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CAPInv. 150: he tes Aphrodites Lamreous synodos

I. LOCATION

i. Geographical area	Egypt
ii. Nome	Alexandria (I.00)
iii. Site	Alexandria

II. NAME

i. Full name (original language)	ἡ τῆς Ἀφροδίτης Λαμρέους σύνοδος (I.Alex. Ptol. 41, l. 3)
ii. Full name (transliterated)	<i>he tes Aphrodites Lamreous synodos</i>

III. DATE

i. Date(s)	l. ii BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Theophoric:	Aphrodite Lamres (local epithet of unknown meaning)
iii. Descriptive terms	σύνοδος, <i>synodos</i>	
Note	<i>synodos</i> : I.Alex. Ptol. 41, l. 3	

V. SOURCES

i. Source(s)	I.Alex. Ptol. 41 (l. ii BC)
Note	Other editions of the text: I.Breccia 144, SB I 4321.
Online Resources	I.Breccia 144 , (now out-dated – and with many typos besides). TM 7136
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek dedication of a statue by the association.
i.c. Physical format(s)	Marble statue base.
ii. Source(s) provenance	The stone was found in 1904 abandoned in Rue Gerbel (nowadays Mahmoud Makhtar Street, on the east-side of the Graeco-Roman Museum) by the secondary entrance of a private house.

VII. ORGANIZATION

iii. Members	The members of the association are referred to as οἱ νέμοντες σὺν αὐτῷ[τῷ] (sc. the honorand) τὴν τῆς Ἀφρο[οδῖτης] Λαμρέους σύνδοσιν[ν] <i>hoi nemontes syn autoi ten tes Aphroditēs Lamreous synodon</i> (l. 2-3).
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IX. MEMBERSHIP

ii. Gender	Men
Note	The names recorded and the grammar suggest male membership.
iv. Status	The man to whom the association dedicated a statue (whose name is lost in lacuna and whose patronymic Ἀσκληπιάδου, <i>Asklepiadou</i> is only preserved in l. 1) was a benefactor. He bore also the aulic title of <i>syngenes</i> and he was involved in the Ptolemaic administration as <i>dioiketes</i> . On the man and his possible identification and family, cf. Mooren 1975: no. 0170, 00277 and Moren 1977: 155-156 (with bibliography).
vi. Proper names and physical features ον Ἀσκληπιάδου τὸν συγγενῆ καὶ διο[κ]ητὴν (ll. 1-2)

X. ACTIVITIES

iii. Worship	The expression [μεγ]αλομερείας ἥς ἔχων διατε[λεῖ] πρὸς τῷ θ[ε]ῷ, <i>megalomereias hes echon diateleī pros to theion</i> (ll. 4-5) seems to suggest that the association and its members (or at least one of them) performed their devotion to Aphrodite in a tangible way. However it is difficult to say in what ways exactly or whether the association organised proper celebrations for the goddess. The local epithet of Aphrodite Lamres is so far otherwise unknown and of difficult interpretation: cf. Fraser 1972: I 198, II 333 n. 58.
Deities worshipped	Aphrodite (?)

XII. NOTES

ii. Poland concordance	Poland B *455D
iii. Bibliography	Fraser, P. M. (1972), <i>Ptolemaic Alexandria</i> . Oxford. Mooren, L. (1975), <i>The aulic titlature in Ptolemaic Egypt</i> . Brussel. Mooren, L. (1977), <i>La hiérarchie de cour ptolémaïque</i> . Lovanii.

XIII. EVALUATION

i. Private association

Certain

Note

The terminology used (*synodos*) and the dealings in which the group was involved make it certain that we have here a private association.