

CAPInv. 891: Poseidoniastai

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Delos
iii. Site	Delos

II. NAME

i. Full name (original language)	Ποσειδωνιασταὶ (I.Délos 1751, l. 5 and other sources)
ii. Full name (transliterated)	<i>Poseidoniastai</i>

III. DATE

i. Date(s)	125 - 74 BC
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IV. NAME AND TERMINOLOGY

i. Name in other forms	Ποσιδωνιασταὶ (I.Délos 1754, l. 20) <i>mag(istreis) Neptunales</i> (I.Délos 1751, l. 11) <i>magistreis Neptuni</i> (I.Délos 1753, ll. 13-14) <i>magistreis</i> (I.Délos 1752, l. 7; cf. 1754, l. 7) The Greek texts refer to <i>Poseidoniastai</i> / <i>Posidoniastai</i> , using a theophoric name, but the parallel Latin texts use the term <i>magistreis</i> , suggesting officials more specifically.
ii. Name elements	Theophoric: Poseidon

V. SOURCES

<p>i. Source(s)</p> <p>Note</p> <p>Online Resources</p>	<p><i>Poseidoniastai</i>: I.Délos 1751 (ca. 125 BC) I.Délos 1752 (s. ii BC) (cf. Hatzfeld 1912: 156)</p> <p><i>Poseidoniastai, Hermaistai, Apolloniastai</i>: I.Délos 1753 (113 BC) I.Délos 1754 (l. ii BC) I.Délos 1755 (ca. 100 BC) I.Délos 1757 (97 BC) I.Délos 1758 (74 BC)</p> <p>possibly connected to the <i>Poseidoniastai</i>: I.Délos 1756 (ca. 100 BC) I.Délos 1759 (not dated)</p> <p>Durrbach, <i>Choix</i> 98 (= I.Délos 1751) Durrbach, <i>Choix</i> 116 (= I.Délos 1753) Durrbach, <i>Choix</i> 144 (= I.Délos 1757) Durrbach, <i>Choix</i> 157 (= I.Délos 1758) AGRW 233 (= I.Délos 1751) (incl. English translation) AGRW 237 (= I.Délos 1758) (incl. English translation) Trümper 2011: 79, no. 24</p> <p>I.Délos 1751 I.Délos 1752</p> <p>I.Délos 1753 I.Délos 1754 I.Délos 1755 I.Délos 1757 I.Délos 1758</p> <p>I.Délos 1756 I.Délos 1759</p>
<p>i.a. Source type(s)</p>	<p>Epigraphic source(s)</p>
<p>i.b. Document(s) typology & language/script</p>	<p>Dedications, one certainly by the <i>Poseidoniastai</i> alone (I.Délos 1751, bilingual, Greek and Latin) and another fragmentary dedication which has been identified specifically with the <i>Poseidoniastai</i> as well (I.Délos 1752, in Latin, though perhaps originally bilingual); further dedications together with the <i>Hermaistai</i> and <i>Apolloniastai</i> (I.Délos 1753-1755; 1757-1758; cf. 1756; 1759), some of which bilingual (Greek and Latin) (I.Délos 1753; 1754).</p>
<p>i.c. Physical format(s)</p>	<p>I.Délos 1751: block of marble with socket on top I.Délos 1752: marble plaque, in two fragments</p>
<p>ii. Source(s) provenance</p>	<p>The dedication of the <i>Poseidoniastai</i> only (I.Délos 1751) was found re-used in a modern wall, north of the 'Agora de Théophrastos' (<i>Guide de Délos</i> 49). The lower fragment of the Latin dedication to Neptunus which has been connected to the <i>Poseidoniastai</i> (I.Délos 1752) was found in the vicinity, west of the so-called 'Salle Hypostyle' (<i>Guide de Délos</i> 50). Two of the joint dedications with the <i>Hermaistai</i> and <i>Apolloniastai</i> were also found in this area, where there once was a sanctuary of Poseidon (cf. Bruneau 1970: 259; Hasenohr 2002: 73). The dedication to Herakles / Hercoles (I.Délos 1753) was found near the south-west corner of the 'Salle Hypostyle', while the dedication to Zeus Ourios / Iuppiter Sequandanus (I.Délos 1754) was found re-used in a modern wall near that building. Finally, the joint dedications to Herakles and the Italians (I.Délos 1757) and to Apollo and the Italians (I.Délos 1758) were set up at the 'Agora des Italiens' (<i>Guide de Délos</i> 52). The same applies to a fragmentary Latin text referring to <i>magistreis</i> (I.Délos 1756).</p>

