

CAPInv. 1970: those of the association of (the companions?)

I. LOCATION

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

II. NAME

i. Full name (original language)	$n\bar{\square} y\bar{\square}w t\bar{\square} \square ny.t \dots (n\bar{\square} (Py.Gal))$ P. Cairo dem. 30619 l. 2)
ii. Full name (transliterated)	those of the association of (the companions?)

III. DATE

i. Date(s)	137 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal:	Companions (?)
	Professional:	Companions (?)
	Status-related:	Companions (?)

iii. Descriptive terms	$\square ny'$ association' 'wy'house'
Note	$\square ny'$ association': l. 2 'wy'house' passim

V. SOURCES

i. Source(s)	P. Cairo dem. 30619 = P.Assoc.: pp. 93-7 and 227-9 (3 Jun 137 BC)
Note	The col. III of the text is also published as P. Bürgsch. 20.

Online Resources	TM 2776
i.a. Source type(s)	Papyrological source(s)
i.b. Document(s) typology & language/script	Copy of the Demotic regulations of an unnamed association based in a temple in Tebtynis (?): the text explicitly says that the association 'gathers in the temple mentioned below (which is in fact never mentioned), in the <i>meris</i> of Polemon' (l. 3) .
i.c. Physical format(s)	Papyrus.

VII. ORGANIZATION

ii. Leadership	'The president' $p\ \square\ mr\ m\ \text{flecto}$ col. II l. 2)
iii. Members	'those of the house': $n\ \square\ y\text{-}w\ p\ \square\ \text{'(w}\beta\text{'}$ 'those of the association': $n\ \square\ y\text{-}w\ t\ \square\ \square\ (lr\beta)t$
iv. Officials	'Representative of the house' ($p\ \square\ rw\ \square\ p\ \square$): he receives the fees and contributions and offerings by the members (l. 5).
vi. Laws and rules	The papyrus is a copy of the written Demotic regulations of the association: $\square\ (.t)\ p\ \square\ hp\ [r]\ mty\ n\ \square\ y\text{-}w\ t\ \square\ \square\ ny.t\ (n\ \square\ irj\text{cop}\beta)$ of the regulation/law which those of the association (of the companions?) agreed upon' (l. 2).
viii. Obligations	<p>The members declare that they will gather for the feasts and processions on the days decided by the members and drink together (l. 3) and will perform sacrifices on behalf of the Royal House and the other gods of Egypt in the association, and that they will bury the gods and accompany them in the funeral (ll. 3-4). The members have to meet and drink in honour of Tebtynis on 22 Phaophi and 14 Pharmouthi; in honour of Therenouthis on 22 Pachons, in occasion of the procession of Sebekemheb (?); in honour of the god of the canal on 9 Epeiph and 5 Tybi; in honor of ... on 10 Thot (ll. 4-5). The members declare that they will provide the membership fees and the offerings to the association and the representative of the house will receive the fees and contributions (l. 5). The offerings include: resin, ointments, wreaths, wood (?), castor oil (fragmentary passage) (l. 6).</p> <p>Funerary dispositions for members. The members of the association pay for the burial of members (l. 7). If the father, mother, brother, sister, wife, son, daughter, father-in-law, or mother-in-law of a member dies, all the members will mourn, they will attend the funeral and will receive the entire family and village present at the funeral, those refusing to go will pay (amount lost in lacuna) for the reception of the relatives (?) (ll. 7-8).</p> <p>Mutual help: the association will give 5 rations to those who go suppliant to the god (?) (l. 8). Financial help should be personally provided by each member to any member who asks for it; fine for default is 75 deben (l. 9). Members of the associations cannot sue another member in front of the authority (passage lost in lacuna) (l. 9)</p> <p>No adultery is accepted, otherwise a fine is exacted (passage partly lost in lacuna) (l. 9). No calumny, violence, abuse are tolerated, otherwise fines (lost in lacuna) are exacted (l. 10).</p>
ix. Privileges	<p>Funerary dispositions for members. The members of the association pay for the burial of members (l. 7). If the father, mother, brother, sister, wife, son, daughter, father-in-law, or mother-in-law of a member dies, all the members will mourn, they will attend the funeral and will receive the entire family and village present at the funeral, those refusing to go will pay (amount lost in lacuna) for the reception of the relatives (?) (ll. 7-8).</p> <p>Mutual help: the association will give 5 rations to those who go suppliant to the god (?) (l. 8). Financial help should be personally provided by each member to any member who asks for it; fine for default is 75 deben (l. 9).</p>

