Religion in Context: the Hellenistic and Roman Eastern Mediterranean* (*Kernos Supplément* 39). Liège University Press.
- in pressb. 'Keep it for yourself: private associations and internal dispute resolution in Ptolemaic Egypt', in S. Waebens and K. Vandorpe (eds.), *Two Sides of the Same Coin. Dispute Resolution in Greco-Roman and Late Antique Egypt* (*Studia Hellenistica*). Leuven. Peeters.
- Paliou, E., Lieberwirth, U., and Polla, S. (eds.) 2014. *Spatial Analysis and Social Spaces. Interdisciplinary Approaches to the Interpretation of Prehistoric and Historic Built Environments*. Berlin and Boston. De Gruyter.
- Papazarkadas, N. 2011. *Sacred and Public Land in Ancient Athens*. Oxford University Press.
- Parassoglou, G. M. 1978. *Imperial Estates in Roman Egypt*. Amsterdam. Hakkert.
- Parker, R. C. T. 1996a. *Athenian Religion. A History*. Oxford. Clarendon Press.
- 1996b. *Miasma: Pollution and Purification in Early Greek Religion*. 2nd ed. Oxford. Clarendon Press.
2010. 'A funerary foundation from Hellenistic Lycia', *Chiron* 40: 103–21.
- 2018a. 'The new Purity Law from Thyateira', *ZPE* 205: 178–83.
- 2018b. 'Miasma: old and new problems', in Carbon and Peels (eds.): 23–33.
- Parker, R. C. T., and Scullion, S. 2016. 'The mysteries of the goddess of Marmarini', *Kernos* 29: 209–66.
- Paul, S. 2013. *Cultes et sanctuaires de l'île de Cos* (*Kernos Supplément* 28). Liège University Press.
- Peek, W. 1941. 'Heilige Gesetze', *MDAI (A)* 46: 171–217.
- Peels, S. 2016. *Hosios: A Semantic Study of Greek Piety* (*Mnemosyne Supplement* 387). Leiden and Boston. Brill.
- Perry, J. S. 2006. *The Roman Collegia. The Modern Evolution of an Ancient Concept*. Leiden and Boston. Brill.
- Petrakos, V. 1999a. *Ο δῆμος του Ραμνούντος. Σύνοψη των ανασκαφών και των ερευνών (1813–1998)*. I. *Τοπογραφία*. Athens. Archaeological Society at Athens.
- 1999b. *Ο δῆμος του Ραμνούντος. Σύνοψη των ανασκαφών και των ερευνών (1813–1998)*. II. *Οι Επιγραφές*. Athens. Archaeological Society at Athens.
- Petrovic, A. 2017. 'Greek sacred laws', in J. Kindt, E. Eidinow and R. Osborne (eds.), *Oxford Handbook of Ancient Greek Religion*. 2nd ed. Oxford University Press: 339–52.
- Petrovic, A., and Petrovic, I. 2016. *Inner Purity and Pollution in Greek Religion, Volume I: Early Greek Religion*. Oxford University Press.
2018. 'Purity of body and soul in the cult of Athena Lindia: on the eastern background of Greek abstentions', in Carbon and Peels (eds.): 225–58.
- Petzl, G. 1994. *Die Beichtinschriften Westkleinasiens*. Bonn. Habelt.

- Pirenne-Delforge, V. 2005. ‘Personnel de culte’, in *Thesaurus cultus et rituum antiquorum (ThesCRA) V: Personnel of cult, Cult instruments*. Los Angeles. Paul Getty Museum: 1–31.
2010. ‘Greek priests and “cult statues”: in how far are they unnecessary?’, in J. Mylonopoulos (ed.), *Divine Images and Human Imaginations in Ancient Greece and Rome*. Leiden and Boston. Brill: 121–44.
- Pittakes, K. S. 1842. ‘No. 861’, *Ephemeris Archaiologike*: 520–1.
- Pleket, H. W. 1958. *The Greek Inscriptions in the Rijksmuseum van oudheden’ at Leyden*. Leiden. Brill.
1998. ‘Political culture and political practice in the cities of Asia Minor in the Roman Empire’, in W. Schuller (ed.), *Politische Theorie und Praxis im Altertum*. Wissenschaftliche Buchgesellschaft: 204–16.
