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# CAPInv. 825: U-EGY-023

## I. LOCATION

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| i. | **Geographical area** | Egypt |
| ii. | **Nome** | Pathyrites (U04a) |
| iii. | **Site** | Pathyris |

## II. NAME

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| i. | Association with unknown name | U-EGY-023 |

## III. DATE

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| i. | **Date(s)** | 103 BC |

## V. SOURCES

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| i. | **Source(s)** | C.Jud.Syr.Eg. 1 (15 Pauni = 29 June 103 BC)<br>C.Jud.Syr.Eg. 2 (unknown date)<br>C.Jud.Syr.Eg. 3 (10 Thoth = 27 Sep. 103 BC) |
| | **Note** | C.Jud.Syr.Eg. 1 = P. Amh. II 39; P. Grenf. 1 30; SB XX 14728<br>C.Jud.Syr.Eg. 2 = SB XX 14729 |
| | **Online Resources** | C.Jud.Syr.Eg. 1; TM 164<br>C.Jud.Syr.Eg. 2; TM 163<br>C.Jud.Syr.Eg. 3: TM 162 |
| i.a. | **Source type(s)** | Papyrological source(s) |
| i.b. | **Document(s) typology & language/script** | The three texts are private letters sent to Pates and Pachrates and their fellow soldiers. C.Jud.Syr.Eg. 1-2 are written in Greek; C.Jud.Syr.Eg. 3 is written in Demotic. |
| i.c. | **Physical format(s)** | Papyrus. |

## VII. ORGANIZATION

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| **ii. Leadership** | The association had a προστάτης, *prostates* (C.Jud.Syr.Eg. 1, l. 9-10: [ἐ]πεὶ οὖν προκεχειρακαμεν προστάτην \| [τοῦ με]γίσ[του θεοῦ] Νεχθφαραῦτος *epei oun prokecheirikamen prostaten tou megistou theou Nechthpharautos*; the name is possibly lost in lacuna or not mentioned). In Demotic the office is called *p□ t*(C.Jud.Syr.Eg. 3, l. 1: *p□ rt n Sbk p□ ntr '□ , N□ -n□ t*, the man here has the name of Panobchounis, son of Phmois: on the new interpretation of the passage as 'the agent of Sobek, the great god, and of Nechtpharaus', cf. Ryholt 2018). The man should be the same in both texts. In C.Jud.Syr.Eg. 2, l. 5 it is possible that more than one *prostates* is indicated: however the passage is fragmentary (ll. 4-5: ἐπεὶ προκεχειρί\|[καμεν.....]ν καὶ Νεχούθην \| [προστάτ.. του] μεγίστου θεοῦ Νεχθφαραῦτ(ος), *epei prokecheiri\|[kamen … ]n kai Nechouthen \| [prostat… tou] megistou theou Nechthpharautos*) and it may well be the case that the *prostates* was only one (who may have born a double name, such as Horos alias Nechoutes). |

## IX. MEMBERSHIP

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| **ii. Gender** | Men |
| **Note** | It seems that the members of the association were men. |
| **iii. Age** | Adults |
| **Note** | It seems that the members of the associations were adults. |
| **iv. Status** | The writers of C.Jud.Syr.Eg. 1 are a certain Porteis, *hegemon* of the men in selection, and the *neaniskoi* of the company (C.Jud.Syr.Eg. 1, l. 2: οἱ [ἐκ] τοῦ σημείου νεανίσκοι, *hoi ek tou semeiou neaniskoi*): they inform the addressees (soldiers themselves) that they have chosen the *prostates* of the association in honour of the god Nechtpharaus (a deified general, somehow closely linked with the cult of the crocodile god Sobek-Souchos, as attested by C.Jud.Syr.Eg. 3, l. 1: cf. Ryholt 2018). The association in honour of the god was therefore (entirely or partially) formed by men of army, who were in campaign in the Syrian wars. C.Jud.Syr.Eg. 3 was written by the *prostates*/*p□ rt* of the association himself to the same addressees: the letter was sent from the city of Ptolemais in Syria (modern day Acre in Israel), where the troops were stationed at the time. It is likely that the addressees (as well as their fellow soldiers stationed with them) were members of the association, or at all events they shared an interest for it. |
| **vi. Proper names and physical features** | Πόρτεις ἡγεμὼν τῶν ἐν προχειρισμῷ |

## X. ACTIVITIES

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| **iii. Worship** | It is likely that the association worshiped the god Nechtpharaus, as well as the crocodile god Souchos. |
| **Deities worshipped** | Nechtpharaus (?)<br>Souchos (?) |

## XI. INTERACTION

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| **ii. Interaction abroad** | The association was linked with soldiers active in the army and seems to have travelled with them where they went: C.Jud.Syr.Eg. 3, for instance, attests the presences of the *prostates*/*p□ rt* of the association in the city of Ptolemais in Syria, where the troops were stationed. |

## XII. NOTES

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| **i. Comments** | The present association gathered military men in active duty and seems to have travelled around the country and abroad with the troops. However, its members kept a link with some fellow soldiers in Egypt, probably in the area of Pathyris (where the relevant correspondence was found): they played some role in the association's life, even though *in absentia*. The association may have had its origin from the area of Pathyris and probably returned there once the campaigns were over. There was an overlap between the members of this association and the *philobasilistai* attested in the area (cf. CAPInv. 826). |
| **iii. Bibliography** | Ryholt, K. (2018), 'Stele recording the foundation of the cult of Nechtpharaus', in C. Gallazzi (ed.), *Tebtynis VI: Scripta varia. Textes hiéroglyphiques, hiératiques, démotiques, araméens, grecs et coptes sur différents supports* (*FIFAO* 78): 35-7 (S.V.Tebt. I 41) |

## XIII. EVALUATION

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| **i. Private association** | Certain |
| **Note** | The level of internal organisation, the terminology used to indicate the group's officials, and the mentioned practice of appointment point with strong certainty to this being a private association. |