

SIMONE CIAMBELLI, *I COLLEGIA E LE RELAZIONI CLIENTELARI: STUDIO SUI LEGAMI DI PATRONATO DELLE ASSOCIAZIONI PROFESSIONALI NELL'OCCIDENTE ROMANO TRA I E III SEC. D.C.* (Collana Studi di storia della Rivista storica dell'antichità 22). Bologna: Patron editore, 2022. Pp. 15 + 394, illus., maps, plans. ISBN 978885535656 (pbk.). €42.00.

Collegial patronage is where two important Roman institutions — patronage and collegia (voluntary associations) — intersected with each other. As the first book-length study on the patronage of professional associations in the Roman West in the first three centuries, this book is a welcome contribution to the socio-economic history of Rome, urban history, the institution of patronage and the steadily growing scholarship on ancient associations.

While acknowledging the usefulness of a sociological vision of patronage as a relationship of asymmetric dependence based on an exchange of goods and services that continues over time, Ciambelli applies formalism in identifying patronage in the epigraphic sources (ch. 1). All of the 214 inscriptions catalogued at the end of the book contain the explicit term *patronus*. Ch. 2 provides statistical analysis of the 290 collegial patrons known from epigraphic sources. Collegial patrons are not attested in Africa and Britain, where professional associations seem to be lacking. For the rarity of associations in North Africa, C. notes that the curiae and the wealthy *sodalitates* have almost entirely absorbed the associative phenomenon in the cities of Africa to the extent of precluding the spread of collegia in these areas.

Ch. 3 provides detailed discussions of nine collegial patronage tablets, which were bronze transcriptions of collegial decisions on co-opting patrons. C. emphasises how these tablets sanctioned the transition from an informal to a formal relationship, transferred the private relationship between the patron and the collegium onto a public level, and testify to the process of integration of the collegia into the structures of the city. Since most of these tablets date from the third century C.E., C. highlights them as tangible emblems through which the associations expressed their need for a guarantee of protection due to insecurity.

Ch. 4 investigates patronage relationship in social space by focusing on the patrons' intervention in the construction of the *aedes fabrum* at the forum of Sarmizegetusa, and the statues erected in honor of patrons in both non-public and public places. Through contextualised and nuanced analyses, C. demonstrates how the scholae and statues served as ways through which both the collegia and the patronage relationship inserted themselves into the urban landscape and collective memory.

Ch. 5 examines the economic dimension of patronage by zooming in on the case of *Lugdunum*. C. notes several features that indicate the economic aspects embedded in patronage relationships: 'foreign' origin of the patrons, the associations' activities in regions where the patrons originated, possible family interests, co-option of members as patrons, and some patrons serving as the linkage between multiple associations under their patronage.

Ch. 6 explores strategies of nurturing the bond between collegia and patrons through perpetual endowments established by the patrons as well as the co-option of patronesses and 'mothers' of collegia because of their family connections. C. does note that some female figures were co-opted because of their pecuniary capabilities and disposition to engage in munificence towards the association and/or the community.

Ch. 7 studies Ostia as a special case that lies between norm and exception. For the unusual presence of fifteen senators among patrons of associations, especially the various associations of boatmen, C. suggests that these senators used their influence and munificence to create patronage networks for overlapping reasons, especially the desire for better managing and defending their own trade at the port of Tiber, the proximity of Ostia to their properties, emulation of the emperor in showing concern about the life of Rome's port, and the desire to appear to conform to imperial ideology (229). For C., patronage bridged the city and the collegium, which exerted two opposing forces on the individual, that is, the 'centrifugal force' on the collegial members who climbed the internal hierarchies of the collegium, became patrons, and even entered the local decuria, and the 'centripetal force' that leveraged these patrons' ties with the collegial members.

The book strikes an excellent balance between global analyses and specific case studies. It succeeds in illustrating how the dynamics between family relationships, the urban social context, economic interests, energetic practices, as well as individual and collective aspirations, played out through the multi-faceted phenomenon of collegial patronage. The inclusion of many charts, tables and plans helps visualise the rich data analysed in the volume. The book will no doubt be necessary reading on patronage and collegia for many years to come.