- Podes, S. 1993. ‘Pay and political participation in Classical Athens. An empirical application of Rational Choice Theory’, *Journal of Institutional and Theoretical Economics* 149: 495–515.
- Poland, F. 1909. *Geschichte des griechischen Vereinswesens*. Leipzig. Teubner.
- Price, P. L. 2013. ‘Place’, in N. C. Johnson, R. H. Schein and J. Winders (eds.), *The Wiley-Blackwell Companion to Cultural Geography*. Chichester. Wiley-Blackwell: 118–29.
- Price, S. R. F. 1984. *Rituals and Power. The Roman Imperial Cult in Asia Minor*. Cambridge University Press.
- Pugliese Carratelli, G. 1939/40. ‘Per la storia delle associazioni in Rodi antica’, *ASAA* 22: 147–200.
- Radt, W. 1999. *Pergamon, Geschichte und Bauten einer antiken Metropole*. Darmstadt. Primus.
- Raja, R. 2015. ‘Staging “private” religion in Roman “public” Palmyra. The role of the religious dining tickets (banqueting tesserae)’, in Cl. Ando and J. Rüpke (eds.), *Public and Private in Ancient Mediterranean Law and Religion*. Berlin, Munich and Boston. De Gruyter: 165–86.
- Ramsay, W. 1889. ‘Inscriptions d’Asie Mineure’, *REG* 2: 17–37.
- Rathbone, D. W. 1989. ‘The ancient economy and Graeco-Roman Egypt’, in L. Criscuolo and G. Geraci (eds.), *Egitto e storia antica dall’ellenismo all’età araba: bilancio di un confronto*. Bologna. CLUEB: 159–76.
2013. ‘The romanity of Roman Egypt: a faltering consensus?’, *JJP* 43: 73–91.
- Raubitschek, A. E. 1981. ‘A new Attic club (ERANOS)’, *The J. Paul Getty Museum Journal* 9: 93–8.
- Ray, H. P. 1986. *Monastery and Guild. Commerce under the Satavahanas*. New Delhi and New York. Oxford University Press.
- Renberg, G. 2017. *Where Dreams May Come: Incubation Sanctuaries in the Graeco-Roman World*. 2 vols. Leiden and Boston. Brill.
- Rhodes, P. J. 1981. *A Commentary on the Aristotelian Athenaion Politeia*. Oxford. Clarendon Press.
1982. ‘Problems in Athenian *eisphora* and liturgies’, *AJAH* 7: 1–13.
- Rhodes, P. J., with Lewis, D. 1997. *The Decrees of the Greek Cities*. Oxford. Clarendon Press.

- Richardson, G. 2005. 'Craft guilds and Christianity in late-medieval England. A rational-choice analysis', *Rationality and Society* 17(2): 139–89.
- Riethmüller, J. W. 2005. *Asklepios: Heiligtümer und Kulte*, 2 vols. Heidelberg. Archaeology and History Press.
- Robert, L. 1945. *Le sanctuaire de Sinuri près de Mylasa*. Paris. De Boccard.
1979. 'Deux inscriptions de l'époque impériale en Attique', *AJPh* 100(1): 153–65.
- Roberts, C., Skeat, Th. C., and Nock, A. D. 1936. 'The gild of Zeus Hypsistos', *HThR* 29: 39–88.
- Roesch, P. 1982. *Etudes bœtiennes*. Paris. De Boccard.
- Rohde, D. 2012. *Zwischen Individuum und Stadtgemeinde. Die Integration von Collegia in Hafenstädten*. Mainz. Antike.
- Roller, L. E. 1999, *In Search of God the Mother: The Cult of Anatolian Cybele*. Berkeley, Los Angeles and London. University of California Press.
- Rong, X. 1999–2000. 'The nature of the Dunhuang Library Cave and the reasons for its sealing,' trans. V. Hansen, *Cahiers d'Extreme-Asie* 11: 247–75.
2013. *Eighteen Lectures on Dunhuang*. Translated by Imre Galambos. Boston and Leiden. Brill.
- Ross, L. 1845. *Inscriptiones Graecae Ineditae*, vol. 3. Berlin. Prussian Academy.
- Rosser, G. 2015. *The Art of Solidarity in the Middle Ages: Guilds in England 1250–1550*. Oxford University Press.
