

CAPInv. 163: to politeuma kai hoi apo tes poleos Idoumaioi

I. LOCATION

i. Geographical area	Egypt
ii. Nome	Memphites (L01)
iii. Site	Memphis

II. NAME

i. Full name (original language)	τὸ πολίτευμα καὶ οἱ ἀπὸ τῆς πόλεως Ἰδουμαῖοι (I.Prose 25, ll. 3-4)
ii. Full name (transliterated)	<i>to politeuma kai hoi apo tes poleos Idoumaioi</i>

III. DATE

i. Date(s)	112 / 111 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Ethnic:	Idumaeans
	Geographical:	<i>apo tes poleos</i>
iii. Descriptive terms	πολίτευμα, <i>politeuma</i> πόλις (?), <i>polis</i> (?) Note <i>Politeuma</i>: ll. 3, 18. <i>Polis</i> (?): it seems likely that the term, employed in l. 24, refers to the collective body granting the honours, i.e. the <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> (cf. Thompson Crawford 1984: 1073): ἵν' εἰδῆι ἦν ἔσχηκεν πρὸς αὐτὸν ἡ πόλις εὐχάριστον ἀπάντησιν, <i>hin' eidei hen escheken pros auton he polis euchariston apantesin</i> (ll. 23-24). On the other hand, the term <i>polis</i> in l. 4 (τῶν ἀπὸ τῆς πόλεως Ἰδουμαίων, <i>ton apo tes poleos Idoumaion</i>, ll. 4-5), would simply refer to the geographical locality of the city of Memphis, where the Idumaeans lived. In this case, the term <i>polis</i> would have been employed with two very different meanings in the same text.	

V. SOURCES

i. Source(s)	I.Prose 25 (112/1 BC)
Note	Other editions are: OGIS II 737, SB V 8929 (with SEG XX 643).
Online Resources	I.Prose 25 TM 6421 AGRW ID 20335
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek honorific decree of the <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> .
i.c. Physical format(s)	Limestone stele.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> met in τὸ ἄνω Ἀπολλ[ω]νιεῖον, <i>to ano Apollonieion</i> , (also referred to as ἱερόν, <i>hieron</i> , ll. 11 and 22) the Upper Temple of Apollo (to be identified with Qos, the chief god of the Idumaeans: see Thompson Crawford 1984: 1071), where the present inscription was also to be set up. Dorion, the man honoured by the <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> in the present text, had spent money on the plastering and whitewashing of the temple. θαλλός, <i>thallos</i> (l. 15) ἑξάλλος στέφανος, <i>exallos stephanos</i> (l. 19) ψήφισμα, <i>psephisma</i> (l. 20) στήλη λιθίνη, <i>stèle lithine</i> (ll. 20-21)
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VII. ORGANIZATION

iii. Members	The membership of the association was formed by two sub-groups: the <i>politeuma</i> proper, which was a military group, and <i>hoi apo tes poleos Idoumaioi</i> (ll. 3-4), who probably were the civilians supporters connected to the <i>politeuma</i> , that is to say their families and civilian fellow-Idumaeans (see Thompson Crawford 1984 and Thompson 2012: 94).
iv. Officials	The <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> had religious officials: ἱερεῖς and ἱεροψάλται, <i>hiereis</i> and <i>hieropsaltai</i> (l. 16). If the identification of the <i>politeuma</i> with the <i>machairophoroi</i> (CAPInv. 291) by Thompson Crawford 1984 is valid, the <i>politeuma</i> had an honorary priest (presumably for life): ἱερεὺς τοῦ πλῆθους τῶν μαχαιροφόρων, <i>hiereus tou plethous ton machairophoron</i> .

IX. MEMBERSHIP

ii. Gender	Men
Note	The <i>politeuma</i> was presumably formed by military men. On the membership of the <i>hoi apo tes poleos Idoumaioi</i> nothing is known with certainty. It is probable however that they were men too.
iii. Age	Adults
Note	If the military character of the <i>politeuma</i> is correct, it does not seem likely that children took part in it.

iv. Status	The members of the <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> shared religious practices and traditions (mention of <i>patrios nomos</i> in l. 15) and therefore (at least originally) both belonged to the same 'ethnic background'. They were probably all Idumeans. According to the interpretation by Thompson Crawford 1984, the <i>politeuma</i> was formed by mercenary guards <i>machairophoroi</i>. The <i>politeuma</i> would be formed by military men, whereas other civilian Idumaeans from Memphis (οἱ ἀπὸ τῆς πόλεως Ἰδουμαῖοι, <i>hoi apo tes poleos Idoumaioi</i>, ll. 3-4) joined the dealings and life of the <i>politeuma</i>. Dorion, the man honoured by the <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i>, bore the court title of <i>syngenes</i> and was <i>strategos</i>. He also held the honorary office of priest of the <i>plethos ton machairophoron</i> (l. 6: according to Thompson Crawford 1984, these <i>machairophoroi</i> corresponded to the <i>politeuma</i> itself: cf. CAPInv. 291). Dorion is known from other texts in hieroglyphic: he was also priest of Horos, Onnophris, and Osiris; his mother was a priestess of Horos of Athribis and therefore probably a hellenising Egyptian from a priestly family (see Thompson Crawford 1984: 1070-1, Thompson 2012: 95-6, and Mooren 1975: no. 093).
vi. Proper names and physical features	Δωρίων ὁ συγγενὴς καὶ στρατηγὸς καὶ ἱερεὺς τοῦ πλῆθους τῶν μαχαιοφόρων