Towards the end of the book, C. suggests future research directions, including the extension of the chronological and geographical scopes to Egypt and Late Antiquity, comparative studies with the Greek cities of the classical or Hellenistic age and the Ancient Near East, and interdisciplinary dialogues. C. sensibly notes that these lines of pursuit would involve broadening the definition of 'patronage'. Two further directions may also be suggested.

First, C. rightly denies a rigid classification of collegia. Yet a relatively narrow definition of 'professional associations' is applied that relies on the names of the collegia. Two questions arise: What about associations not named after a trade, but composed of craftsmen/tradesmen? In what ways was the pattern of patronage similar or different across various types of associations?

Second, C. foregrounds visibility and integration of collegia as the key effects of collegial patronage. The theme of competition both between collegia and between potential patrons might warrant more attention (see P. Harland in R. Ascough (ed.), *Religious Competition and Coexistence in Sardis and Smyrna* (2003), 53–63, for example). In particular, the inscriptions tend to document the winners in the competition for prestige and resources but not the process of the competition or the losers.

Emory University
jinyu.liu@emory.edu

JINYU LIU

doi:10.1017/S0075435824000066

© The Author(s), 2024. Published by Cambridge University Press on behalf of The Society for the Promotion of Roman Studies.

JANE DRAYCOTT, *PROSTHETICS AND ASSISTIVE TECHNOLOGY IN ANCIENT GREECE AND ROME*. Cambridge: Cambridge University Press, 2023. Pp. xxi + 202, illus. (col.). ISBN 9781009168397. £75.00.

Recent years have brought concerted efforts to move disabled bodies and minds from the fringes of discourse on the so-called 'classical body' to a position closer to the centre. This has included monographs synthesising evidence for a range of disabilities and impairments across ancient Greek and/or Roman contexts, and individual articles and chapters addressing one specific source, context, form of disability/impairment or disciplinary position (e.g. medicine, bioarchaeology). Jane Draycott's latest study positions itself between these two. As a monograph dedicated to investigating a single topic — 'prostheses, prosthesis use, and prostheses users' (7) — it represents significant progression within this area, offering a rare book-length study of a specific response to a restricted range of potentially disabling conditions. Accordingly, D. argues that prostheses can 'give us an insight into ancient cultures and societies and their users' places within those, in addition to telling us something about the individuals themselves' (27). She presents new interpretations of prostheses as 'technologies of participation' that allowed those who wore or used them to 'participate more fully in society' and as extensions of the body that were simultaneously 'extensions of the self' (173). D.'s narrowed focus notwithstanding, her meticulous marshalling of evidence from literary, documentary, archaeological and bioarchaeological sources spanning all regions of the ancient Mediterranean (including Egypt), and from Greek mythology to the Talmud and early Medieval texts, means that the project still essentially pursues a synthetic approach and sidelines the implications of chronological, geographical, cultural and religious distinctions. Nevertheless, the book will undoubtedly prompt further examination of these nuances by others.

The book is structured by types of prostheses and the likely reasons for their use. After an Introduction, ch. 1 reviews the unexpectedly sparse evidence for extremity prostheses compared with plentiful accounts of limb loss, and the implications for other assistive technologies such as canes and crutches. Ch. 2 turns to facial features including teeth and their social and cultural significance for 'prestige, wealth, status, gender, and sexuality' (100). In ch. 3 the reader learns that hair is the best-attested type of prosthesis, and that among the Roman elite hair loss was more socially disabling than other impairments. Ch. 4 explores the restricted evidence for how prostheses were designed, commissioned and manufactured, reinforcing D.'s argument that this was an individual's personal responsibility and explaining the variety of forms identified archaeologically. In ch. 5 'living' prostheses, including free, freed and enslaved people (and possibly animals), are considered, with D. arguing that these may have negated the need for so-called 'functional' prostheses. A Conclusion