- Rostovtzeff, M. 1941. *The Social and Economic History of the Hellenistic World*. 3 vols. Oxford. Clarendon Press.
- Royden, H. L. 1988. *The Magistrates of the Roman Professional Collegia in Italy from the First to the Third Century A.D.* Pisa. Giardini.
1989. 'The tenure of office of the *quinquennales* in the Roman professional collegia', *AJPh* 110(2): 302–15.
- Rubinstein, L. 2010. 'Praxis: the enforcement of penalties in the late classical and early Hellenistic periods', in G. Thür (ed.), *Symposion 2009. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*. Vienna. Austrian Academy of Sciences: 193–216.
- 2012 'Individual and collective liabilities of boards of officials in the late classical and early Hellenistic period', in B. Legras and G. Thür (eds.), *Symposion 2011. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*. Paris, 7.–10. September 2011. Vienna. Austrian Academy of Sciences: 329–55.
- Rudorff, A. A. F. 1850. 'Die sogenannte *lex de Magistris Aquarum*, eine altrömische Brunnenordnung', *Zeitschrift für geschichtliche Rechtswissenschaft* 15: 203–73.
- Ruffing, K. 2008. *Die berufliche Spezialisierung in Handel und Handwerk: Untersuchungen zu ihrer Entwicklung und zu ihren Bedingungen in der römischen Kaiserzeit im östlichen Mittelmeerraum auf der Grundlage griechischer Inschriften und Papyri*. Rahden. VML.
- Rüpke, J. (ed.) 2007. *Gruppenreligionen im römischen Reich. Sozialformen, Grenzziehungen und Leistungen*. Tübingen. Mohr Siebeck.

- Rüpke, J. 2013. 'Individuals and networks', in L. Bricault and C. Bonnet (eds.), *Panthée: Religious Transformations in the Graeco-Roman Empire*. Leiden and Boston. Brill: 261–77.
- Rutherford, I. 2007. 'Network theory and theoric networks', *MHR* 22(1): 23–37.
2009. 'Network theory and theoric networks', in Malkin, Constantakopoulou and Panagopoulou (eds.): 24–38.
2013, *State Pilgrims and Sacred Observers in Ancient Greece: A Study of Theōria and Theōroi*. Cambridge University Press.
- Saba, S. 2012. *The Astynomoi Law of Pergamon. A New Commentary*. Mainz. Antike.
- Sablayrolles, R. 1996. *Libertinus miles. Les cohortes de vigiles*. Rome. French School at Rome.
- San Nicolò, M. 1927. 'Zur Vereinsgerichtsbarkeit im hellenistischen Ägypten', in *Epitymbion Heinrich Swoboda dargebracht*. Reichenberg. Stiepel: 255–300.
1972. *Ägyptisches Vereinswesen zur Zeit der Ptolemäer und Römer*. 2 vols. 2nd. rev. ed. Munich. Beck.
- Santamaría Álvarez, M. A. 2010. 'Los misterios de Esquines y su madre según Demóstenes (*Sobre la Corona* 259–260)', in F. Cortés Gabaudan and J. V. Méndez Dosuna (eds.), *Dic mihi, Musa, virum. Homenaje al profesor Antonio López Eire*. Salamanca University Press: 613–20.
- Sartre, M. 1991. *L'Orient romain: provinces et sociétés provinciales en Méditerranée orientale d'Auguste aux Sévères (31 avant J.C.–235 après J.C.)*. Paris. Seuil.
- Schäfer, A. 2002. 'Raumnutzung und Raumwahrnehmung im Vereinslokal der Iobakchen von Athen', in U. Egelhaaf-Gaiser and A. Schäfer (eds.), *Religiöse Vereine in der römischen Antike. Untersuchungen zu Organisation, Ritual und Raumordnung*. Tübingen. Mohr Siebeck: 173–220.
- Scheid, J. 2003. 'Communauté et communauté. Réflexions sur quelques ambiguïtés d'après l'exemple des thiases de l'Égypte romaine', in N. Belayche and S. C. Mimouni (eds.), *Les communautés religieuses dans le monde gréco-romain: Essais de définition*. Turnhout. Brepols: 61–74.
- Schmidt, J. 1890. 'Statut einer Municipalcurie in Africa', *RhM* 45: 599–611.
