

## CAPInv. 1079: hoi Tyrioi stationarioi stationos Tyriakes tes en koloniai Sebastei Potiolois

### I. LOCATION

i. Geographical area	Southern Italy with Sicily
ii. Region	Campania
iii. Site	Pozzuoli (anc. Puteoli)

### II. NAME

i. Full name (original language)	οἱ Τύριοι στατιωνάριοι στατίωνος Τυριακῆς τῆς ἐν κολωνίᾳ Σεβαστῇ Ποτιόλοις (IG XIV 830, ll. 39-40)
ii. Full name (transliterated)	<i>hoi Tyrioi stationarioi stationos Tyriakes tes en koloniai Sebastei Potiolois</i>

### III. DATE

i. Date(s)	174 AD
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	<p>οἱ ἐν Ποτιόλοις κατοικοῦντες Τύριοι, <i>hoi en Potiolois katoikountes Tyrioi</i> (IG XIV 830, ll. 7-8), shorter, without the full name of the colony and the word <i>stationarioi</i>; in addition the word <i>katoikountes</i>. οἱ ἐν Ποτιόλοις κατοικοῦντες, <i>hoi en Potiolois katoikountes</i> (IG XIV 830, ll. 3-4), shorter, without ethnic, the full name of the colony, and the word <i>stationarioi</i>; in addition the word <i>katoikountes</i>. οἱ ἐν Ποτιόλοις στατιωνάριοι, <i>hoi en Potiolois stationarioi</i> (IG XIV 830, ll. 33-34), shorter, without ethnic and other elements. οἱ Τύριοι στατιωνάριοι, <i>hoi Tyrioi stationarioi</i> (IG XIV 830, l. 22) shorter, without geographical element.</p>	
ii. Name elements	Ethnic:	<i>hoi Tyrioi</i>
	Geographical:	<i>en Potiolois katoikountes; en Potiolois stationarioi</i>

## V. SOURCES

i. Source(s)	IG XIV 830 (23 July AD 174)
Note	See also: IGR I 421; CIG 5853; OGIS 595; AGRW 317; Sosin 1999: 275-84
	Sources referring to the presence of Tyrians at Pozzuoli, without direct mention of the association: CIL X 1601 (AD 80-200); IGR I 420 (AD 79); Camodeca 2006: 283 (AD 151-200)
Online Resources	<a href="#">IG XIV 830</a> and <a href="#">AGRW ID 1852</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	IG XIV 830, ll. 1-19, contain the letter written in Greek on 23 July AD 174 by the Tyrian settlers at Pozzuoli to their Phoenician mother-city of Tyros, requesting help in making the yearly payment of 250 <i>denarii</i> for the rent of their Puteolan <i>station</i> ; ll. 20-41, partially preserved, contain the <i>acta</i> of the <i>boule</i> of Tyros, conducted on 8 December AD 174. After the reading of the letter (ll. 20-31), the <i>boule</i> discussed the request (ll. 31-41).
i.c. Physical format(s)	IG XIV 830 is a great marble slab.
ii. Source(s) provenance	IG XIV 830 found at Pozzuoli, near S. Eufemia (a place? a church?); now in Rome, Musei Capitolini.

## VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The Tyrian <i>station</i> was probably located at the beginning of the via Campana, where the inscriptions IGR I 420 and CIL X 1601 were found. Presumably belonged to the <i>station</i> a building with colonnade dating from the Augustan time, restored between the end of the second and the mid third century AD, see Camodeca 2006: 271, n. 6; cf. Lombardi 2011: 395-6.
ii. References to buildings/objects	<p>στατίων, <i>station</i> (IG XIV 830, ll. 5, 10, 12, 14, 17, 25, 28, 35, 39, 41): the word <i>station</i> is mostly used for a building complex used (primarily) as trade office by organized groups of foreigners (usually merchants, shippers, businessmen).</p> <p>πάτριος θεοί, <i>patrioi theoi</i> (statues of) (IG XIV 830, ll. 9, 24)</p> <p>νάοι, <i>naoi</i> (IG XIV 830, ll. 10, 24)</p> <p>Θεὸς ἅγιος Σαρεπτηνός, <i>Theos hagios Sareptenos</i> (statue of) (IGR I 420)</p>

