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CAPInv. 674: U-EGY-013

## I. LOCATION

i. Geographical area Egypt

## II. NAME

i. Association with unknown name U-EGY-013

## III. DATE

i. Date(s) 51 (?) - 30 (?) BC

## IV. NAME AND TERMINOLOGY

iii. Descriptive terms σύνοδος, *synodos*  
Note *Synodos*: P.Ryl. IV 590, ll. 4, 8, 16

## V. SOURCES

i. Source(s) P.Ryl. IV 590 (51-30 BC?)  
Note The text is published also in CPJ I 138.  
Online Resources [P.Ryl. IV 590](#)  
[TM 5306](#)

i.a. Source type(s) Papyrological source(s)

i.b. Document(s) typology & language/script Fragmentary Greek decree or resolution of an association.

i.c. Physical format(s) Papyrus.

## VI. BUILT AND VISUAL SPACE

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| ii. References to buildings/objects | The association held assembly in a προσευχή, <i>proseuche</i> (l. 1). |
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## VII. ORGANIZATION

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| iv. Officials | It is possible that there is mention of the γραμματεὺς, <i>grammateus</i> of the association (ll. 3, 14). |
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## VIII. PROPERTY AND POSSESSIONS

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| ii. Realty | On the basis of the presence of terms such as ταφι]ασιῶν, <i>taphiastōn</i> (l. 10) and τοῦ συνταφια[στοῦ], <i>ton syntaphiastou</i> (l. 13), it may be the case that the association had an established organisation and practice for communal burial for its members, or had been set up for those who took care of it. |
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## IX. MEMBERSHIP

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|------------|--|
| iv. Status | It seems probable that the man (whose name is in lacuna and was restored as Demetrios <i>exempli gratia</i> ) with the aulic title of τῶν [(πρώτων)] φίλων καὶ θ[υ(ρωρῶν)(?) καὶ εἰσαγγελέων καὶ ἀρχυπηρε(τῶν), <i>ton proton philon kai thyroron kai eisangeleon kai archypereton</i> (l. 2) was a distinguished member (perhaps the leader?) of the association. |
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## X. ACTIVITIES

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| i. Assemblies | The association held its assembly (συναγωγή, <i>synagoge</i> ) in a <i>proseuche</i> , a synagogue (l. 1). |
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## XII. NOTES

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| i. Comments | The fragmentary state of the papyrus does not allow a fuller understanding of the text. It is uncertain whether the association was a Jewish association: given the incomplete state of the text, the only reason to suppose this assumption is the association's choice to meet in a synagogue ( <i>proseuche</i> ). Equally uncertain is the relation between the association and the involvement in the burial profession. |
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## XIII. EVALUATION

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| i. Private association | Certain  |
| Note                   | The terminology used ( <i>synodos</i> , <i>synagoge</i> ) make it certain that we have here a private association. |