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CAPInv. 1049: **hetairoi**

I. LOCATION

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| i. Geographical area | The Near East and Beyond |
| ii. Region | Syria |
| iii. Site | Šay□ Hlāl |

II. NAME

- | | |
|----------------------------------|------------------------------|
| i. Full name (original language) | ἑταῖροι (IGLS IV 1848, l. 2) |
| ii. Full name (transliterated) | <i>hetairoi</i> |

III. DATE

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|------------|--------|
| i. Date(s) | 230 AD |
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IV. NAME AND TERMINOLOGY

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|-------------------|------------------------|
| ii. Name elements | Other: <i>hetairoi</i> |
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V. SOURCES

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| i. Source(s) | IGLS IV 1848 (AD 230) |
| Note | See also: Gatier and Rousset 2010: 147-67 |
| Online Resources | IGLS IV 1848 |
| i.a. Source type(s) | Epigraphic source(s) |
| i.b. Document(s) typology & language/script | Greek dedicatory inscription on the architrave of a building |
| i.c. Physical format(s) | Large block of lime stone, decorated with palmettes. |

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The outline of a building is still clearly visible (photo of the site: Gatier and Rousset 2010: 165, fig. 21). If the block was used in the main entrance, the building it referred to was rather small; maybe a room inside a larger sanctuary (see comments).
ii. References to buildings/objects	The building is referred to solely through the verb ἀφιερώθη, <i>aphierothe</i> (l. 1).

VII. ORGANIZATION

ii. Leadership	Three men (Maternus, Pappos, Marcus) are mentioned by name; "through them" and the <i>hetairoi</i> the building was dedicated. This may point to leadership.
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XII. NOTES

i. Comments	The text was re-edited by Gatier and Rousset 2010 (ph.). They note that the last line actually ends not just with ἑταίρων, <i>hetairon</i> , but with ἑταίρω[ν ...]ων, <i>hetairo[n ...]on</i> , and tentatively suggest [λοιπ]ῶν, <i>[loip]on</i> .
iii. Bibliography	Gatier, P.-L., and Rousset, M.-O. (2010), 'Temples romains et mausolées de la Syrie centrale', in P.-L. Gatier, B. Geyer, and M.-O. Rousset (eds.), <i>Entre nomades et sédentaires. Prospections en Syrie du nord et en Jordanie du sud</i> , Lyon: 147-67.

XIII. EVALUATION

i. Private association	Probable
Note	In IGLS IV 1848, these <i>hetairoi</i> are treated as comrades in arms, and there are clear instances in the Near East where this is the appropriate translation. But Gatier and Rousset 2010: 166-7, point to the absence of any indication (e.g. common ethnic origin) to bolster this hypothesis, and argue that <i>hetairoi</i> "signifie, au Proche-Orient, membres de la confrérie religieuse" (166). While this is not always true, the dedication of a building does suggest an organized group; Gatier and Rousset think that the building was a temple, or the meeting place of an association within a temple.