## VII. ORGANIZATION

iv. Officials	Laches son of Preimogeneia brought the letter of the Tyrian <i>stationarioi</i> from Pozzuoli to Tyros; he and his son Agathopous defended the request of the Tyrians during the debate at the <i>boule</i> meeting (IG XIV 830, ll. 22-23, 38-39). They could well be officials of the association.
viii. Obligations	<p>The Tyrian <i>stationarioi</i> in Pozzuoli carried a number of regular obligations:</p> <p>they cared for, ἐπεμελοῦντο, <i>epemelounto</i> (IG XIV 830, l. 7), their <i>station</i> (which surpassed the others in adornment and size, ll. 5-7);</p> <p>they pay, ἀναλίσκοντες, <i>analiskontes</i>, for sacrifices and rites (IG XIV 830, ll. 9, 23-24), to their ancestral gods consacrated in Puteolan temples;</p> <p>payment of the annual μισθός, <i>misthos</i> (IG XIV 830, ll. 10, 13, 25) of 250 <i>denarii</i> for the rent of the <i>station</i> in Pozzuoli;</p> <p>payments, ἀναλώματα, <i>analomata</i> (IG XIV 830, ll. 11, 26), for the bull sacrifice at the games in Pozzuoli;</p> <p>payments, ἀναλώματα, <i>analomata</i> (IG XIV 830, ll. 14, 27-28) incurred for the fitting out of the <i>station</i>, on the sacred days of the Emperor.</p>
ix. Privileges	If, as seems probable, part of the <i>pagus Tyrianus</i> inhabited/owned by the Tyrians (Camodeca 2006: 283), served as burial grounds (see Verboven 2011: 344), it may be the case that all members were offered the possibility of being buried there.

## VIII. PROPERTY AND POSSESSIONS

i. <b>Treasury/Funds</b>	Some elements - such as the regular payments carried by the members of the <i>station</i> (see above Obligations), the engraving and erection of the slab, the sending of a delegation from Pozzuoli to Tyros - imply that the association had its own treasury/funds.
ii. <b>Realty</b>	Presumably the <i>pagus Tyrianus</i> mentioned in Camodeca 2006: 283 - which was a rural area maybe north of Pozzuoli - derived its name from the Tyrians, who had there some properties: Camodeca 2006: 284.
iii. <b>Income</b>	<p>Regular payments carried by the members of the <i>station</i> would have represented a form of income. According to <i>Philokles</i> son of <i>Diodoros</i> (IG XIV 830, ll. 31-33) the Tyrian <i>stationarioi</i> in Rome furnished the <i>stationarioi</i> in Pozzuoli with the 250 <i>denarii</i> - which they themselves received from the mother-city - for the rent of the <i>station</i>, i.e. the mother-city of Tyros provided the <i>misthos</i> for both stations.</p> <p>The Tyrian settlers in Pozzuoli declared, that their <i>station</i> had no income neither from the <i>naukleroi</i> nor from the <i>emporoi</i> (IG XIV 830, ll. 16-17, 30-31).</p> <p>Most probably the Tyrians in Pozzuoli were successful in gaining the financial help of 250 <i>denarii</i> per year directly from their mother-city, see Sosin 1999: 281-4.</p>

## IX. MEMBERSHIP

i. <b>Number</b>	The Tyrian settlers in Pozzuoli were numerous in the past (i.e. before AD 174); in AD 174 their number had dwindled to a few (IG XIV 830, l. 8).
ii. <b>Gender</b>	Men
<b>Note</b>	Attested individuals are men (IG XIV 830)
iii. <b>Age</b>	Adults
<b>Note</b>	Attested individuals are adults (IG XIV 830).
iv. <b>Status</b>	The members of the <i>station</i> were foreigner from Tyros, residents in Pozzuoli; they were many and wealthy (before AD 174) (IG XIV 830).
v. <b>Relations</b>	Laches son of Preimogeneia and his son Agathopous were both members of the Tyrian <i>station</i> in Pozzuoli (IG XIV 830, ll. 38-40).

