

CAPInv. 51: hoi synagontes en Setei tei tou Dionysou nesoi basilistai

I. LOCATION

i. Geographical area	Egypt
ii. Nome	Elephantine (U01)
iii. Site	Setis

II. NAME

i. Full name (original language)	οἱ συνάγοντες ἐν Σήτει τῇ τοῦ Διονύσου νήσῳ βασιλισταί (I.Th.Sy. 303, ll. 5-6)
ii. Full name (transliterated)	<i>hoi synagontes en Setei tei tou Dionysou nesoi basilistai</i>

III. DATE

i. Date(s)	143 / 142 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>basilistai</i>
	Geographical:	<i>Setis he tou Dionysou nesos</i>
iii. Descriptive terms	σύνοδος, <i>synodos</i>	
Note	<i>Synodos</i> : ll. 13, 17	

V. SOURCES

i. Source(s)	I.Th.Sy. 303 (143/142 BC)
Note	The inscription is also recorded under SEG XXXI 1545. Previous editions: CIG III 4893; OGIS I 130; SB V 8394.
Online Resources	I.Th.Sy. 303 TM 6329

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication on behalf of Ptolemy VIII Euergetes II, Cleopatra II, and their children, by Herodes, son of Demophon, <i>Berenikeus</i> , <i>archisomatophylax</i> and <i>strategos</i> , and the other <i>basilistai</i> .
i.c. Physical format(s)	Stele
ii. Source(s) provenance	Found by E. Rüppel in 1817 in the portico of the temple on the island of Setis.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	στήλη, <i>stele</i> (l. 11)
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VII. ORGANIZATION

ii. Leadership Eponymous office	προστάτης, <i>prostates</i> (l. 16) The <i>prostates</i> , together with the <i>hiereus</i> of the association, is an eponymous office and used for dating. Cf. ll. 15-17: ἐπὶ Παπίου τοῦ Ἀμμωνίου προστάτου καὶ Διονυσίου τοῦ Ἀπολλωνίου ἱερέως τῆς συνόδου, <i>epi Papiou tou Ammoniou prostatou kai Dionysiou tou Apolloniou hier eos tes synodou</i>
iv. Officials Eponymous officials	ἱερεὺς τῆς συνόδου, <i>hiereus tes synodou</i> (l. 17) The <i>hiereus</i> of the association, together with the <i>prostates</i> , is an eponymous office and used for dating. Cf. ll. 15-17: ἐπὶ Παπίου τοῦ Ἀμμωνίου προστάτου καὶ Διονυσίου τοῦ Ἀπολλωνίου ἱερέως τῆς συνόδου, <i>epi Papiou tou Ammoniou prostatou kai Dionysiou tou Apolloniou hier eos tes synodou</i>
viii. Obligations	Members are to contribute money for offerings towards sacrifices and libations on the ninth day of every month and on the eponymous days: <τ>ὰ πρὸς τὰς θυσίας καὶ σπονδὰς τὰς ἐσομένας ἐν τῇ συνόδῳ κατὰ τὰς πρώτας ἐνάτας τοῦ μηνὸς ἐκάστου καὶ τὰς ἄλλας ἐπονύμους ἡμέρας δι' ἐκάστου εἰσενηγεμένα χρήματα, <i>ta pros tas thysias kai spondas tas esomenas en tei synodoi kata tas protas enatas tou menos hekastou kai tas allas eponymous hemeras di'hekastou eisenenegmena chremata</i> (ll. 11-15).

