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CAPInv. 1698: **hoi hetairoi**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Metropolis

II. NAME

i. Full name (original language)	οἱ ἑταῖροι (I.Eph(esos) 3466a, l. i.1)
ii. Full name (transliterated)	<i>hoi hetairoi</i>

III. DATE

i. Date(s)	300 (?) - 100 (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal: <i>hetairoi</i>
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V. SOURCES

i. Source(s)	I.Eph(esos) 3466a (300 (?) - 100 (?) BC) I.Eph(esos) 3466b (300 (?) - 100 (?) BC) I.Eph(esos) 3488 (300 (?) - 100 (?) BC)
Note	For the date, based on letter forms, cf. Pleket in SEG 32: 1169.
Online Resources	I.Eph(esos) 3466a I.Eph(esos) 3466b I.Eph(esos) 3488
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Epitaphs, Greek

i.c. Physical format(s)	Marble pedimental <i>stelai</i> depicting wreaths
ii. Source(s) provenance	Metropolis

X. ACTIVITIES

iv. Honours/Other activities	Several groups of <i>hetairoi</i> commemorate deceased persons
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XIII. EVALUATION

i. Private association	Discarded
Note	Instead of postulating the existence of multiple <i>hetaireiai</i> in Metropolis, it is safer to assume that the "companions" who set up these commemorative <i>stelai</i> were friends and relatives of the deceased person. In one case (I.Eph(esos) 3466a), the <i>hetairoi</i> were joined by <i>thiasetai</i> - so if the deceased was a member in an association, that association joined his friends (who should, therefore, not be regarded as an association themselves).
ii. Historical authenticity	Certain