- Schnöckel, K. H. 2006. *Ägyptische Vereine in der frühen Prinzipatszeit. Eine Studie über sechs Vereinssetzungen (Papyri Michigan 243–248)*. Konstanz University Press.
- Schuler, Ch. (ed.) 2007. *Griechische Epigraphik in Lykien. Eine Zwischenbilanz. Akten des internationalen Kolloquiums München, 24.–26. Februar 2005 (Denkschriften der philosophisch-historischen Klasse 354. Ergänzungsbände zu den Tituli Asiae Minoris 25)*. Vienna. Austrian Academy of Sciences.
- Schwartzberg, M. 2004. 'Athenian democracy and legal change', *American Political Science Review* 98: 311–25.
2010. 'Shouts, murmurs and votes: acclamation and aggregations in ancient Greece', *The Journal of Political Philosophy* 18: 1–21.
- Schwyzer, E. 1937. 'Zwei Perfektformen aus Arkadien', *Zeitschrift für vergleichende Sprachforschung* 64: 41.

- Scott, M. 2013. *Space and Society in the Greek and Roman Worlds*. Cambridge University Press.
- Seidl, E. 1962. *Ptolemäische Rechtsgeschichte*. 2nd ed. Glückstadt. Augustin.
- Senart, E. 1905–6. ‘The inscriptions in the caves at Nasik’, *Epigraphia Indica* 8: 59–96.
- Shamastry, R. (ed.) 1915. *Kautilya. Arthashastra*. Bangalore. Government Press.
- Sherwin-White, A. N. 1966. *The Letters of Pliny. A Historical and Social Commentary*. Oxford. Clarendon Press.
- Simonton, M. 2017. ‘Stability and violence in classical Greek democracies and oligarchies’, *CLAnt* 36: 52–103.
- Sircar, D. C. 1953–54. ‘Charter of Vishnusena, Samvat 649’, *Epigraphia Indica* 30: 163–81.
- 1963–64. ‘More inscriptions from Nagarjunakonda’, *Epigraphia Indica* 35: 1–36.
- Sirks, A. J. B. 1993. ‘Did the late Roman government try to tie people to their profession or status?’, *Tyche* 8: 159–75.
- Skaltsa, S. 2016. “‘Housing’ private associations in Hellenistic Athens: three case-studies for a place to meet and worship the gods”, in O. Rodríguez Gutiérrez, N. Tran and B. Soler Huertas (eds.), *Los espacios de reunión de las asociaciones romanas. Diálogos desde la arqueología y la historia, en homenaje a Bertrand Goffaux*. Sevilla University Press: 79–92.
- Skeat, T. 1966. ‘A fragment on the Ptolemaic perfume monopoly (P. Lond. inv. 2859A)’, *JEA* 52: 179–80.
- Sokolowski, F. 1954. ‘Fees and taxes in the Greek cults’, *HThR* 47(3): 153–64.
1969. *Les Lois Sacrées des cités grecques*. Paris. De Boccard.
- Sosin, J. D. 1999. ‘Tyrian stationarii at Puteoli’, *Tyche* 14: 275–84.
2005. ‘Unwelcome dedications: public law and private religion in Hellenistic Laodicea by the Sea’, *CQ* 55(1): 130–9.
- Spatharas, D. 2006. ‘Persuasive *gelōs*: public speaking and the use of laughter’, *Mnemosyne* 59: 374–87.
- Spawforth, A. 2012. *Greece and the Augustan Cultural Revolution*. Cambridge University Press.
- Stavrianopoulou, E. 2006. ‘*Gruppenbild mit Dame*: Untersuchungen zur rechtlichen und sozialen Stellung der Frau auf den Kykladen im Hellenismus und in der römischen Kaiserzeit’. Stuttgart. Steiner.
- Steinhauer, J. 2014. *Religious Associations in the Post-Classical Polis*. Stuttgart. Steiner.
- Steinmüller, M. 2008. ‘Gleichheit, Freiheit, Geschwisterlichkeit. Möglichkeiten geschlechtlicher Egalität in antiken Vereinen und frühchristlichen Gemeinden’. Unpublished PhD thesis, University of Vienna.
