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CAPInv. 1516: (synodos) synapothanoumenon

I. LOCATION

i.	**Geographical area**	Egypt
ii.	**Nome**	Alexandria (L00)
iii.	**Site**	Alexandria

II. NAME

i.	**Full name (original language)**	σύνοδος συναποθανουμένων (Plu. *Ant.* 71.3)
ii.	**Full name (transliterated)**	*(synodos) synapothanoumenon*

III. DATE

i.	**Date(s)**	31 BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Other:	*synapothanoumenoi* 'Partners in Death, those who will die together'
iii.	**Descriptive terms**	σύνοδος, *synodos* (?)	
	Note	It seems secure by the context that the descriptive term used to indicate this association was *synodos*: αὐτοὶ δὲ τὴν μὲν τῶν ἀμιμητοβίων ἐκείνην σύνοδον κατέλυσαν, ἑτέραν δὲ συνέταξαν ... ἣν συναποθανουμένων ἐκάλουν, *autoi de ten men ton amimetobion ekeinen synodon katelysan, heteran de synetaxan ... hen synapothanoumenon ekaloun* (Plu. *Ant.* 71.3).	

V. SOURCES

i.	**Source(s)**	Plu. *Ant.* 71.3
	Online Resources	Plu. *Ant.* 71
i.a.	**Source type(s)**	Literary source(s)

ISSN 2446-2500

i.b. Document(s) typology & language/script	Greek, Plutarch's Life of Antony.

VII. ORGANIZATION

i. Founder(s)	Queen Cleopatra VII and Mark Antony.
Gender	Male Female

IX. MEMBERSHIP

ii. Gender	Men Women
Note	Given the fact that the association was founded by Queen Cleopatra and Mark Antony, it is probable that it was open to men and women. Their friends in fact became members of it, declaring themselves 'those who will die together': ἀπεγράφοντο γὰρ οἱ φίλοι συναποθανουμένους ἑαυτούς *apegraphonto gar oh philoi synapothanoumenous heautous* (Plu. *Ant.* 71.3).

X. ACTIVITIES

ii. Meetings and events	The main activity of the association was banqueting: διῆγον εὐπαθοῦντες ἐν δείπνων περιόδοις, *diegon eupathountes en deipnon periodois* (Plu. *Ant.* 71.3).

XII. NOTES

i. Comments	The present association was founded by Cleopatra and Mark Antony in order to replace the *synodos* of the *amimetobioi* (cf. CAPInv. 1515).

XIII. EVALUATION

i. Private association	Certain
Note	The terminology used and the character of the proceedings makes it certain that the group here was a private association.
ii. Historical authenticity	One may wonder the truth of Plutarch's statements and the actual existence of such a club.