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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

| | |
|------------|--------|
| i. Date(s) | 230 AD |
|------------|--------|

IV. NAME AND TERMINOLOGY

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

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. |

ii. Source(s) provenance Šay□ Hlāl

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, *aphierothe* (l. 1).

VII. ORGANIZATION

- ii. Leadership Three men (Maternus, Pappos, Marcus) are mentioned by name; "through them" and the *hetairoi* the building was dedicated. This may point to leadership.

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, *hetairon*, but with ἑταίρω[ν ...]ων, *hetairo[n ...]on*, and tentatively suggest [λοιπ]ῶν, *[loip]on*.
- 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.), *Entre nomades et sédentaires. Prospections en Syrie du nord et en Jordanie du sud*, Lyon: 147-67.

XIII. EVALUATION

- i. Private association Probable
- Note In IGLS IV 1848, these *hetairoi* 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 *hetairoi* "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.