- Stern, K. 2007. ‘The *marzeah* of the East and the collegia of the West: inscriptions, associations and cultural exchange in Rome and its eastern provinces,’ in M. Olivé, G. Baratta and A. Almagro (eds.), *Acta XII Congressus Internationalis Epigraphiae Graecae et Latinae*. Vol. 2. Barcelona. Institute of Catalan Studies: 1387–404.

- Steward, J. H. 1929. 'Diffusion and independent invention: a critique of logic,' *American Anthropologist, New Series* 31(3): 491–5.
- Stiglitz, R. 1967. *Die grossen Göttinnen Arkadiens. Der Kultname ΜΕΓΑΛΑΙ ΘΕΑΙ und seine Grundlagen*. Vienna. Austrian Archaeological Institute.
- Stowers, S. K. 1998. 'A cult from Philadelphia: *oikos* religion or cultic association?', in A. J. Malherbe, F. W. Norris and J. W. Thompson (eds.), *The Early Church in Its Context: Essays in Honor of Everett Ferguson (Supplement to Novum Testamentum* 90). Leiden. Brill: 287–301.
- Suys, V. 2005. 'Les associations cultuelles dans la cité aux époques hellénistique et impériale', in V. Dasen and M. Piérart (eds.), *Ἵδια καὶ δημοσίᾳ. Les cadres privés et publics de la religion grecque antique*. Liège University Press: 203–18.
- Tacon, J. 2001. 'Ecclesiastic *thorubos*: interventions, interruptions, and popular involvement in the Athenian assembly', *G&R* 48: 173–92.
- Talbot, F. 2004. 'Désordres civils et droit d'association dans les cités de Bithynie sous le règne de Trajan', *Cahiers des Études Anciennes* 41: 92–111.
- Taylor, C. 2007. 'From the whole citizen body? The sociology of election and lot in Athenian democracy', *Hesperia* 26: 323–45.
- Taylor, C., and Vlassopoulos, K. (eds.) 2015a. *Communities and Networks in the Ancient Greek World*. Oxford University Press.
- Taylor, C., and Vlassopoulos, K. 2015b. 'Introduction: an agenda for the study of Greek history', in Taylor and Vlassopoulos 2015a: 1–31.
- Teixidor, J. 1981. 'Le thiase de Bélastor et de Beelshamén d'après une inscription récemment découverte à Palmyre', *CRAI*: 306–14.
- Terpstra, T. 2013. *Trading Communities in the Roman World: A Micro-Economic and Institutional Perspective* (Columbia Studies in the Classical Tradition 37). Leiden and Boston. Brill.
- Thapar, R. 1995. 'The first millennium BC in northern India (up to the end of the Mauryan period)', in R. Thapar (ed.), *Recent Perspectives of Early Indian History*. Bombay. Popular Prakashan: 80–141.
2004. *Early India. From the Origins to AD 1300*. Berkeley and Los Angeles. University of California Press.
- Thaplyal, K. 1996. *Guilds in Ancient India. A Study of Guild Organization in Northern India and Western Deccan from circa 600 B.C. to circa 600 A.D.* New Delhi. New Age International.
- Thonemann, P. 2010. 'The women of Akmoneia', *JRS* 100: 163–78.
- Thür, G., and Tauber, H. 1994. *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)*. Vienna. Austrian Academy of Sciences.
- Tilly, C. 2005. *Trust and Rule*. Cambridge University Press.
- Tobin, J. 1997. *Herodes Attikos and the city of Athens. Patronage and conflict under the Antonines*. Amsterdam. Brill.
- Tod, M. N. 1932. *Sidelights on Greek history: Three Lectures on the Light Thrown by Greek Inscriptions on the Life and Thought of the Ancient World*. Oxford. Blackwell.
1934. 'Greek inscriptions at Cairness House', *JHS* 54(2): 140–62.

- Torrey, C. 1948–49. ‘The exiled god of Sarepta’, *Berytus* 9: 45–9.
- Tracy, S. V. 1995. *Athenian Democracy in Transition. Athenian Letter-Cutters of 340 to 290 B.C.* Berkeley. University of California Press.
- Tran Tam Tinh, V. 1972. *Le culte des divinités orientales en Campanie en dehors de Pompéi, de Stabies et d'Herculanium.* Leiden. Brill.
- Tran, N. 2006. *Les membres des associations romaines. Le rang social des collegiati en Italie et en Gaule sous le Haut-Empire.* Rome. French School at Rome.
