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CAPInv. 617: *techne pseiloton*

I. LOCATION

i. Geographical area	The Near East and Beyond
ii. Region	Phoenicia
iii. Site	Sidon

II. NAME

i. Full name (original language)	τέχνη ψειλωτῶν (SEG 54: 1628, l. 7)
ii. Full name (transliterated)	<i>techne pseiloton</i>

III. DATE

i. Date(s)	104 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	<i>pseilotai</i>
iii. Descriptive terms	τέχνη, <i>techne</i>	
Note	<i>techne</i> : SEG 54: 1628, l. 7	

V. SOURCES

i. Source(s)	SEG 54: 1628 (AD 104)
Note	See also AGRW 277
Online Resources	AGRW ID 4839
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek building inscription

i.c. Physical format(s)	Marble plaque
ii. Source(s) provenance	Sidon, sanctuary of Eshmun

VII. ORGANIZATION

iii. Members	οἱ ἀπὸ τῆς τέχνης ψειλωτῶν, <i>hoi apo tes technes pseiloton</i> (l. 7)
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XII. NOTES

i. Comments	Six persons are responsible for the erection of a monument, they are "from the association of <i>pseilotai</i>" (οἱ ἀπὸ τῆς τέχνης ψειλωτῶν, <i>hoi apo tes technes pseiloton</i>, l. 7). The word is not known; ed. pr. regard it as based on the semitic root <i>psl</i>, hence "stone-cutters" (against a derivation from ψιλόω, <i>psiloo</i>, which would lead to "barbers"). The six members have made the construction "with their wives and children". This does not prove that women and children were members of the association; the six persons, although οἱ ἀπὸ τῆς τέχνης ψειλωτῶν, <i>hoi apo tes technes pseiloton</i>, do not seem to have acted on behalf of the association, but for themselves and their families.
iii. Bibliography	Stucky, R.A., Mathys, H.-P., and Wachter, R. (2005), 'Ψειλωτής (<i>Psilotes</i>). Ein neues griechisches Wort aus dem Eschmun-Heiligtum in Sidon', <i>AA</i>: 39-46. Wachter, R. (2005), 'Die griechischen Inschriften', in R.A. Stucky (ed.), <i>Das Eschmun-Heiligtum von Sidon. Architektur und Inschriften</i>, Basel: 319-31, esp. 322.

XIII. EVALUATION

i. Private association	Probable
Note	Professional associations in the 2nd/3rd century AD were often very close to the official civic institutions, but they probably remained essentially private associations.