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## CAPInv. 1892: to koinon ton peri ton Dionyson techniton ton epi Ionias kai Hellespontou kai ton peri ton Kathegemonia Dionyson

### I. LOCATION

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

### II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν ἐπὶ Ἰωνίας καὶ Ἑλλησπόντου καὶ τῶν περὶ τὸν Καθηγεμόνα Διόνυσον (ED 7 A ll. 6-8)
ii. Full name (transliterated)	<i>to koinon ton peri ton Dionyson techniton ton epi Ionias kai Hellespontou kai ton peri ton Kathegemonia Dionyson</i>

### III. DATE

i. Date(s)	84 - 81 BC
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>peri ton Dionyson</i> <i>peri ton Kathegemonia Dionyson</i>
	Geographical:	<i>epi Ionias kai Hellespontou</i>
iii. Descriptive terms	πολιτεία, <i>politeia</i>	
Note	B l. 5-6	

### V. SOURCES

i. Source(s)	ED 7 (84-84 BC)
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<b>Note</b>	Le Guen I 56 Aneziri B 18a-b Sherk 1969: no. 49 Csapo-Slater 1994: p. 253 no. 46
<b>Online Resources</b>	<a href="#">ED 7</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Inscription containing two letters of Sulla, written in Greek. The first letter (Face A) dates to ca. 81 BC (Sulla is called Epaphroditos). It is addressed to the magistrates and the people of Kos. The second letter (Face B) antedates the first (dating to 84 BC as Sulla did not yet bear the title of dictator). It contains the privileges granted to the <i>technitai</i> by the Roman Senate and Sulla himself.
<b>i.c. Physical format(s)</b>	Upper part of an opisthographic, marble stele. H. 32 x W. 43 x Th. 8 cm.

## VII. ORGANIZATION

<b>v. Other staff</b>	πρεσβευτής, <i>presbeutes</i> , A l. 6 Alexandros <i>Laodikeus</i> was the ambassador of the <i>technitai</i> sent to Rome to ask permission to erect a stele on Kos that would contain the privileged granted to them.
<b>ix. Privileges</b>	The inscription (Face B) enumerates the privileges granted by the Roman Senate and Sulla to the <i>technitai</i> , mainly of fiscal nature. Sulla confirms that he published a decision based on a Council vote that recognized all the benefits (B ll. 3-4: φιλόανθρωπα, <i>philanthropa</i> ), honours (B l. 4: τιμὰς, <i>timas</i> ) and freedom from civic liabilities (B l. 4: ἀλειτουρησίας, <i>aleitourgias</i> ). The privileges which are partly preserved in the inscription are the following: - immunity from all liturgies (B l. 9: πάσης τε λειτουργίας ἀλε[ιτουρητο] <i>pases te leirourgias aleitourgetoi</i> ) - immunity from military service (B l. 10: στρατείας, <i>strateias</i> ) - immunity from direct taxation or expenditure (B ll. 10-11: μήτε τινὰ [εἰσφορὰν ἢ δαπάνας εἰσφέρειτε, <i>mete tina eisphoras e dapanas eispherete</i> ) - freedom from any disturbance for provisioning or [billeting] (B ll. 11-12: μήτε [ἐ]ν[οχλῆσθε ὑπὸ τινος] παροχής ἔνεκεν τ[ε] καὶ ἐπισταθμείας)) - no obligation to take in [lodgers] (B l. 12-13: μήτε τινὰ δέχεσθ[αι καταλύτην ἐπαναγκάζεσθαι], <i>mete tina dechesthai katalyten epanagkazesthai</i> ).

## XI. INTERACTION

<b>ii. Interaction abroad</b>	The inscription reveals a high complexity of interaction between Rome, the <i>technitai</i> and an independent political community (polis of Kos). At the end of the Mithridatic War (85 BC) the Ionian-Hellespontine and Pergamene branch of the <i>technitai</i> sought to obtain confirmation of its privilege. The Roman Senate and Sulla granted them the privileges they formerly enjoyed. A few years later (ca. 81 BC) the <i>technitai</i> sent to Rome an envoy (Alexandros <i>Laodikeus</i> ) with the view to ask permission to erect a stele on Kos that would contain a record with the privileges formerly granted to them by Sulla. Sulla in his letter to the city of Kos stated that he gave permission to the <i>technitai</i> to erect a stele containing the privileges granted to them, that a decree of the Senate had been obtained and that he wished the city to comply with his instructions. As Sherk (1966) has showed the <i>technitai</i> approached Sulla in 81 BC to ask permission for the erection of the stele in Kos, because such a request seems to have been declined by the city itself. Although Kos was not the place of residence of the <i>technitai</i> whose seat had been from Teos to Lebedos, the festivals organized in Kos made their presence indispensable and for this reason, the <i>technitai</i> wished to confirm the privileges they enjoyed before the Mithridatic War.
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## XII. NOTES

### iii. Bibliography

Csapo, E. & Slater, W. (1994), *The Context of Ancient Drama*. Ann Arbor.  
Sherk, R.K. (1966), 'Cos and the Dionysiac Artists', *Historia* 15: 211-6.  
Sherk, R.K. (1969), *Roman Documents from the Greek East. Senatus Consulta and Epistulae to the Age of Augustus*. Baltimore.

## XIII. EVALUATION

### i. Private association

Certain

#### Note

This inscription effectively demonstrates the corporate character of the Dionysiac *technitai*, considered by the Romans as a *politeia*, a fully-fledged political community, interacting with the Roman state as well as with the Greek cities.