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## CAPInv. 726: U-EGY-016

### I. LOCATION

i. Geographical area	Egypt
ii. Nome	Arsinoites (00)
iii. Site	Kerkeosiris (?)

### II. NAME

i. Association with unknown name	U-EGY-016
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### III. DATE

i. Date(s)	102 BC
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### IV. NAME AND TERMINOLOGY

iii. Descriptive terms	σύνδοχος, <i>synodos</i>
Note	<i>Synodos</i> : P.Tebt. I 119, ll. 25, 30

### V. SOURCES

i. Source(s)	P.Tebt. I 119 (105-101 BC; the specific passage where the <i>synodos</i> is mentioned is dated after 10 Pachon = 25 May 102 BC)
Online Resources	<a href="#">P.Tebt. I 119</a> <a href="#">TM 3755</a>
i.a. Source type(s)	Papyrological source(s)
i.b. Document(s) typology & language/script	Fragmentary Greek account of receipts and expenses.
i.c. Physical format(s)	Papyrus.

## VIII. PROPERTY AND POSSESSIONS

### iii. Income

The writer of the account declares to receive for the *synodos* (ὥστε εἰς τὴν σύνοδον, *hoste eis ten synodon*) payment for the price of corn (?) on the occasion of or for the festivals of Sarapis (the *Sarapieia*: l. 25). Furthermore, the *synodos* is said to have received the list of catoecs, while seven-arourae cleruchs are also mentioned as well as the term ἱερωνία, *hieronia*, the meaning of which is uncertain (ll. 30-32). The passage is of unclear interpretation.

## X. ACTIVITIES

### iv. Honours/Other activities

The *synodos* is said to receive some payments during or for the festivals of Sarapis (Σαραπίηος, *Sarapieiois*: l. 25): it seems clear that the association was somewhat active in those celebrations.

## XII. NOTES

### i. Comments

It is uncertain whether this *synodos* is the same as the one appearing in l. 22 of the same text ([CAPInv. 725](#)). The editors of P.Tebt. I 119 do not comment much on this fragmentary text, but laconically seem to take this *synodos* to be a *synodos* of cleruchs, no doubts from the puzzling wording ἀπέσχη(κεν) ἡ σύνοδος τὸ τῶν (ἐπταρούρων) καὶ ἐπικεφάλαιον τῶν κατοίκων, *apescheken he synodos to ton eptarourown kai epikephalaion ton katoikon*. The reading of the neuter definite article τό, *to* after *synodos* is certain from the photo of the papyrus and τῶν (ἐπταρούρων), *ton eptarourown* cannot grammatically be linked to *synodos*, unless one is to suppose the article τό, *to* to be an error by the scribe. The fact that the *synodos* received a list of catoecs and (possibly) of seven-arourae cleruchs points towards the possibility that the association was somewhat connected with these social groups. However, there is no certain evidence to maintain that the association was a *synodos* of cleruchs or catoecs (*pace* Rostovtzeff 1941: II 733 and n. 151 and San Nicolò 1972: I 181).

### iii. Bibliography

Rostovtzeff, M. (1941), *The social and economic history of the Hellenistic world*, Oxford.  
San Nicolò, M. (1972), *Ägyptisches Vereinswesen zur Zeit der Ptolemäer und Römer*. 2nd edn. München.

## XIII. EVALUATION

### i. Private association

Certain

#### Note

The terminology used (*synodos*) makes it certain that we have here a private association.