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## CAPInv. 1971: those of the association of ...

### I. LOCATION

i. Geographical area	Egypt
ii. Nome	Arsinoites (00)
iii. Site	Krokodilon polis

### II. NAME

i. Full name (original language)	<i>nꜥ yw tꜥ ꜥ nꜥ</i> (P.Cairo dem. 31178, l. 3)
ii. Full name (transliterated)	those of the association of ...

### III. DATE

i. Date(s)	179 BC
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### IV. NAME AND TERMINOLOGY

iii. Descriptive terms	<i>tꜥ ꜥ nꜥ</i> 'association' <i>pꜥ</i> 'wꜥhouse'
Note	<i>tꜥ ꜥ nꜥ</i> 'the association': l. 3 <i>pꜥ</i> 'wꜥthe house': l. 5 and passim

### V. SOURCES

i. Source(s)	P.Cairo dem. 31178 = de Cenival 1972 (P.Assoc.): 39-40 and 215-8 (4 Feb - 5 Mar 179 BC)
Online Resources	<a href="#">TM 3055</a>
i.a. Source type(s)	Papyrological source(s)
i.b. Document(s) typology & language/script	Copy of the Demotic regulations of an association, which gathered in the metropolis of the Arsinoites (Il. 3-4).
i.c. Physical format(s)	Papyrus

**ii. Source(s) provenance**

The papyrus was found in the necropolis of Tebtynis.

## VI. BUILT AND VISUAL SPACE

**ii. References to buildings/objects**

Below the regulations, there is a list of the members with their membership fees and contributions and offerings/expenses: water (?), (verso, col. II l. 3; verso col. VI l. 3); wreaths (verso, col. 2 l. 4; verso col. VI, l. 4); oil (verso col II l. 7); ointment (verso col. II l. 8; [verso col VI l. 4?]); thyme (verso col. II l. 9); balm (verso, col VI l. 5).

## VII. ORGANIZATION

**ii. Leadership**

The leader of the association may be the 'representative' (see below: VII.iv); however, this is not certain.

**iv. Officials**

Representative (*pꜣ rwꜣ* l. 6): chosen by the members, he receives the yearly fees and monthly contributions from the members, in order to pay for the expenses of the association as decided by the association itself (ll. 6-7). If someone is chosen as representative and refuses to act, his fine is 10 deben, and the association will prosecute him so that he may be representative: if elected he is obliged to serve (l. 7). The appointment procedure is not known.

**vi. Laws and rules**

The association had written rules. The present texts is a copy of them: 'copy of the regulations ( *[mt.wt]* 'words, matters' l. 2) adopted by the members of the association of ..., to apply them in the village of Arsinoe (Krokodilon Polis) in the Arsinoite nome' (ll. 3-4).

**viii. Obligations**

The members paid yearly fees and monthly contributions to the representative, in order to pay for the expenses of the association as decided by the association itself (ll. 6-7).  
Below the regulations, there is a list of the members with their membership fees and contributions and offerings/expenses: water (?), (verso, col. II l. 3; verso col. VI l. 3); wreaths (verso, col. 2 l. 4; verso col. VI, l. 4); oil (verso col II l. 7); ointment (verso col. II l. 8; [verso col VI l. 4?]); thyme (verso col. II l. 9); balm (verso, col VI l. 5).  
The members will perform all together sacrifices on behalf of the royal house and the other gods in the association (l. 4-5).

## VIII. PROPERTY AND POSSESSIONS

**iii. Income**

The association levied fines: if someone is chosen as representative and refuses to act, his fine is 10 deben, and the entire association will pursue him so that he may be representative (l. 7).  
Members had to pay fees and contributions: the yearly fee for membership is 2 deben (ll. 6), plus monthly contributions (lost in lacuna).

## IX. MEMBERSHIP

**ii. Gender**

Men

**Note**

All the attested names of the members are male names.

## X. ACTIVITIES

ii. Meetings and events	The members declare to gather together on the <i>dromos</i> of the temple of... in the village of Arsinoe (i.e. Krokodilon polis), in the Themistou meris of the Arsinoite nome (ll. 3-4).
iii. Worship	The members will perform all together sacrifices on behalf of the royal house and the other gods in the association (l. 4-5).
Deities worshipped	Royal House, Ruler Cult, other gods

## XIII. EVALUATION

i. Private association	Certain
Note	The term <i>τῶν ἰσχυρῶν</i> association, the content and typology of the text, the level of organisation, and the dealings of the group leave no doubt that this was a private association.