2007. ‘Les procédures d’exclusion des collèges professionnelles et funéraires sous le Haut-Empire: pratiques épigraphiques, normes collectives et non-dits’, in C. Wolff (ed.), *Les exclus dans l’antiquité. Actes du colloque organisé à Lyon les 23–24 septembre 2004.* Paris. De Boccard: 119–38.
2011. ‘Les collèges professionnels romains: “clubs” ou “corporations”? L’exemple de la vallée du Rhône et de CIL XII 1797 (Tournon-sur-Rhône, Ardèche)’, *AncSoc* 41: 197–219.
- 2012a. ‘Un Picton à Ostie: M. Sedatius Severianus et les corps de lénunculaires sous le principat d’Antonin le Pieux’, *Revue des Études Anciennes* 114(2): 323–44.
- 2012b. ‘Associations privées et espace public: les emplois de “publicus” dans l’épigraphie des collèges de l’Occident romain’, in M. Dondin-Payre and N. Tran (eds.), *Collegia. Le phénomène associatif dans l’Occident romain.* Bordeaux. Ausonius: 63–80.
2014. ‘C. Veturius Testius Amandus, les cinq corps de lénunculaires d’Ostie et la batellerie tibérine au début du IIIe siècle’, *Mélanges de l’École Française de Rome. Antiquité* 126(1): 131–45.
2017. ‘Entreprises de construction, vie associative et organisation du travail dans la Rome impériale et à Ostie’, *L’Antiquité Classique* 86: 115–27.
- Trautmann, T. 1971. *Kautilya and the Arthashastra: A Statistical Investigation of the Authorship and Evolution of the Text.* Leiden. Brill.
- Travlos, J. 1986. *Λεξικό αρχαίων αρχιτεκτονικών όρων.* Athens. Archaeological Society at Athens.
- Trümper, M. 2002. ‘Das Sanktuarium des “Etablissement des Poseidoniastes de Bérytos” in Delos. Zur Baugeschichte eines griechischen Vereinsheiligtums’, *BCH* 126: 265–330.
2006. ‘Negotiating religious and ethnic identity: the case of clubhouses in late Hellenistic Delos’, in I. Nielsen (ed.), *Zwischen Kult und Gesellschaft: Kosmopolitische Zentren des antiken Mittelmeerraumes als Aktionsraum von Kultvereinen und Religionsgemeinschaften. Akten eines Symposiums des archäologischen Instituts der Universität Hamburg, 12–14 Oktober 2005 (Hephaistos 24).* Augsburg. Camelion: 113–40.
2011. ‘Where the non-Delians met in Delos. The meeting-places of foreign associations and ethnic communities in late Hellenistic Delos’, in O. M. van Nijf and R. Alston (eds.), *Political Culture in the Greek City after the Classical Age.* Leuven. Peeters: 49–100.
- Tsouli, Ch. 2013. *Ταφικά και επιτάφια μνημεία της Κω. Συμβολή στη μελέτη της τυπολογίας και της εικονογραφίας των επιτάφιων μνημείων των ελληνιστικών και ρωμαϊκών χρόνων.* Unpublished PhD thesis, University of Athens.

- Turcan, R. 2003. *Liturgies de l'initiation bacchique à l'époque romaine (Liber). Documentation littéraire, inscrite et figurée*. Paris. De Boccard.
- Unwin, T. 2000. 'A waste of space? Towards a critique of the social production of space', *Transactions of the Institute of British Geographers* 25(1): 11–29.
- Ustinova, Y. 2005. 'Lege et consuetudine: Voluntary cult associations in the Greek law', in V. Dasen and M. Piérart (eds.), *Ὕδια καὶ δημοσίᾳ. Les cadres 'privés' et 'publics' de la religion grecque antique*. Liège University Press: 177–90.
- van Bremen, R. 1996. *The Limits of Participation: Women and Civic Life in the Greek East in the Hellenistic and Roman Periods*. Amsterdam. Gieben.
2013. 'Neoi in Hellenistic cities: age class, institution, association?', in Fröhlich and Hamon 2013a: 31–58.
- Van Effenterre, H., and Ruzé, F. 1994. *Nomima. Recueil d'inscriptions politiques et juridiques de l'archaïsme grec*. Vol. 1. Rome. French School at Rome.
