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CAPInv. 777: U-EGY-022

## I. LOCATION

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

## II. NAME

i. Association with unknown name	U-EGY-022
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## III. DATE

i. Date(s)	ii - i BC
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## V. SOURCES

i. Source(s)	C.Ptol.Sklav. 92 (II-I BC)
Note	Other publications: SB I 5627; SB III 6319; P.Lille dem. I 29 bis
Online Resources	<a href="#">SB III 6319</a> <a href="#">TM 7209</a>
i.a. Source type(s)	Papyrological source(s)
i.b. Document(s) typology & language/script	Fragmentary Greek list of contributions (for different years?) of members of an association.
i.c. Physical format(s)	Papyrus.
ii. Source(s) provenance	From crocodile mummy cartonnage, found in the crocodile cemetery at Magdola.

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	στέφανοι, <i>stephanoi</i> : ll. 55, 63, 64-67, 84-85, 100 λύσσνος for λύχνος, <i>lychnos</i> : l. 57 κορκόδιλοι for κροκόδιλοι, <i>krokodiloi</i> : ll. 62, 68-69,
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## VII. ORGANIZATION

iii. Members	The members of the association are called οἱ συνθεασίται, <i>hoi syntheasitai</i> , for συνθιασῖται, <i>synthiasitai</i> (l. 52).
vi. Laws and rules	The missing part of the papyrus to which the list of contributions (for different years?) were appended might have recorded the regulations of the association. In ll. 43-47 there is indication of the fines in case of inappropriate behaviours: 2,000 drachmae if someone speaks ill of another member; 1,000 drachmae if someone has intercourse with the wife of another member; 300 drachmae if someone hunts (or, according to Brashear 1993: 33, if someone forms or leads another association).

## VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	Given the fact that the association received contributions, they must have had a common treasury and must administered their common funds.
iii. Income	The association could avail itself of different kinds of contributions by members: money, wine (l. 53 et passim: the amount of wine collected was more than 9 <i>keramia</i> = ca 90 litres), pay of musicians for the entertainment (l. 54), oil and perfumed ointments (ll. 56-57), supply of oil for lighting (ll. 57-58), crowns (their exact number is not indicated), crocodiles (ll. 62, 69-70: referring to either statues of the crocodile god Souchos, or to mummified crocodiles; there are a total of 15 crocodiles being collected by the association), wheat (l. 81), and loaves of bread (l. 86). Given the fragmentary state of the text it is difficult to reconstruct with certainty the division of the text and the timeframe when the different contributions had been given. The recto only records contributions in money for a total of at least 61,860 drachmae; the verso (to cover the period from 15 to 22 of the month of Epeiph) records contributions in kind and a total of 4,500 drachmae in money.

## IX. MEMBERSHIP

i. Number	It is difficult to reconstruct the total number of members. The list is fragmentary; furthermore certain names appear more than once, and in the cases when they do not have a patronymic it is impossible to identify individuals. At all events, there are 39 different 'unique' names of individuals in the list: the association was therefore formed by at least 39 members.
ii. Gender Note	Men  It seems that all the members indicated were male. In l. 64, the verb τίκτω in the sentence Ὁρσενούφης, ὅταν τέκη, δώσω κτλ., <i>Orsenouphis, hotan teke, doso etc</i> , should refer to Orsenouphis' pregnant wife, and not to Orsenouphis himself (cf. C.Ptol. Sklav. 92 commentary to line). Furthermore, the presence of a fine in case of sexual intercourse with the wife of another member (ll. 45-46) strengthens the idea that this was a men-only association.
iv. Status	It is uncertain whether the expression Ὅρος παῖς, <i>Horos pais</i> (l. 76) indicates a slave or rather a simple personal name followed by the patronymic Pais (cf. C.Ptol. Skal. 92).



## X. ACTIVITIES

iii. Worship	Given the fact that certain members contributed the association with crocodiles (ll. 62, 69-70: referring to either statues of the crocodile god Souchos, or to mummified crocodiles), it is likely that the association played a role in the rituals for the worship of the crocodile god Souchos.
Deities worshipped	crocodile god Souchos (?)
iv. Honours/Other activities	The association organised feasts and celebrations which involved drinking, eating, wearing of crowns and decorations, and musical entertainment, given the fact that they received contributions of wine, crowns, wheat (l. 81), loaves of bread (l. 86), and payment for musicians (l. 54). These activities could take place indoors and also at times when natural light was insufficient, given that lighting with lamps was necessary (ll. 57-58). The members of the association probably also took part in religious ceremonies involving statues of Souchos or crocodile-mummies, when the anointment of the simulacra of the deity (or their embalment) was probably performed, given that crocodiles (ll. 62, 69-70) and perfumed unguents (ll. 56-57) appear in the list of contributions by members.

## XII. NOTES

iii. Bibliography	Brashear, W. M (1993), <i>Vereine im griechisch-römischen Ägypten</i> . Konstanz.
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## XIII. EVALUATION

i. Private association	Certain
Note	The presence of the term οἱ συνθεασίται, <i>hoi syntheasitai</i> , for συνθιασῖται, <i>synthiasitai</i> (l. 52), and of regular contributions and funds, together with fines (ll. 43-47) and the allusion to extraordinary dues (l. 64), makes it certain that we are dealing here with a private association.