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CAPInv. 1782: hoi hetairoi kai Sabbatistai

I. LOCATION

i. Geographical area	Eastern Asia Minor
ii. Region	Cilicia
iii. Site	Elaiussa Sebaste

II. NAME

i. Full name (original language)	οἱ ἑταῖροι καὶ Σαββατισταί (GRA II no. 152, ll. 1-2)
ii. Full name (transliterated)	<i>hoi hetairoi kai Sabbatistai</i>

III. DATE

i. Date(s)	27 BC - 14 AD
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IV. NAME AND TERMINOLOGY

i. Name in other forms	ἡ ἑταιρεία τῶν Σαμβατιστῶν (Poland B 450)
ii. Name elements	Theophoric: Sabbatistai, Sambatistai
iii. Descriptive terms	ἐταιρεία, <i>hetaireia</i>
Note	<i>hetaireia</i> : GRA II no. 152, l. 1

V. SOURCES

i. Source(s)	GRA II no. 152 (27 BC - 14 AD) (with extended bibliography).
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Note	<p>Other editions/commentaries: AGRW 213 Hagel-Tomaschitz, <i>Repertorium Kzb</i> 9 Hicks 1891: 233-7, no. 16 LSAM 80 OGIS 573 Hagel-Tomaschitz, <i>Repertorium Kzb</i> 8 Heberdey-Wilhelm, <i>Reisen in Kilikien</i>: 67 Hicks 1891: 237, no. 17</p>
Online Resources	AGRW ID#1519
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<p>Decree in Greek of the <i>hetairoi</i> and Sabbatists. The type of the second Greek inscription is indeterminable, maybe a dedication to the god Aithibelos.</p>
i.c. Physical format(s)	Two inscriptions engraved on a rock
ii. Source(s) provenance	Kızılbaş, in the territory of the ancient Elaiussa Sebaste

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The association prohibits any changes or demolition of <i>stelai</i> (l. 14) and <i>anathemata</i> (l. 7), which are in <i>naoi</i> (l. 12).
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VII. ORGANIZATION

ii. Leadership	The leader of the assembly is called συναγωγικός, <i>synagogeus</i> (ll. 10-11).
iii. Members	<i>hetairoi</i>
iv. Officials	<p>ὁ ἱερεὺς, <i>ho hierews</i> (l. 24), of the association is mentioned with his financial duties concerning the κατασκευὴ τοῦ τόπου, <i>kataskeue tou topou</i> (ll. 25-26, i.e. the preparation of the meeting-place).</p>
vi. Laws and rules	<p>There are several regulations to protect dedications and decrees of the association from any damage or change. Potential fines are payable on equal terms (at 100 dr.) to the god Sabbatistes, the association, the city and to the ruler of the district. Lines 22-26 mention an oath of the members to 'refrain from entertaining (non-members[?])' on a special day (probable the day of the meeting) (GRA II no. 152. Hicks 1891: 235).</p>

X. ACTIVITIES

i. Assemblies	The inscription refers the decisions made at an assembly of the <i>hetairoi</i> and Sabbatists.
iii. Worship	The <i>hetairoi</i> and Sabbatists gave the permission to erect a dedication to the god to everyone who wants to set it up. Furthermore they decided the fines for violating their set of regulations.
Deities worshipped	Sabbatistes (Sambatistes), Aithibel(i)os
iv. Honours/Other activities	A certain Protos put the motion to crown the leader of the gathering (the <i>synagogeus</i>), whose name Aithibelios refers to the god Aitheibelos in the second inscription. Therefore GRA II no. 152 suggests another possible interpretation of lines 9-11: the assembly shall decree that the <i>synagogeus</i> , whose name is not given, shall crown the god Aithibel(i)os.

XI. INTERACTION

i. Local interaction	The recipients of potential fines are - beside the god Sabbatistes and the association itself - the city and the ruler of the district (the <i>dynastes</i> of nearby Elaiussa, cf. Hicks 1891: 235).
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XII. NOTES

i. Comments	<p>The decision-making body are the <i>hetairoi</i> and <i>Sabbatistai</i> (ἔδοξε τοῖς ἑταίροις καὶ Σαββατισταῖς, <i>edoxe tois hetairois kai Zabbatistais</i>). Therefore M. Hengel and A.M. Schwemer thought that the organization consists of "'hetairoi', i.e. probably sympathizers in the wider sense, and 'Sabbatistai'" (<i>Paul Between Damascus and Antioch: The Unknown Years</i>, Louisville: 162). In a similar way Sokolowski (LSAM 80) differentiate between 'peut-être les novices et les membres réguliers'. But since the association is named <i>hetaireia ton Sambatiston</i> (ἑταιρεία τῶν Σαμβατιστῶν) the <i>hetairoi</i> and the <i>Sabbatistai</i> denote the same group of members.</p> <p>For the identity of the god Sabbatistes (Sambatistes) and the related question, if the Sabbatistai are connected to the Jewish religion see the discussion of GRA II no. 152, who convincingly qualifies the Sabbatists as 'non-Judeans with no connection to Judean culture' (p. 429).</p>
ii. Poland concordance	Poland B449 Poland B450
iii. Bibliography	Harland, P.A. (2014), <i>Greco-Roman Associations: Texts, Translations, and Commentary, II. North Coast of the Black Sea, Asia Minor</i> . Berlin, Boston. Hicks, E.L. (1891), 'Inscriptions from Western Cilicia', <i>JHS</i> 12: 225-73, esp. 233-6.

XIII. EVALUATION

i. Private association	Certain
Note	The term <i>hetaireia</i> refers to a private association (cf. CAPInv. GR-42). With a differentiated organization, a set of regulations and relevant activities the <i>hetaireia</i> has all the attributes of a private cultic association.
ii. Historical authenticity	Certain