VI. BUILT AND VISUAL SPACE

<p>ii. References to buildings/objects</p>	<p>Ἡρακλῆς, <i>Herakles</i> (I.Délos 1757, l. 3)</p>
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VII. ORGANIZATION

iv. Officials

mag(istreis) Neptunales (I.Délos 1751, l. 11) / *magistreis Neptuni* (I.Délos 1753, ll. 13-14) / *magistreis* (I.Délos 1752, l. 7; 1754, l. 7, where the *Posidoniastai*, *Hermaistai* and *Apolloniastai* are collectively called *magistreis*, without addition of the name(s) of deities; cf. 1756, l. 14) -- The term *magistreis* (*magistri*) to indicate officials is used in Latin only; the parallel Greek texts simply refer to *Poseidoniastai* / *Posidoniastai*. Some of the texts refer to the listed individuals as Ποσειδωνιασταὶ (οἱ) γενόμενοι, *Poseidoniastai (hoi) genomenoi* (I.Délos 1757, l. 1; 1758, ll. 9-10) and according to Hasenohr (2002: 72) this means that these dedications were made after the men had left office.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds

The *Posidoniastai* with the *Hermaistai* and *Apolloniastai* (together called *magistreis* in Latin) made a dedication to Zeus Ourios / Iuppiter Sequandanus from their own funds (I.Délos 1754, l. 21: ἐκ τῶν ἰδίων, *ek ton idion*; cf. l. 7: *de sua pecunia*).

IX. MEMBERSHIP

i. Number

The dedication made by *Poseidoniastai* only (I.Délos 1751) lists the names of four individuals, but these were officials and there would have been more members all in all. Cf. I.Délos 1752, a fragmentary dedication which has also been connected to the *Poseidoniastai* and which lists the names of six individuals.

ii. Gender

Men

Note

The *Poseidoniastai* listed in the sources are men.

iv. Status

The *Poseidoniastai* listed in the sources have Roman names and were members of the Italian community on Delos. While the *Kompetaliastai* (CAPInv. 892) consisted of freedmen and slaves, the *Poseidoniastai*, *Hermaistai*, and *Apolloniastai* were free men (whether from birth or freedmen). Freedmen can be recognized only in the Latin versions of the texts. There is, for example, one freedman out of a total of four individuals in the dedication made by the *Poseidoniastai* only (I.Délos 1751, l. 9). There are also six freedmen out of a total of twelve individuals in the joint dedication to Herakles / Hercoles (I.Délos 1753, ll. 7-12) and again six out of a total of twelve in the joint dedication to Zeus Ourios / Iuppiter Sequandanus (I.Délos 1753, ll. 4-6). These texts do not specify which individuals were *Poseidoniastai*, *Hermaistai*, or *Apolloniastai*.

X. ACTIVITIES

iii. Worship

The *Poseidoniastai* made a dedication to Poseidon / Neptunus (I.Délos 1751; cf. 1752). Together with the *Hermaistai* and *Apolloniastai* they made dedications to Apollo and the Italians (I.Délos 1758), Herakles / Hercoles (I.Délos 1753), Herakles and the Italians (I.Délos 1757), and Zeus Ourios / Iuppiter Sequandanus (I.Délos 1754).

