Author: BENEDIKT ECKHARDT

# CAPInv. 657: **hoi tes 3 dekania[s]**

## 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) | οἱ τῆς γ' δεκανία[ς] (IGLS VI 2740, l. 3) |
| ii. | Full name (transliterated) | *hoi tes 3 dekania[s]* |

## III. DATE

| | | |
|---|---|---|
| i. | Date(s) | i - iii AD |

## IV. NAME AND TERMINOLOGY

| | | | |
|---|---|---|---|
| ii. | Name elements | Other: | Number 3 |
| iii. | Descriptive terms | δεκανία, *dekania* | |
| | Note | *dekania*: IGLS VI 2740, l. 3 | |

## V. SOURCES

| | | |
|---|---|---|
| i. | Source(s) | IGLS VI 2740 (i - iii AD) |
| | Online Resources | [IGLS VI 2740](IGLS VI 2740) |
| i.a. | Source type(s) | Epigraphic source(s) |
| i.b. | Document(s) typology & language/script | Greek votive inscription |

| i.c. Physical format(s) | Quadrangular stone |
|---|---|

## X. ACTIVITIES

| iii. Worship | The inscription starts with an invocation to Zeus: the third *dekania* shall be remembered. The dedicant refers to himself (ll. 5-9) as having "served the lord Kronos and the gods well and justly". Worship by the group can be supposed. |
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| Deities worshipped | Zeus, Kronos, and Other gods |

## XII. NOTES

| iii. Bibliography | Aliquot, J. (2009), *La vie religieuse au Liban sous l'empire romain*. Beyrouth.<br>Milik, J.T. (1972), *Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thiases sémitiques à l'époque romaine*. Paris.<br>Rey-Coquais, J.-P. (1967), *Inscriptions grecques et latines de la Syrie VI: Baalbek et Beqa'*. Paris. |
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## XIII. EVALUATION

| i. Private association | Possible |
|---|---|
| Note | According to Rey-Coquais 1967: 68-70, no. 2740, "une décanie est sans doute une division de la cité partagée en dix arrondissements". Against this view, Aliquot 2009: 162, following Milik 1972: 121, prefers to see in the *dekania* an association consisting of 10 members and one leader. This view is based on Milik's reconstruction of an ideal Semitic *thiasos*, which is difficult to substantiate. It also raises the question why this association would refer to itself as "the third one". Associations' names could contain numbers, but the numeral would normally be 1, in order to bolster claims of pre-eminence in a local context. It is therefore at least as plausible to refer the number 3 to the number 10 implicit in *dekania*, and thus go back to Rey-Coquais' explanation. |