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CAPInv. 163: to politeuma kai hoi apo tes poleos Idoumaioi

I. LOCATION

i.	**Geographical area**	Egypt
ii.	**Nome**	Memphites (L01)
iii.	**Site**	Memphis

II. NAME

i.	**Full name (original language)**	τὸ πολίτευμα καὶ οἱ ἀπὸ τῆς πόλεως Ἰδουμαῖοι (I.Prose 25, ll. 3-4)
ii.	**Full name (transliterated)**	*to politeuma kai hoi apo tes poleos Idoumaioi*

III. DATE

i.	**Date(s)**	112 / 111 BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Ethnic:	Idumaeans
		Geographical:	*apo tes poleos*
iii.	**Descriptive terms**	πολίτευμα, *politeuma* πόλις (?), *polis* (?)	
	Note	*Politeuma*: ll. 3, 18. *Polis* (?): it seems likely that the term, employed in l. 24, refers to the collective body granting the honours, i.e. the *politeuma* and *hoi apo tes poleos Idoumaioi* (cf. Thompson Crawford 1984: 1073): ἵν' εἰδῆι ἣν ἔσχηκεν | πρὸς αὐτὸν ἡ πόλις εὐχάριστον ἀπάντησιν, *hin' eidei hen escheken pros auton he polis eucharistion apantesin* (ll. 23-24). On the other hand, the term *polis* in l. 4 (τῶν | ἀπὸ τῆς πόλεως Ἰδουμαίων, *ton apo tes poleos Idoumaion*, ll. 4-5), would simply refer to the geographical locality of the city of Memphis, where the Idumaeans lived. In this case, the term *polis* would have been employed with two very different meanings in the same text.	

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V. SOURCES

i.	**Source(s)**	I.Prose 25 (112/1 BC)
	Note	Other editions are: OGIS II 737, SB V 8929 (with SEG XX 643).
	Online Resources	I.Prose 25 TM 6421 AGRW ID 20335
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Greek honorific decree of the *politeuma* and *hoi apo tes poleos Idumaioi*.
i.c.	**Physical format(s)**	Limestone stele.

VI. BUILT AND VISUAL SPACE

ii.	**References to buildings/objects**	The *politeuma* and *hoi apo tes poleos Idoumaioi* met in τὸ ἄνω Ἀπολλ[ω]|νιεῖον, *to ano Apollonieion*, (also referred to as ἱερόν, *hieron*, ll. 11 and 22) the Upper Temple of Apollo (to be identified with Qos, the chief god of the Idumaeans: see Thompson Crawford 1984: 1071), where the present inscription was also to be set up. Dorion, the man honoured by the *politeuma* and *hoi apo tes poleos Idoumaioi* in the present text, had spent money on the plastering and whitewashing of the temple. θαλλός, *thallos* (l. 15) ἔξαλλος στέφανος, *exallos stephanos* (l. 19) ψήφισμα, *psephisma* (l. 20) στήλη λιθίνη, *stele lithine* (ll. 20-21)

VII. ORGANIZATION

iii.	**Members**	The membership of the association was formed by two sub-groups: the *politeuma* proper, which was a military group, and *hoi apo tes poleos Idoumaioi* (ll. 3-4), who probably were the civilians supporters connected to the *politeuma*, that is to say their families and civilian fellow-Idumaeans (see Thompson Crawford 1984 and Thompson 2012: 94).
iv.	**Officials**	The *politeuma* and *hoi apo tes poleos Idoumaioi* had religious officials: ἱερεῖς and ἱεροψάλται, *hiereis* and *hieropsaltai* (l. 16). If the identification of the *politeuma* with the *machairophoroi* (CAPInv. 291) by Thompson Crawford 1984 is valid, the *politeuma* had an honorary priest (presumably for life): ἱερεὺς τοῦ πλήθους τῶν μαχαιροφόρων, *hiereus tou plethous ton machairophoron*.

IX. MEMBERSHIP

ii.	**Gender**	Men
	Note	The *politeuma* was presumably formed by military men. On the membership of the *hoi apo tes poleos Idoumaioi* nothing is known with certainty. It is probable however that they were men too.
iii.	**Age**	Adults
	Note	If the military character of the *politeuma* is correct, it does not seem likely that children took part in it.