VIII. PROPERTY AND POSSESSIONS

iii. Income	Cf. VII.vii 'Obligations'.
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IX. MEMBERSHIP

i. Number	The inscription records 30 names as members of the association (including <i>prostates</i> and <i>hiereus</i>): ll. 16-44.
ii. Gender	Men
iii. Age Note	Adults Given the military nature of the <i>basilistai</i> the members of the association were most probably (ex-)soldiers and adults.

iv. Status	The <i>basilistai</i> were an association with a military background and its members probably belonged to the army, as active or retired soldiers. One of its members, Herodes, son of Demophon, <i>Berenikeus</i> (either the ethnic for the 'city' of Berenice at the Red Sea or more probably a demotic of the <i>polis</i> of Ptolemais Hermeiou, citizenship of which Herodes would have been granted: cf. Letronne 1842: 393 and Mooren 1977: 127) had the aulic title of <i>archisomatophylax</i> and held the office of <i>strategos</i>; he also had religious offices in the temple of Setis and nearby area according to I.Louvre 14 (cf. CAPInv. 48). The membership of the association consists of both people with Greek names and people with Egyptian names.
vi. Proper names and physical features	Παπίας Ἀμμωνίου προστάτης Διονύσιος Ἀπολλωνίου ἱερεὺς τῆς συνόδου Ἡρώιδης Δημοφώντος Βερενικεὺς, ὁ ἀρχισωματοφύλαξ καὶ στρατηγός Ἑρμίας Ἀμμωνίου Φιλάμμων Φιλάμμωνος Ἀμμώνιος Ἀπολλωνίου Πετεαρόηρις Φανούφιος Δωρίων Ἀπολλωνίου Ψένχνουβις Πελαίου Πανίσκος Κεφάλωνος Ψενπόηρις Πετήσιος Πρώταρχος Πρωτάρχου Πρωτίων Ἡρακλείδου Σαραπίων Ἀπολλωνίου Διονύσιος Κεφάλωνος Πάχνουβις Τοτέους Πελαίας Πελαίου Σαραπίων Ἀμμωνίου Ἀμμώνιος Ἀπολλωνίου Ἀσκληπιάδης Πτολεμαίου Ξεινιάδης Ἰτάγου Διονύσιος Ἀμμωνίου Ἀρμόδιος Βασιλείδου Νησιώτης — — Διονύσιος Ἀμμωνίου Ἀσκληπιάδης Διονυσίου Διονύσιος Σωκράτου Εὐμένης Διονυ(σίου) Ἀπολλώνιος Ἰτάγου Πελαίας Ζμενιχνούβιος

X. ACTIVITIES

ii. Meetings and events	The <i>basilistai</i> met at least on the ninth day of every month and on the eponymous days to perform sacrifices and libations to the deities of the temple in Setis and of the First Cataract (and most probably to the Royal House too): Il. 12-15.
iii. Worship	The <i>basilistai</i> performed sacrifices (θυσίαι, <i>thysiai</i>) and libations (σπονδαί, <i>spondai</i>) to local deities and probably to the Royal House too (given the fact that they met on the Royal eponymous days (I.14) and dedicated the present inscription to the local gods (Il. 7-11) on behalf of the King, Queen, and Royal Princes: Il. 1-3 ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Κλεοπάτρας τῆς ἀδελφῆς, θεῶν Εὐεργετῶν, καὶ τῶν τέκνων, <i>hyper basileos Ptolemaiou kai basilisses Kleopatras tes adelphes, theon Euergeton, kai ton teknon</i>).
Deities worshipped	Chnoub-Ammon Satis-Hera Anoukis-Hestia Petempamentes-Dionysus Petensetes-Cronus Petenses-Hermes Deities of the First Cataract Royal House (?)

XI. INTERACTION

i. Local interaction	The association was based around the temple of the local gods on the island of Setis. At least one of its members (Herodes, son of Demophon) held priestly functions in Setis and in nearby temples: cf. I.Louvre 14 (CAPInv. 48).
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XII. NOTES

ii. Poland concordance	Poland B 468
iii. Bibliography	Letronne, M. (1842), <i>Recueil des inscriptions grecques et latines de l'Égypte</i> . Paris. Mooren L. (1977), <i>La hiérarchie de court ptolémaïque</i> . Lovanii.

XIII. EVALUATION

i. Private association	Certain
Note	The terminology used (<i>basilistai</i>), the internal organisation, the officials, the ceremonies, and the type of dealings in which the group is involved make it certain that we have here a private association.