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CAPInv. 633: mrz□ [...]bw

I. LOCATION

i. Geographical area	The Near East and Beyond
ii. Region	Syria
iii. Site	Palmyra

II. NAME

i. Full name (original language)	□ □ [...] □ □ □ □ (PAT 2279, obv. l. 1-2)
ii. Full name (transliterated)	mrz□ [...]bw

III. DATE

i. Date(s)	i - iii AD
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IV. NAME AND TERMINOLOGY

iii. Descriptive terms	□ □ □ mrz□□ ',
Note	mrz□ : PAT 2279, obv. l. 1-2

V. SOURCES

i. Source(s)	PAT 2279 (I-III AD)
Note	See also RTP 301
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Unclear (etrance billet?), in Aramaic
i.c. Physical format(s)	Tessera, showing a naked, standing person and a lyre

VII. ORGANIZATION

iii. Members □ □ □ □ *bny mrz* (obv. l. 1)

XII. NOTES

i. Comments Milik 1972: 157 supplements *[dy n]bw* in the name of the group: "the *mrz* of (the god) Nebu"; this is accepted by Kaizer 2002: 93, but not incorporated into the text in PAT.

iii. Bibliography Kaizer, T. (2002), *The Religious Life of Palmyra. A Study of the Social Patterns of Worship in the Roman Period*. Stuttgart.
Milik, J.T. (1972), *Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thiasés sémitiques à l'époque romaine*. Paris.

XIII. EVALUATION

i. Private association Probable

Note

The nature of the tesserae has been much discussed; the general assumption is that they served as entrance billets for cultic meals. Since *mrz* can be used as an equivalent to *συμπόσιον* *symposion* at Palmyra, one could assume that if used on a tessera, it is a designation for the meal and not a cult group. However, in this particular case, the use of *bny mrz* seems to point to members rather than participants to a meal.