## X. ACTIVITIES

ii. <b>Meetings and events</b>	It seems plausible that the <i>station</i> and the <i>pagus Tyrianus</i> (mentioned Camodeca 2006: 283), were places for communal meetings held to mark religious events, commemorative celebrations, etc. organized by the Tyrians. See also below Worship.
iii. <b>Worship</b>	<p>The Tyrian settlers organized sacrifices and rites, θυσίαι καὶ θρησκευαί, <i>thusiai kai threskeiai</i> (IG XIV 830, ll. 9, 23-24), to their ancestral gods consecrated in Puteolan temples; they pay for the bull sacrifice, βοῦθυσία, <i>bouthysia</i> at the games in Pozzuoli (IG XIV 830, ll. 11, 26); they celebrated the sacred days of the Roman Emperor (IG XIV 830, ll. 14, 27-28). According to CIL X 1601 and IGR I 420 the Tyrians worshipped the Θεὸς ἅγιος Σαρεπτηνός, <i>Theos hagios Sareptenos</i>, the sacred god of Sarepta (= Ras el-Qantara), see Lombardi 2011: 416-22, 430-1. This god may be among the ancestral gods mentioned in IG XIV 830, l. 9: see AGRW 317.</p> <p><b>Deities worshipped</b></p> <p>Ancestral gods (<i>Theos hagios Sareptenos</i> ?)</p>
iv. <b>Honours/Other activities</b>	The Tyrian settlers honored the Roman Emperor by celebrating his sacred days (IG XIV 830, ll. 14, 27-28).

## XI. INTERACTION

i. Local interaction	<p>The <i>station</i> was rented out to the Tyrians by the Puteolan authorities (IG XIV 830).</p> <p>The Tyrians participated at the games in Pozzuoli by offering the bull sacrifice (IG XIV 830, ll. 11, 26)</p> <p>The Puteolan <i>ordo decurionum</i> granted a public location (<i>locus concessus</i>) for the inscription commemorating the journey of the statue of the <i>Theos hagnos Sareptenos</i> from Tyros to Pozzuoli (IGR I 420).</p>
ii. Interaction abroad	<p>Cultic, institutional, financial interactions with the mother city of Tyros (IG XIV 830; CIL X 1601; IGR I 420).</p> <p>Financial interaction with the Tyrian <i>station</i> in Rome (IG XIV 830).</p> <p>Cultic interaction with the Imperial institution (IG XIV 830).</p>

## XII. NOTES

ii. Poland concordance	Poland E 94b
iii. Bibliography	<p>Camodeca, G. (2006), 'Comunità di peregrini a Puteoli nei primi due secoli dell'impero', in M.G. Angeli Bertinelli and A. Donati (eds.), <i>Le vie della storia. Migrazioni di popoli, viaggi di individui, circolazioni di idee nel Mediterraneo antico</i>, Atti del II Incontro Internazionale di Storia Antica, Genova, 6-8 ottobre 2004, Roma: 269-87.</p> <p>Lombardi, P. (2011), 'I Tiri di Puteoli e il dio di Sarepta. La documentazione epigrafica da una sponda all'altra del Mediterraneo', <i>MediterrAnt</i> 14 1-2: 391-432.</p> <p>Sosin, J.D. (1999), 'Tyrian stationarii at Puteoli', <i>Tyche</i> 14: 275-84.</p> <p>Verboven, K. (2011), 'Resident Aliens and Translocal Merchant Collegia in the Roman Empire', in O. Hekster and T. Kaizer (eds.), <i>Frontiers in the Roman World. Proceedings of the Ninth Workshop of the International Network Impact of Empire, Durham, 16-19 april 2009</i>, Leiden: 335-48.</p>

## XIII. EVALUATION

i. Private association	Possible
Note	<p>The mother city had institutional and financial competence in matters of the existence and survival of the Tyrian <i>station</i>, see Camodeca 2006: 271; cf. Sosin 1999: 284; Verboven 2011: 339. It is therefore uncertain whether this was a private association proper.</p>