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CAPInv. 820: to koinon ton techniton

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Edonis
iii. Site	Amphipolis

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν τεχνιτῶν (SEG 48: 716ter, ll. 1-2)
ii. Full name (transliterated)	<i>to koinon ton techniton</i>

III. DATE

i. Date(s)	90 - 84 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	In both possible interpretations of the term <i>technitai</i> in the two relevant sources (artisans or Dionysiac artists; see in detail Koukouli-Chrysanthaki 2011: 237-45 and under IX.iv, below), the association was named after the professional identity of its members.
iii. Descriptive terms	κοινόν, <i>koinon</i> .	
Note	<i>koinon</i> : SEG 48: 716ter, l. 1	
	The term <i>koinon</i> is common elsewhere, but attested for associations in Macedonia only in the Late Hellenistic and never in the Imperial period.	

V. SOURCES

i. Source(s)	SEG 48: 716ter (90/89 BC). Koukouli-Chrysanthaki 2011: 235 (85/4 BC)
Note	The dates given in all publications are 89/8 and 84/3 respectively.
	See also: AGRW 33 Koukouli-Chrysanthaki 2011 = SEG 61: 485
Online Resources	SEG 48: 716ter and AGRW ID 924 AGRW ID 24833
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Both documents are honorific inscriptions in Greek
i.c. Physical format(s)	Steles
ii. Source(s) provenance	Amphipolis; SEG 48: 716ter in particular was found in the area of the gymnasium.

IX. MEMBERSHIP

iv. Status	<p>Koukouli-Chrysanthaki 2011: 237-45 discusses in detail the two possible interpretations of this <i>koinon</i>. According to the first, the association consisted of Amphipolitan artisans; this should not necessarily imply a low social status, given that one of the priests of Athena honoured in Koukouli-Chrysanthaki 2011: 235 is known to have been an artisan himself (Collart and Devambez 1931: 179-80).</p> <p>According to the second interpretation, this may have been an association of Dionysiac artists, either a branch of the association based at Nemea and the Isthmus (known to have been active at Dion; see Koukouli-Chrysanthaki 2011: 242 with sources and earlier literature), or a branch of some other Dionysiac guild.</p> <p>This second interpretation is strengthened by the fact that the <i>koinon</i> honours a synarchy of priests at an interval of four years; this may mean that the priests honoured were responsible for a penteteteric festival in which the <i>koinon</i> of the <i>technitai</i> was also involved (cf. also under XII.i, below).</p>
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XI. INTERACTION

ii. Interaction abroad	See under IX.iv, above.
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XII. NOTES

i. Comments	<p>The agonistic inscription inscribed on the same monument as SEG 48: 716ter, still unpublished (see Gauthier and Hatzopoulos 1993: 164-5 and Koukouli-Chrysanthaki 2011: 244-5) is not taken into consideration in the commentary. The precise relevance of the <i>gymnikoi</i> games to which the victor lists belong with the priests of Athena and the <i>koinon ton techniton</i> can only be ascertained after the full publication of the stele.</p> <p>We have no reason to assume that the three (SEG 48: 716ter) and more than six (Koukouli-Chrysanthaki 2011: 235) priests of Athena honoured by the <i>koinon</i> were members of the association.</p>
iii. Bibliography	<p>Collart, P., and Devambez, P. (1931), 'Voyage dans la région de Strymon', <i>BCH</i> 55: 171-206.</p> <p>Gauthier, Ph., and Hatzopoulos, M.B. (1993), <i>La loi gymnasiarchique de Béroia</i>. Athens: 164-5.</p> <p>Koukouli-Chrysanthaki, Ch. (2011), 'Κοινὸν τεχνιτῶν στην Αμφίπολη' in S. Pingiatoglou and Th. Stephanidou-Tiveriou (eds.), <i>Νάματα. Τιμητικός τόμος για τον καθηγητή Δημήτριο Παντερμαλή</i>. Thessaloniki: 235-47.</p>

XIII. EVALUATION

i. Private association

Certain

Note

In either interpretation of the term *technitai*, this is a private association.