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CAPInv. 656: katochoi sybomoi (l. symbomoi) Aphrodeites

I. LOCATION

i. Geographical area	The Near East and Beyond
ii. Region	Phoenicia (Beqaa)
iii. Site	Baalbek-Heliopolis

II. NAME

i. Full name (original language)	κάτοχοι σύβωμοι (l. σύμβωμοι) Ἀφροδείτης (IGLS VI 2733, ll. 2-3)
ii. Full name (transliterated)	<i>katochoi sybomoi (l. symbomoi) Aphrodeites</i>

III. DATE

i. Date(s)	60 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>katochoi</i> , lit. "the possessed ones" <i>symbomoi</i>
	Theophoric:	Aphrodites
iii. Descriptive terms	σπεῖρα, <i>speira</i>	
Note	<i>speira</i> : IGLS VI 2733, l. 3	

V. SOURCES

i. Source(s)	IGLS VI 2733 (AD 60)
Online Resources	IGLS VI 2733
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek votive inscription
i.c. Physical format(s)	Drum of a column
ii. Source(s) provenance	Found in the great court of the temple complex

VII. ORGANIZATION

iii. Members	κάτοχοι, <i>katochoi</i> (l. 2). The term means "possessed"; Aliquot compares it to <i>fanaticus</i> . If the <i>speira</i> is taken as a term for association, it follows that the <i>katochoi</i> ... <i>en speira</i> are the members. Seyrig 1937: 96, who assumes an architectural meaning for <i>speira</i> , argues that the <i>katochoi</i> "peuvent être des personnes soumises à la règle d'un temple".
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X. ACTIVITIES

iv. Honours/Other activities	Ll. 3-4 seem to refer to an offering of beards: ἔθ[η]καν τοὺς πόγων[ας], <i>eth[e]kan tous pogon[as]</i> . Seyrig 1937: 96-7 points to the shaving of priests in Syria.
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XII. NOTES

i. Comments	Seyrig 1937: 96 assumes an architectural meaning for <i>speira</i> (it refers "à la rigueur à l'astragale"), because "cohort" does not make sense. He does not consider the use of the term as a designation for an association. This has been done by Rey-Coquais 1967. The question remains where the genitive Ἀφροδείτης, <i>Aphrodeites</i> belongs. Rey-Coquais and Aliquot 2009: 99, 115, 122 see it as dependent on σπεῖρα, <i>speira</i> ("le thiasé d'Aphrodite"), but since the text reads ἐν σπείρα, <i>en speirai</i> this is not necessarily the best option. The group is more probably called <i>katochoi</i> and <i>sybomoi</i> of Aphrodite. Seyrig and Rey-Coquais (in IGLS) had read ΣΡΒΟΛΛΟΣ, <i>SRBOLLOS</i> in l. 2. Milik 1972: 414 has read σύβωμοι, <i>sybomoi</i> (for σύββωμοι, <i>sybbomoi</i> = σύμβωμοι, <i>sybmomoi</i>), and this reading has later been accepted by Rey-Coquais 1988: 400.
iii. Bibliography	Aliquot, J. (2009), <i>La vie religieuse au Liban sous l'empire romain</i> . Beyrouth. Milik, J.T. (1972), <i>Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thiasés sémitiques à l'époque romaine</i> . Paris. Rey-Coquais, J.-P. (1967), <i>Inscriptions grecques et latines de la Syrie VI: Baalbek et Beqa'</i> . Paris. Rey-Coquais, J.-P. (1988), 'Sur une comparaison entre le clergé phénicien et le clergé "africain"', in A. Mastino (ed.), <i>L'Africa romana. Atti del V convegno di studio Sassari, 11-13 dicembre 1987</i> , Sassari: 397-402. Seyrig, H. (1937), 'Heliopolitana', <i>BMB</i> 1: 77-100.

XIII. EVALUATION

i. Private association	Probable
Note	"Les κάτοχοι ... sont les membres d'une confrérie" (Rey-Coquais 1967: 65). This conclusion is probable, but not certain due to the ambiguous term <i>speira</i> .