

CAPInv. 669: U-EGY-010

I. LOCATION

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

II. NAME

i. Association with unknown name	U-EGY-010
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III. DATE

i. Date(s)	s. i (?) BC
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IV. NAME AND TERMINOLOGY

iii. Descriptive terms	<p>συνα[γωγή], <i>synagoge</i> ἔθνος, <i>ethnos</i> (?)</p>
Note	<p><i>Synagoge</i>: I.Alex. Ptol. 45, ll. 7-8 <i>Ethnos</i>: I.Alex. Ptol. 45, l. 9 The term <i>synagoge</i> normally indicates the general assembly of an association. However, here the term <i>synagoge</i> in the wording [ἐν τῷ ἐπιστάτῳ τῆς συνα[γωγῆς τόπῳ], <i>en toi episemotatoi tes synagoges topoi</i> (ll. 7-8) seems to refer to the association as a whole or to their meeting place: cf. also I.Alex. Imp. 92.</p>

V. SOURCES

i. Source(s)	I.Alex. Ptol. 45 (late Ptolemaic?)
Note	Other editions: I.Breccia 167; SB I 4981.
Online Resources	I.Breccia 167 TM 7166
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek fragmentary honorific inscription by the members of an association.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects

ἀσπίς, *aspis vel similia* (l. 4)στήλη, *stèle* (l. 10)

The term *synagoge* normally indicates the general assembly of an association. However, here the term *synagoge* in the wording [ἐν τῷ ἐπισ]ημοτάτῳ τῆς συνα[γωγῆς τόπῳ], *en toi episeमतatoi tes synagoges topoi* (ll. 7-8) seems to refer to the association as a whole or to their meeting place: cf. also I.Alex. Imp. 92.

IX. MEMBERSHIP

ii. Gender

Men

Note

Traces of three names of members survive (ll. 12-14): they all seem male names.

vi. Proper names and physical features

[Δι]ονύσιος

[Λε]ωνίδης

]κρατης

X. ACTIVITIES

iv. Honours/Other activities

The association honoured someone with (possibly) a portrait on a shield (ll. 4-5) to be placed in the most visible place of the association (ll. 7-8). The present stèle was also commissioned (ll. 10-11). Owing to the fragmentary state of the stone, it is not possible to know more details. The members ratified the decisions taken by having their names appended to the text, followed by the verb εὐδοκᾶ, *eudoko*.

XII. NOTES

i. Comments

The fragmentary state of the stone prevents a full understanding of the text.

XIII. EVALUATION

i. Private association

Probable

Note

Owing to the fragmentary state of the stone, it is not possible to be absolutely sure that we are dealing here with a private association. However, on the basis of the type of text, the subscriptions, the term συνα[γωγή], *synagoge* (though restored in ll. 7-8) and ἔθνος, *ethnos* (l. 9), it seems very probable that this was a private association.