- van Minnen, P. 1987. 'Urban craftsmen in Roman Egypt', *MBAH* 6(1): 31–88.
- van Nijf, O. M. 1997. *The Civic World of Professional Associations in the Roman East*. Amsterdam. Brill.
- van Nijf, O. M., and Alston, R. 2011. 'Political culture in the Greek city after the Classical Age: introduction and preview', in O. M. van Nijf and R. Alston (eds.), *Political Culture in the Greek City after the Classical Age*. Leuven. Peeters: 1–26.
- Van Rossum, J. 1988. *De gerousia in de Griekse steden van het Romeinse Rijk*. Leiden University Press.
- van Schaik, S. 2014. 'Married monks: Buddhist ideals and practice in Kroraina', *South Asian Studies* 30(2): 269–77.
- Véllissaropoulos, J. 1980. *Les nauclères grecs: recherches sur les institutions maritimes en Grèce et dans l'Orient hellénisé*. Geneva. Droz.
- Venticinque, Ph. F. 2010. 'Family affairs: guild regulations and family relationships in Roman Egypt', *GRBS* 50: 273–94.
2013. 'Matters of trust: associations and social capital in Roman Egypt', *The Center for Hellenic Studies Research Bulletin* 1(2): online.
2015. 'Counting the associations: co-operation, conflict and interaction in Roman Egypt', in V. Gabrielsen and Ch. A. Thomsen (eds.), *Private Associations and the Public Sphere. Proceedings of a Symposium held at the Royal Danish Academy of Sciences and Letters, 9–11 September 2010*. Copenhagen. Royal Danish Academy: 314–40.
2016. *Honor among Thieves. Craftsmen, Merchants, and Associations in Roman and Late Roman Egypt*. Ann Arbor. University of Michigan Press.
- Ventroux, O. 2017. *Pergame. Les élites d'une ancienne capitale royale à l'époque romaine*. Rennes University Press.
- Verboven, K. 2007. 'The associative order. Status and ethos among Roman businessmen in late Republic and early Empire', *Athenaeum* 95(2): 861–93.
2011. 'Introduction – Professional collegia: guilds or social clubs?', *AncSoc* 41: 187–95.
- Verdelis, N., Jameson, M., and Papachristodoulou, I. 1975. 'Ἀρχαῖκαι ἐπιγραφαὶ ἐκ Τίρυνθος', *AEph*: 150–203.

- Villacèque, N. 2013. ‘*Thorubos tōn pollōn*: le spectre du spectacle démocratique’, in A. Macé (ed.), *Le savoir public. La vocation politique du savoir en Grèce ancienne*. Besançon. Franche-Comté University Press: 287–312.
- Vittmann, G. 2011. ‘Eine Urkunde mit den Satzungen eines Kulturvereins (P. dem. Mainz 10)’, in F. Feder, L. D. Morenz and G. Vittmann (eds), *Von Theben nach Giza. Festmiszellen für Stefan Grunert zum 65. Geburtstag (Göttinger Miszellen Beihefte 10)*. Göttingen: Department for Egyptology and Coptology: 169–79.
- Vlassopoulos, K. 2007a. *Unthinking the Greek Polis*. Cambridge University Press.
- 2007b. ‘Beyond and below the polis: networks, associations and the writing of Greek history’, *MHR* 22(1): 11–22.
- Volanaki-Kontoleontos, E. 1992–98. ‘Μεγάρου ἐπίσκεψις I’, *Horos* 10–12: 473–90.
- von Ehrenheim, H. 2015. *Greek Incubation Rituals in Classical and Hellenistic Times (Kernos Supplément 29)*. Liège University Press.
- Wallace, R. W. 2004. ‘The power to speak – and not to listen – in ancient Athens’, in I. Sluiter and R. Rosen (eds.), *Free Speech in Classical Antiquity*. Leiden. Brill: 221–32.
- Wallace, S. L. 1938. *Taxation in Egypt from Augustus to Diocletian*. Princeton University Press.
- Waltzing, J.-P. 1895–1900. *Etude historique sur les corporations professionnelles chez les Romains: depuis les origines jusqu'à la chute de l'Empire d'Occident*. 4 vols. Brussels and Leuven. Peeters.
