

CAPInv. 764: hetaroi (l. hetairoi)

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Korinthia
iii. Site	Corinth

II. NAME

i. Full name (original language)	ἑταροί, l. ἑταῖροι (IG IV 395, ll. 1-2)
ii. Full name (transliterated)	<i>hetaroi</i> (l. <i>hetairoi</i>)

III. DATE

i. Date(s)	ii - iii AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Other: <i>hetaroi</i> (l. <i>hetairoi</i>)
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V. SOURCES

i. Source(s)	IG IV 395 (ii - iii AD)
Online Resources	IG IV 395
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary epigram in Greek
i.c. Physical format(s)	A stele of white stone with a pediment on which a dolphin is depicted. The lower part of the stele (and the inscription) is not preserved.
ii. Source(s) provenance	Corinth

XII. NOTES

i. Comments	<p>The deceased Iason, for whom the funerary epigram was composed, is called Παϊήωνος ἑταῖρος, <i>Paieonos hetairos</i> (ll. 1-2) by his <i>hetaroi</i>. Paieon or Paian or Paion is a healing deity attested in Iliad E 401, 899. Later Paian becomes a surname of Asclepius and is identified with Apollo. Παϊήωνος ἑταῖρος, <i>Paieonos hetairos</i>, was thus either a physician or a poet or a scholar, as the IG-editor, Fraenkel, suggests; he does not even exclude the identification of Iason with a namesake who was according to Suidas Ἀργεῖος ἱστορικός, νεώτερος Πλουτάρχου τοῦ Χαιρωνέως, γραμματικός, ἔγραψε περὶ τῆς Ἑλλάδος βιβλία δ', <i>Argeios historikos neoterios Ploutarchou tou Chaironeos, grammatikos, egrapse perites Hellados biblia 4</i>. Although the homeric words used in the epigram, such as ἀκηχέμενοι, <i>akech^emenoi</i> (i.e. grieving, mourning), and the phrase κλέος δ' ἀνὰ γαῖαν Ἀχαιῶν, <i>kleos d' ana gaian Achaion</i>, do not exclude his scholarly engagements, the identification should be treated with caution. Wilhelm 1905: 413, regards the deceased as a doctor. The <i>hetaroi</i> are thus in any case to be understood as a professional group.</p>
iii. Bibliography	<p>Skias, A. (1893), 'Ἐπιγραφαὶ Κορίνθου', <i>AEph</i>: 122-3, no. 11. Wilhelm, A. (1905), 'Zu griechischen Epigrammen', <i>BCH</i> 29: 413.</p>

XIII. EVALUATION

i. Private association	Possible
Note	The <i>hetaroi</i> were apparently a professional group. The metrical text and the poetic expressions offer however no indication, whether they were organised as an association.