iv. Status	The members of the *politeuma* and *hoi apo tes poleos Idoumaioi* shared religious practices and traditions (mention of *patrios nomos* in l. 15) and therefore (at least originally) both belonged to the same 'ethnic background'. They were probably all Idumeans. According to the interpretation by Thompson Crawford 1984, the *politeuma* was formed by mercenary guards *machairophoroi*. The *politeuma* would be formed by military men, whereas other civilian Idumaeans from Memphis (οἱ ἀπὸ τῆς πόλεως Ἰδουμαίοι, *hoi apo tes poleos Idoumaioi*, ll. 3-4) joined the dealings and life of the *politeuma*. Dorion, the man honoured by the *politeuma* and *hoi apo tes poleos Idoumaioi*, bore the court title of *syngenes* and was *strategos*. He also held the honorary office of priest of the *plethos ton machairophoron* (l. 6: according to Thompson Crawford 1984, these *machairophoroi* corresponded to the *politeuma* itself: cf. CAPInv. 291). Dorion is known from other texts in hieroglyphic: he was also priest of Horos, Onnophris, and Osiris; his mother was a priestess of Horos of Athribis and therefore probably a hellenising Egyptian from a priestly family (see Thompson Crawford 1984: 1070-1, Thompson 2012: 95-6, and Mooren 1975: no. 093).
vi. Proper names and physical features	Δωρίων ὁ συγγενὴς καὶ στρατηγὸς καὶ ἱερεὺς τοῦ πλήθους τῶν μαχαιροφόρων

X. ACTIVITIES

i. Assemblies	The assemblies of the *politeuma* and *hoi apo tes poleos Idoumaioi* were called συναγωγαί, *synagogai*: ἐπὶ συναγωγῆς | τῆς γενηθείσης ἐν τῶι ἄνω Ἀπολλ[ω]|νιείωι τοῦ πολιτεύματος καὶ τῶν | ἀπὸ τῆς πόλεως Ἰδουμαίων, *epi synagoges tes genetheises en toi ano Apollonieioi tou politeumatos kai ton apo tes poleos Idoumaion* (ll. 1-4).
ii. Meetings and events	The *politeuma* and *hoi apo tes poleos Idoumaioi* held sacrifices (l. 14: θυσίαι, *thysiai*), religious celebrations with hymns (l. 17: ὕμνοι, *hymnoi*) sung by priests and harpists, and banquets (l. 18: αἱ τοῦ πολιτεύματος εὐωχίαι, *hai tou politeumatos euochiai*).
iv. Honours/Other activities	The *politeuma* and *hoi apo tes poleos Idoumaioi* honoured Dorion, *syngenes*, *strategos*, and priest of the *plethos ton machairophoron* with a leaf-wreath at every sacrifice (ll. 13-15: ἐπὶ | τῶν δὲ ἀεὶ γινομένων θυσιῶν ἀναγορεύ|εσθαι αὐτῶι θαλλὸν κατὰ τὸν πάτριον νόμον, *epi ton de aei ginomenon thysion anagoreuesthai autoi thallon kata ton patrion nomon*), with mention in hymns (ll. 16-17: ἐπιτάξαι τοῖς ἱερεύσι καὶ ἱεροψάλταις | ἐπὶ τῶν ὕμνων μεμνῆσθαι αὐτοῦ, *epitaxai tois hiereusi kai hieropsaltais epi ton hymnon memnesthai autou*), with a special crown at every banquet of the *politeuma* (ll. 18-19: ἐπὶ τῶν τοῦ πολιτεύματος εὐωχιῶν στε|φανοῦσθαι διὰ παντὸς ἐξάλλωι στεφάνῳ, *epi ton tou politeumatos euochion stephanousthai dia pantos exalloi stephano*), and with the setting up of the present decree in the most visible place of the Upper Temple of Apollo with a copy being given to Dorion himself (ll. 20-23: τὸ δὲ ψήφισμα ἐνγράψαντας εἰς στήλην | λιθίνην ἀναθεῖναι ἐν τῶι ἐπιφανεστάτωι | τοῦ ἱεροῦ τόπωι καὶ μεταδοθῆναι αὐτοῦ ἀντί|γραφον τῶι Δωρίωνι, *to de psephisma engrapsantas eis stelen lithinen anatheinai en toi epiphanestatoi tou hierou topoi kai metadothenai autou antigraphon toi Dorioni*).

XII. NOTES

i. Comments	The present association was formed by two main sub-groups, which were represented in the association's name: the *politeuma* and *hoi apo tes poleos Idoumaioi*. They shared common background and traditions, religious celebrations and personnel, and took decisions together. According to the interpretation by Thompson Crawford 1984, the *politeuma* here was in fact the *politeuma* of the Idumaeans (also corresponding to the *machairophoroi* in l. 6: cf. CAPInv. 291) and *hoi apo tes poleos Idoumaioi* were the civilian Idumaeans of Memphis who joined the *politeuma*'s activities.
iii. Bibliography	Mooren, L. (1975), *The aulic titulature in Ptolemaic Egypt*. Brussel. Thompson Crawford, D. J. (1984), 'The Idumaeans of Memphis and the Ptolemaic *Politeumata*', in *Atti del XVII Congresso Internazionale di Papirologia*, Napoli: 1069-75. Thompson, D. J. (2012), *Memphis under the Ptolemies*. 2nd edn. Princeton and Oxford.

XIII. EVALUATION

i. Private association	Certain
Note	The group presents all the characteristics (internal organisation, activities, officials etc) of a private association. There are no hints at the fact that this group had larger responsibilities of whatever character, like it is the case for other *politeumata* (cf. CAPInv. 1370). It therefore seems certain that this *politeuma* functioned and was a private association.