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CAPInv. 1772: U-NEA-016

I. LOCATION

i.	**Geographical area**	The Near East and Beyond
ii.	**Region**	Phoenicia
iii.	**Site**	Umm el-Ammed (territory of Tyre)

II. NAME

i.	Association with unknown name	U-NEA-016

III. DATE

i.	**Date(s)**	222 BC

V. SOURCES

i.	**Source(s)**	KAI I 19 (222 BC)
	Note	See also Milik 1972: 423-427.
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	Building inscription, in Aramaic
ii.	**Source(s) provenance**	Umm el-Ammed

VI. BUILT AND VISUAL SPACE

ii.	**References to buildings/objects**	*ʿrpt kbrt mzʾ šmš wzply*, "le portique du côté de Levant et du Nord" (Milik 1972 : 424); the designation refers to a sanctuary at Umm el-Ammed.

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X. ACTIVITIES

iii. Worship	The "god-angel Milk'ashtart" and "his servants" have constructed the temple of Astarte; the angel is also said to have constructed all the other sanctuaries of the country (cf. Milik 1972: 427)
Deities worshipped	Astarte and Milk'astart

XII. NOTES

iii. Bibliography	Bowersock, G. W. (2013), 'Les anges païens de l'antiquité tardive', *Cahiers du Centre Gustave Glotz* 24, 91-104. Milik, J. T. (1972), *Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thiases sémitiques à l'époque romaine*, Paris.

XIII. EVALUATION

i. Private association	Possible
Note	The “servants of the god” are either an association or the whole village community, depending on the translation of *b'l □ m*(l. 3): Are the servants identical with the citizens of Hammon (as in the translation of Milik 1972: 424), or are they merely *among* the citizens (as implied by Bowersock 2013: 95)? The latter option cannot be excluded, although one would perhaps expect *bb'l*.

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