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CAPInv. 713: **koinon tes triakados**

I. LOCATION

i.	**Geographical area**	The Near East and Beyond
ii.	**Region**	Phoenicia
iii.	**Site**	Berytus (Deir el Qalaa)

II. NAME

i.	**Full name (original language)**	κοινὸν τῆς τριακάδος (IGR III 1080, ll. 4-7)
ii.	**Full name (transliterated)**	*koinon tes triakados*

III. DATE

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

IV. NAME AND TERMINOLOGY

i.	**Name in other forms**	commune tricensimae (CIL III 6671, ll. 5-6)	
ii.	**Name elements**	Other:	Ordinal number thirty: *triakas*, *tricensima*
iii.	**Descriptive terms**	κοινόν, *koinon* *commune*	
	Note	*koinon*: IGR III 1080, ll. 4-5 *commune*: CIL III 6671, ll. 5-6	

V. SOURCES

i.	**Source(s)**	IGR III 1080 (i - iii AD) CIL III 6671 (i - iii AD)

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Note	The Greek inscription is referred to by Rey-Coquais 1999: 623 without a reference to IGR, ed. pr. or the discussion by Mommsen; this is why SEG 49: 1990 wrongly records it as a new, unpublished text.
Online Resources	TM 386786 (CIL III 6671)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Two dedicatory inscriptions. IGR III 1080 is in Greek; CIL III 6671 is in Latin.
ii. Source(s) provenance	Deir el Qalaa (15 km East of Berytus)

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The Latin inscription (CIL III 6671) refers to the statue of the *genius* of the colony, that was erected "together with the columns, a pediment and a marble cover". These items were probably destined "à orner un édicule ou une petite chapelle" (Aliquot 2009: 217).

VII. ORGANIZATION

ii. Leadership	πατήρ, *pater* (IGR III 1080, ll. 3-4)

X. ACTIVITIES

iii. Worship	In the Greek inscription (IGR III 1080), the *pater* of the *koinon* has dedicated an unknown object. The Latin inscription records the dedication, made by a *decurio*, of a statue of the *genius coloniae* to the *fortuna* of the *genius* (cf. the text given by Aliquot 2009: 217); according to CIL: to Dea Fortuna and the *genius*). The dedication is made for his own *salus*, that of his family and of the *commune*.
Deities worshipped	*Genius coloniae*

XII. NOTES

ii. Poland concordance	Poland E *88Aa (IGR III 1080) Poland E *88Ab (CIL III 6671)
iii. Bibliography	Aliquot, J. (2009), *La vie religieuse au Liban sous l'empire romain*. Beyrouth. Mommsen, Th. (1884), 'Additamenta tertia ad corporis vol. III', *Ephemeris Epigraphica* 4: 1-104. Perdrizet, P. (1901), 'Letter cited', *BSAF*: 110-2. Poland, F. (1909), *Geschichte des griechischen Vereinswesens*. Leipzig. Renier, L. (1878), 'Inscription inédite de Beyrouth', in *Mélanges d'histoire et de philologie. Publiés par la section historique et philologique de L'École des Hautes Études pour le dixiéme anniversaire de sa fondation*, Paris: 299-303. Rey-Coquais, J.-P. (1999), 'Deir el Qalaa', *Topoi* 9: 607-28.

XIII. EVALUATION

i. Private association	Possible

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Note	*Commune tricensimae* is in all likelihood a translation of κοινὸν τῆς τριακάδος, *koinon tes triakados*. I therefore treat the two inscriptions as relating to the same organization (contra Rey-Coquais 1999: 623). The question remains what kind of association the designation refers to. The consensus, established by Mommsen for the Latin inscription, takes it to refer to tax-collectors, primarily on the basis of a comparison with the *quadragesima portoriorum Asiae* in Miletus (Milet VI.2 563; Mommsen 1884: 18; Perdrizet 1901: 110; Poland 1909: 372; Rey-Coquais 1999: 623 [for the Latin inscription, while the κοινὸν τῆς τριακάδος, *koinon tes triakados*, is regarded as a "groupement de trente personnes"]; Aliquot 2009: 217). Renier 1878: 302 believed that it referred to civic subdivisions; this view is rejected by Mommsen in a rather polemic manner. However, some doubts remains. Renier's speculation that *tricensimae* was a translation of τριακάδος, *triakados*, has been proven correct by the subsequent publication of the Greek inscription, and the fact remains that τριακάς, *triakas*, was a designation for a civic subdivision at least in Attica. In addition, neither the Greek nor the Latin inscription mention *portorii* or λιμενικοί, *limenikoi*, as in the parallels adduced by Mommsen. It is clear in any case that the group was organized, had a leader (called πατήρ, *pater*, in the Greek inscription) and shaped the religious landscape of Berytus and its surroundings, by decorating a chapel for the *genius coloniae* in Deir el Qalaa.