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CAPInv. 632: U-NEA-017

## I. LOCATION

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

## II. NAME

i. Association with unknown name	U-NEA-017
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## III. DATE

i. Date(s)	34 AD
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## IV. NAME AND TERMINOLOGY

iii. Descriptive terms	□ □ □ <i>mrz</i> □ ,
Note	<i>mrz</i> □ : PAT 0326, l. 2

## V. SOURCES

i. Source(s)	PAT 0326 (AD 34)
Note	See also CIS II 3980
Online Resources	<a href="#">AGRW ID 9481</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Aramaic dedicatory inscription
i.c. Physical format(s)	Altar

## VII. ORGANIZATION

iii. Members      □ □ □ □ □ *bny mrz* □ □' ,

## IX. MEMBERSHIP

i. Number      9

ii. Gender      Men

Note      The attested names are male names.

## X. ACTIVITIES

iii. Worship      The "members of the *mrz* □ " dedicate the altar "to Aglibol and Malakbel, their gods".

Deities worshipped      Aglibol and Malakbel

## XII. NOTES

i. Comments      According to Milik, the number of members is typical for a Semitic association, which would normally consist of 9 lay members and one leader (normally a priest; and alternative configuration would be 10 + 2 according to Milik); he points to Qumran and Dura Europos (Milik 1972: 122-40) for analogies. However, it is unclear why the leader should be absent from the dedicatory inscription, and some of the material from Dura has to be "adapted" to fit this theory.

iii. Bibliography      Kaizer, T. (2002), *The Religious Life of Palmyra. A Study of the Social Patterns of Worship in the Roman Period*. Stuttgart (133-4).  
McLaughlin, J.L. (2001), *The marzēa □ in the Prophetic Literature. References and Allusions in Light of the Extra-Biblical Evidence*. Leiden/Boston (53).  
Milik, J.T. (1972), *Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thèses sémitiques à l'époque romaine*. Paris (119).

## XIII. EVALUATION

i. Private association      Probable

Note      It is unlikely that *mrz* □ means "feast" vel sim. in this context, so we are dealing with a defined group. Nothing suggests that it was a priestly college, so it was probably private.