Deities worshipped

Poseidon / Neptunus
Apollo
Herakles / Hercoles
Zeus Ourios / Iuppiter Sequandanus

XI. INTERACTION

i. Local interaction	<p>The <i>Poseidoniastai</i> made dedications together with the <i>Hermaistai</i> (CAPInv. 890) and <i>Apolloniastai</i> (CAPInv. 889) (I.Délos 1753-1754; 1757-1758; cf. 1755). One of these dedications was made to Herakles and the Italians (I.Délos 1757) and another to Apollo and the Italians (I.Délos 1758). The <i>Poseidoniastai</i>, <i>Hermaistai</i>, and <i>Apolloniastai</i> were closely connected to the Italian community on Delos, but the exact nature of this connection is debated. Recently, Hasenohr has argued (contra Hatzfeld 1912: 146-83; 1919: 257-73; Flambard 1982) that the <i>Poseidoniastai</i>, <i>Hermaistai</i>, and <i>Apolloniastai</i> did not constitute separate private associations (chaired by <i>magistri</i>), but that these three boards of officials were in fact dependent on the Italian community, whose representatives they were. Hasenohr 2002 (with references to previous scholarship). There is, however, no direct evidence for a formal connection. See 'Evaluation'.</p>
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XII. NOTES

i. Comments	<p>While the Greek texts refer to <i>Poseidoniastai</i>, using a theophoric name in line with other associations in the Greek-speaking world (and more specifically in line with the Berytian <i>Poseidoniastai</i> on Delos (CAPInv. 9), attested several decades before the Italian <i>Poseidoniastai</i>), the Latin texts use the term <i>magistreis</i>, suggesting officials of a larger group. Hasenohr (2002) argues that the <i>Poseidoniastai</i>, <i>Hermaistai</i>, and <i>Apolloniastai</i> did not constitute separate associations, but were representatives of the Italian community as a whole. See 'Local interaction' and 'Evaluation'.</p>
ii. Poland concordance	<p>Poland B 1641 (= I.Délos 1755) Poland B 165a (= I.Délos 1758) Poland B 165b (= I.Délos 1757)</p> <p>Poland B 164o (= I.Délos 1756a) Poland B 164q (= I.Délos 1759)</p>
iii. Bibliography	<p>Baslez, M.-F. (1994), 'La politique et les affaires: à propos de deux familles orientales de Délos, à l'époque romaine', <i>Ktema</i> 19: 27-37. Bruneau, P. (1970), <i>Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale</i>. Paris. Flambard, J.-M. (1982), 'Observations sur la nature des <i>magistri</i> italiens de Délos', in F. Coarelli, D. Musti, and H. Solin (eds.) <i>Delo e l'Italia</i>, Rome: 67-77. Hasenohr, C. (2002), 'Les collègues de <i>magistri</i> et la communauté italienne de Délos', in C. Müller and C. Hasenohr (eds.), <i>Les Italiens dans le monde grec, IIe siècle av. J.-C. - Ier siècle ap. J.-C.: circulation, activités, intégration</i>, Paris, 67-76. Hatzfeld, J. (1912), 'Les Italiens résidant à Délos mentionnés dans les inscriptions de l'île', <i>BCH</i> 36: 5-218. Hatzfeld, J. (1919), <i>Les trafiquants italiens dans l'orient hellénique</i>. Paris. Migeotte, L. (1992), <i>Les souscriptions publiques dans les cités grecques</i>. Genève. Rauh, N.K. (1992), 'Was the Agora of the Italians an Établissement du Sport?', <i>BCH</i> 116: 293-333. Trümper, M. (2011), 'Where the non-Delians met in Delos: the meeting-places of foreign associations and ethnic communities in late Hellenistic Delos', in O.M. van Nijf and R. Alston (eds.) <i>Political culture in the Greek city after the classical age</i>, Leuven: 49-100.</p>

XIII. EVALUATION

i. Private association	<p>Probable</p> <p>Note</p> <p>While Hasenohr (2002) and other scholars have expressed doubts about the interpretation of the <i>Poseidoniastai</i> as a separate private association, it is clear that they were organized and that they existed for an extended period of time (more than 50 years). In the earliest available source (I.Délos 1751: ca. 125 BC), the <i>Poseidoniastai</i> appear on their own, while in later sources they are mentioned together with the <i>Hermaistai</i> and <i>Apolloniastai</i>. It is possible that the nature of these groups and their position in relation to each other as well as to the local Italian community developed and changed over time, depending also on the number of Italians resident on Delos. For lack of direct evidence that the <i>Poseidoniastai</i> or <i>magistreis Neptuni</i> / <i>magistreis Neptunales</i> officially depended on a 'public' body, we cannot exclude the possibility that they formed a 'private' association of some sort.</p>
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