VIII. PROPERTY AND POSSESSIONS

iii. Income

The members declare that they will provide the membership fees and the offerings to the association and the representative of the house will receive the fees and contributions (l. 5): all the members have to contribute equally with monthly fees of 5 deben each (l. 4). The members establish a ration of offerings for each member: two rations each, 5 deben each ration. The offerings include: resin, ointments, wreaths, wood (?), castor oil (fragmentary passage) (l. 6). There is a list of members and contributions after the regulations. The president (*pꜣ mr mꜣꜣ*⁵ - never mentioned in the text of the regulations proper – appears to give the highest contributions: 150 deben.

Fines are exacted for a plethora of cases. If members are not present at the meeting and do not drink together in honour of the various gods, a payment decided by the association is imposed (l. 5). If members do not bring offerings or pay their contributions, the representative of the house will chase them and exact payment; if they mistreat him or one of his agents, the fine is 300 deben, and all the member will pursue him so that he pays (l. 6). If a member does not bring his offerings on the date when he is supposed to, his fine is 150 deben, and all members will pursue him to bring the offerings (l. 6). The members have to obey the decisions of the association and if sent to a court of justice (? the passage is unclear) they cannot refuse to go, otherwise a fine of 150 deben is imposed (ll. 6-7). Those who do not support with the other members someone involved in unjust trials, until they release him, are fined 300 deben (l. 7). A payment (amount lost in lacuna) is expected from those who refuse to abide by the funerary dispositions (ll. 7-8). Financial help should be personally provided by each member to any member who asks for it; fine for default is 75 deben (l. 9). Fines (amount lost in lacuna) are exacted in case of adultery (l. 9). Fines (lost in lacuna) are exacted in case of calumny, violence, abuse (l. 10). In case of disobedience to any of the rules, 5 deben are to be paid for the sacrifices and compliance to the rules needs to be immediate and unquestionable (l. 10-11)

IX. MEMBERSHIP

ii. Gender

Men

Note

All the names of members attested are male names.

X. ACTIVITIES

ii. Meetings and events

The members declare that they will gather for the feasts and processions on the days decided by the members or drink together (l. 3) and will perform sacrifices on behalf of the Royal House and the other gods of Egypt in the association, and that they will bury the gods and accompany them in the funeral (ll. 3-4). The members have to meet and drink in honour of Tebtynis on 22 Phaophi and 14 Pharmouthi; in honour of Therenouthis on 22 Pachons, in occasion of the procession of Sebekemheb (?); in honour of the god of the canal on 9 Epeiph and 5 Tybi; in honour of ... on 10 Thot (ll. 4-5).

iii. Worship

See above X.ii

Deities worshipped

Royal House, Ruler Cult, gods of Egypt, Tebtynis, Therenouthis, Sebekemheb (?), the god of the canal

XII. NOTES

i. Comments

In the reading of the name of the association, Bresciani 1994: 53 n. 16 proposes to supply: *nꜣ iry*. 'the association of the companions'.

iii. Bibliography

Bresciani, E. (1994), 'Nuovi statuti demotici di 'Confraternite' dalla necropoli dei Coccodrilli a Tebtynis (P.Vogl. demot. Inv. 77 e Inv. 78)', *Egitto e Vicino Oriente* 17 (1994), 49-67.

XIII. EVALUATION

i. Private association

Certain

Note

The term *trust* for association, the content and typology of the text, the level of organisation, and the dealings of the group leave no doubt that this was a private association.