- Warf, B., and Arias, S. 2009. ‘Introduction: the reinsertion of space in the humanities and social sciences’, in B. Warf and S. Arias (eds.), *The Spatial Turn: Interdisciplinary Perspectives*. New York. Routledge: 1–10.
- Weinfeld, M. 1986. *The Organizational Pattern and the Penal Code of the Qumran Sect. A Comparison with Guilds and Religious Associations of the Hellenistic-Roman Period*. Göttingen. Vandenhoeck & Ruprecht/Fribourg Switzerland University Press.
- Weinreich, G. 1919. *Stiftung und Kultsatzungen eines Privatheiligtums in Philadelphia in Lydien*. Heidelberg. Winter.
- Whitehead, D. 1986. *The Demes of Attica 508/7 – ca 250 B.C. A Political and Social Study*. Princeton University Press.
- Wiemer, H.-U. 2003. ‘Käufliche Priestertümer im hellenistischen Kos’, *Chiron* 33: 263–310.
- Wilcken, U. 1912. *Grundzüge und Chrestomathie der Papyruskunde*. Leipzig. Teubner.
- Wilhelm, A. 1902. ‘Inschrift aus dem Peiraeus’, *JÖAI* 5: 127–39.
1921. *Neue Beiträge zur griechischen Inschriftenkunde VI*. Vienna. Austrian Academy of Sciences.
- Wilson, S. G. 1996. ‘Voluntary associations: an overview’, in J. S. Kloppenborg and S. G. Wilson (eds.), *Voluntary Associations in the Graeco-Roman World*. London and New York. Routledge: 1–15.
- Wittenburg, A. 1990. *Il testamento di Epikteta*. Trieste. Bernardi.

- Wörrle, M. 2015. 'Die ptolemäische Garnison auf der Burg von Limyra im Licht einer neuen Inschrift', in B. Beck-Brandt, S. Ladstätter and B. Yener-Marksteiner (eds.), *Turm und Tor, Siedlungsstrukturen in Lykien und benachbarten Kulturlandschaften*. Vienna. Austrian Academy of Sciences: 291–304.
- Yamamoto, T., Dohi, Y., and Ishida, Y. 1988–89. *Tun-huang and Turfan Documents, Concerning Social and Economic History, vol. IV. She Associations and Related Documents*. Tokyo. The Toyo Bunko.
- Yang, L. 1950. 'Buddhist monasteries and four money-raising institutions in Chinese history,' *Harvard Journal of Asiatic Studies* 13(1/2): 174–91.
- Yunis, H. 2005. *Demosthenes Speeches 18 and 19*. Austin. University of Texas Press.
- Zachhuber, J. 2018. 'The lost priestesses of Rhodes? Female religious offices and social standing in Hellenistic Rhodes', *Kernos* 31: 83–110.
- Zevi, F. 2001. 'Iscrizioni e personaggi nel Serapeo', in R. Mar (ed.), *El santuario de Serapis en Ostia*. Tarragona. Universitat Rovira i Virgili: 171–200.
2008. 'I collegi di Ostia e le loro sedi associative tra Antonini e Severi', in C. Berrendonner, M. Cébeillac-Gervasoni and L. Lamoine (eds.), *Le quotidien municipal dans l'Occident romain*. Clermont-Ferrand. Blaise-Pascal University Press: 477–505.
- Ziebarth, E. 1896. *Das griechische Vereinswesen*. Leipzig. Hirzel.
1914. *Aus dem griechischen Schulwesen. Eudemos von Milet und Verwandtes*. 2nd ed. Leipzig. Teubner.
- Zimmermann, C. 2002. *Handwerkervereine im griechischen Osten des Imperium Romanum*. Mainz and Bonn. Roman-German Central Museum.
- Zimmermann, K. 2016. 'Leges sacrae – antike Vorstellungen und moderne Konzepte. Versuch einer methodischen Annäherung an eine umstrittene Textkategorie', in D. Bonanno, P. Funke and M. Haake (eds.), *Rechtliche Verfahren und religiöse Sanktionierung in der griechisch-römischen Antike*. Stuttgart. Steiner: 223–32.
- Zoumbaki, S. 2019. 'Sulla's relations with the poleis of central and southern Greece in a period of transitions', in A. Eckert and A. Thein (eds.), *Sulla. Politics and Reception*. Berlin and Boston. De Gruyter: 33–53.