

expenses, it does not follow that it retains that meaning always. It is certain that the description *collegia causa religionis* had become in the early Empire a misdescription. This being admitted, there appears to be no valid reason why the term *funeraticium* should not also have expanded its meaning, and have come to mean money paid on the death of a deceased member for funeral expenses primarily, but not necessarily.

Further, the legislation against a man's belonging to two or more funeral societies would not have been necessary had the only benefit attaching to membership been the right to be buried, as no man wants to be buried more than once; whence the existence of this legal restriction implies that out of the several *funeraticia* payable on his death, some or all would have been used by his representatives for some other purpose than that of the burial of the deceased.

This question is discussed more fully below. The right of members to receive the *funeraticia* was invalidated by dismissal from the society and by suicide.

In this connection, I have added an appendix dealing at some length with the Greek religious societies, on which, it is probable, were based the Roman religious societies. In the Greek societies the members were entitled to be buried at the expense of the society, but this, as in the case of the early Roman societies, was done in order to ensure the due honouring of the divinity, and not with the object of benefiting the deceased member. In other respects, too, they closely resemble the earlier Roman religious societies.

## (ii) Veterans' Societies.

These Societies, though composed of veterans, were really civilian societies in so far as their constitution and objects were concerned. The evidence with regard to them is scanty, but there is sufficient to show that their practices in respect of membership, management, subscriptions, etc., were very similar to those of the societies described above, excepting that their membership was limited to men who