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CAPInv. 1483: U-EGY-041

I. LOCATION

i.	**Geographical area**	Egypt
ii.	**Nome**	Alexandria (L00)
iii.	**Site**	Alexandria

II. NAME

i.	Association with unknown name	U-EGY-041

III. DATE

i.	**Date(s)**	180 - 116 BC

IV. NAME AND TERMINOLOGY

iii.	**Descriptive terms**	πολίτευμα, *politeuma*
	Note	*politeuma*: Letter of Aristeas 310

V. SOURCES

i.	**Source(s)**	Letter of Aristeas 310 (mid II BC)
i.a.	**Source type(s)**	Literary source(s)
i.b.	**Document(s) typology & language/script**	Epistolary narrative in Greek about the story of the translation of the Bible into Greek (The Septuagint) by order of Ptolemy II.

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VII. ORGANIZATION

ii. Leadership	If we accept that the present text attests to the existence of the Jewish *politeuma* of Alexandria, it is possible that the ἐθνιάρχης, *ethniarches* mentioned by Strabo *FGr.Hist.* II A91 F7 (recorded by J. *AJ* 14.114) was in fact at the head of the *politeuma* of the Jews of Alexandria in the late Ptolemaic period. On this see Honigman 2003.
iv. Officials	The passage refers to οἱ πρεσβύτεροι ... τῶν ἀπὸ τοῦ πολιτεύματος, *hoi presbyteroi ... ton apo tou politeumatos*: these may well have been the officials of the Jewish *politeuma* of Alexandria.

XII. NOTES

i. Comments	Other terms such as πλῆθος, *plethos* and ἔθνος, *ethnos* are employed in the text, but these generally refer to the whole body of the Jewish community resident in Alexandria and not specifically to those belonging to the *politeuma*.
iii. Bibliography	Honigman, S. (2003), 'Politeumata and ethnicity in Ptolemaic and Roman Egypt', *AncSoc* 33: 61-102.

XIII. EVALUATION

i. Private association	Possible
Note	It is possible that the Jewish *politeuma* of Alexandria had originally formed a private association gathering Jewish immigrants from a military background. Its functions and importance may have increased with the passing of time to a pseudo-civic organisation.
ii. Historical authenticity	The authenticity of the passage and of the existence of a Jewish *politeuma* of Alexandria has been debated. However, on the basis of parallel evidence for Jewish *politeumata* of Egypt (in particular that of Heracleopolis, cf. CAPInv. 1370) it is possible that (some members of) the Jewish community of Alexandria decided (and were granted permission) to gather in a *politeuma*.