X. ACTIVITIES

i. Assemblies	The assemblies of the <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> were called συναγωγαί, <i>synagogaí</i>: ἐπὶ συναγωγῆς τῆς γενetheíσης ἐν τῷ ἄνω Ἀπολλ[ω]νιεῖοι τοῦ πολιτεύματος καὶ τῶν ἀπὸ τῆς πόλεως Ἰδουμαίων, <i>epi synagoges tes genetheises en toi ano Apollonieioi tou politeumatatos kai ton apo tes poleos Idoumaion</i> (ll. 1-4).
ii. Meetings and events	The <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> held sacrifices (l. 14: θυσίαι, <i>thysiai</i>), religious celebrations with hymns (l. 17: ὕμνοι, <i>hymnoi</i>) sung by priests and harpists, and banquets (l. 18: αἱ τοῦ πολιτεύματος εὐωχίαι, <i>hai tou politeumatatos euochiai</i>).
iv. Honours/Other activities	The <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i> honoured Dorion, <i>syngenes</i>, <i>strategos</i>, and priest of the <i>plethos ton machairophoron</i> with a leaf-wreath at every sacrifice (ll. 13-15: ἐπὶ τῶν δὲ αἰεὶ γινομένων θυσίων ἀναγορεύεσθαι αὐτῷ θαλλὸν κατὰ τὸν πάτριον νόμον, <i>epi ton de aei ginomenon thysion anagoreuesthai autoi thallon kata ton patrion nomon</i>), with mention in hymns (ll. 16-17: ἐπιτάξει τοῖς ἱερεύσι καὶ ἱεροψάλταις ἐπὶ τῶν ὕμνων μεμνήσθαι αὐτοῦ, <i>epitaxai tois hieusi kai hieropsaltai epi ton hymnon memnesthai autou</i>), with a special crown at every banquet of the <i>politeuma</i> (ll. 18-19: ἐπὶ τῶν τοῦ πολιτεύματος εὐωχιῶν στεφανοῦσθαι διὰ παντὸς ἐξάλλωι στεφάνῳ, <i>epi ton tou politeumatatos euochion stephanousthai dia pantos exalloi stephano</i>), and with the setting up of the present decree in the most visible place of the Upper Temple of Apollo with a copy being given to Dorion himself (ll. 20-23: τὸ δὲ ψήφισμα ἐνγράφαντας εἰς στήλην λιθίνην ἀναθεῖναι ἐν τῷ ἐπιφανεστάτῳ τοῦ ἱεροῦ τόποι καὶ μεταδοθῆναι αὐτοῦ ἀντίγραφον τῷ Δωρίωνι, <i>to de psephisma engrapsantas eis stelen lithinen anatheinai en toi epiphanestatoi tou hierou topoi kai metadothenai autou antigraphon toi Dorioni</i>).

XII. NOTES

i. Comments	The present association was formed by two main sub-groups, which were represented in the association's name: the <i>politeuma</i> and <i>hoi apo tes poleos Idoumaioi</i>. They shared common background and traditions, religious celebrations and personnel, and took decisions together. According to the interpretation by Thompson Crawford 1984, the <i>politeuma</i> here was in fact the <i>politeuma</i> of the Idumaeans (also corresponding to the <i>machairophoroi</i> in l. 6: cf. CAPInv. 291) and <i>hoi apo tes poleos Idoumaioi</i> were the civilian Idumaeans of Memphis who joined the <i>politeuma's</i> activities.
iii. Bibliography	Mooren, L. (1975), <i>The aulic titlature in Ptolemaic Egypt</i>. Brussel. Thompson Crawford, D. J. (1984), 'The Idumaeans of Memphis and the Ptolemaic <i>Politeumata</i>', in <i>Atti del XVII Congresso Internazionale di Papirologia</i>, Napoli: 1069-75. Thompson, D. J. (2012), <i>Memphis under the Ptolemies</i>. 2nd edn. Princeton and Oxford.

XIII. EVALUATION

i. Private association

Certain

Note

The group presents all the characteristics (internal organisation, activities, officials etc) of a private association. There are no hints at the fact that this group had larger responsibilities of whatever character, like it is the case for other *politeumata* (cf. [CAPInv. 1370](#)). It therefore seems certain that this *politeuma* functioned and was a private association.