

CAPInv. 661: **theou hagiou ouraniou syngenia**

I. LOCATION

i. Geographical area	The Near East and Beyond
ii. Region	Palaestina
iii. Site	Kedesh

II. NAME

i. Full name (original language)	θεοῦ ἁγίου οὐρανίου συγγένια (SEG 8: 2, ll. 1-3)
ii. Full name (transliterated)	<i>theou hagiou ouraniou syngenia</i>

III. DATE

i. Date(s)	116 / 117 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Kinship-related:	<i>syngenia</i>
	Theophoric:	Theos <i>Hagios Ouranios</i>
iii. Descriptive terms	συγγένια, <i>syngenia</i>	
Note	<i>syngenia</i> : SEG 8: 2, ll. 2-3	

V. SOURCES

i. Source(s)	SEG 36: 1289 (AD 116/7)
Note	See also: SEG 8: 2
Online Resources	SEG 8: 2
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek votive inscription
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ii. Source(s) provenance	From the Roman temple at Kadesh
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VII. ORGANIZATION

iv. Officials	ἐπιμεληταί, <i>epimeletai</i> (l. 4). Two of them are mentioned in the inscription.
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XII. NOTES

iii. Bibliography	Aliquot, J. (2009), <i>La vie religieuse au Liban sous l'empire romain</i> . Beyrouth: 115, 278. Fischer, M., Ovadiah, A., and Roll, I. (1986), 'The Epigraphic Finds from the Roman Temple at Kedesh in the Upper Galilee', <i>Tel Aviv</i> 13: 60-6.
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XIII. EVALUATION

i. Private association	Probable
Note	The <i>syngenia</i> of a god is in all likelihood an association; the names of the two <i>epimeletai</i> do not suggest an actual family relationship. According to Fischer et al. 1986: 61, <i>syngenia</i> "in this instance expresses the relationship between the worshippers and the deity". This is not necessarily true; <i>syngenia</i> is the term for corporate organization, which is carried out in the name of a god, but by humans. In this case, they have chosen a term that expresses their close, kinship-like affiliation.